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TYNABRUAIICH.

Hills and water, how ye thrill me,  
With your sun-wove raiment on!  
Have ye with the same clear beauty  
Through forgotten summers shone?

Hills and waters, clouds and breezes,  
Rock and heather, fern and tree,  
Glad I am to come among you,  
And to find you all so free!

Who that loves to watch the sunbeam,  
Would not joy to see the light,  
With its morning waves of splendor,  
Break from Tynabruaich's height?

Tynabruaich, calmly resting  
In the shadow of the hills,  
Would I heard the winter voices  
Of its sleeping summer rills!

Who is proud, let him be lowly—  
Who is lowly, let him soar;  
For the glory of these mountains  
Is the Lord's for evermore.

Softly splash the glittering waters  
On the narrow, stone-spread shore;  
But the bending rocks bear witness  
Of their dash in stormy roar.

Come, O King of earth and heaven,  
Clear the dusty pilgrim's eye!  
What were nature if I miss Thee—  
What were for me but to die?

God of resurrection glory!  
Thanks for all that's shown me here,  
Where the shadow still is brooding,  
And is dropping still the tear.

Be it mine to view thy wonders  
In fairer world to be;  
Grant me Saviour, to be with Thee—  
Grant me but Thy face to see.

JAMES BALLANTINE.

From the London Quarterly Journal of Prophecy.

The Epistles to the Thessalonians,  
and the Lord's Coming.

It is proposed in this paper to examine the two epistles addressed to the Thessalonians, in order to ascertain what is the teaching of the Holy Spirit in them respecting "the appearing" and "day" of the Lord Jesus, in connection with the resurrection and rapture of his saints. That the coming of the Lord so frequently referred to in these inspired letters will be personal and premillennial, must to a considerable extent be assumed, though I trust that, in the observations made, these subjects will be clearly exhibited.

There is another opinion, which has recently been somewhat extensively circulated, and which some consider is especially taught in these epistles, to which I wish to call attention. I will en-

deavor to state it impartially, and then to bring it to the test of truth. The opinion I refer to is the following:—That the second coming of the Saviour, the resurrection of the dead in Christ, and the rapture of the living saints, will be secret, unaccompanied with those tokens of majesty and glory which so many scriptures speak of always connected with the Lord's second manifestation from heaven. That after these things, after the Lord has come and caught away his saints, those events will happen to which the greater part of the Apocalypse has reference, and which also occupy many pages of Daniel, Isaiah, Ezekiel, and other prophets—events which will take at least several years to accomplish, and which will develop the world's highest pitch of glory, and lowest depths of wickedness. These will include a partial return of Israel to their own land, the building of a temple, the manifestation of the ten toes of the great image: or the ten horns of the fourth beast; the rise and reign of Antichrist, and many other things. During the period in which these momentous events take their rise and run their course, Christ and his saints will be away in glory, the Lord afterward returning with them, utterly to overwhelm all enemies. The inference from all this is, and it is affirmed with the greatest positiveness, that we should not expect to see any signs of the Lord's coming, (Luke 21. 28-31,) nor look for any event whatever to transpire before the Lord comes, and the church is "caught up." It is also earnestly contended that the coming of the Lord is to be carefully distinguished from the day of the Lord.

Such are the opinions now advocated by many who believe in the Lord's premillennial coming. If I have overstated, understated, or in any way mis-stated the views I now propose to test by Scripture, it is unwittingly done. I have desired simply to state what many teach on this most important subject. The advocates of the novel views referred to, consider that the Epistles to the Thessalonians teach the secret coming, and rapture; and also the distinction between "the descending of Christ," and "the day of the Lord," (1 Thess. 4. 16, 5. 4.) Let us, therefore, examine the leading passages that bear upon these points. In doing this, I shall endeavour to compare the teaching of the apostles in these epistles, with some other testimonies concerning the Lord's coming, the resurrection, and rapture of his people.

The coming of Christ is mentioned in every chapter of the two Epistles to the Thessalonians, but there are four leading passages to which I will refer. The first is that magnificent and well-known one, 1 Thess. 4. 13-18. Here the coming, the resurrection, and the rapture, are all clearly foretold, and graphically described. The apostle first states generally, "them that sleep in Jesus will God bring with him." He afterwards gives in detail the order of the coming of Christ, the resurrection, and rapture of the saints. He informs us that "the dead in Christ will rise first;" that is, before the living saints are changed. What length the interval between these two events will be, we are not informed, but it would seem that the raised ones remain on or near the earth out of which they are raised, until "those who are alive" are also changed into the likeness of Christ's glorious body; and that then

both the raised and the changed are "caught up together to meet the Lord in the air." This meeting of the Lord is in order to the coming with the Lord, first spoken of. There is no intimation whatever that between the "meeting" and the "coming" there will be an interval of many years. To introduce a period in which is included the fulfilment of a large part of the prophetic Scriptures, seems quite incompatible with the apostle's account, which assuredly suggests the idea of a quick succession of events. The church being brought "with the Lord," (ver. 14,) is the first and leading thought; everything else is a preparation for that. Speediness is also suggested by the words "Meet the Lord in the air." It is generally allowed that this word "meet," signifies "to meet as an escort," (Acts 28. 16,) which implies that the coming One, who is already on his way from heaven to earth with all his holy angels, pauses awhile when he comes within the earth's atmosphere, in order for his redeemed host to join the angelic host. It is probable that, as in earthly processions of kings and judges, a short period will be occupied in assigning the saints their places of honor, which, doubtless, will be according to their Lord's estimate of their character and services here. It may be that then it is that we shall all appear before the tribunal of Christ, (Rom. 14. 10; 2 Cor. 5:10.) If such be the case, this will be a judgment, not of state, but of character. Whether this interval between the meeting of Christ, and coming with Christ, is one of hours or days, we cannot tell; but it will doubtless be one of terrible gloom and direful expectation as regards the wicked, (Rev. 1. 7; Matt. 24. 30.) On the other hand, how great will be the joy of those in whom Christ comes to be glorified and admired, when they shall realize what it is to be "for ever with the Lord!" Well may we, while here, "comfort one another with these words." So far, then, as this passage goes, there seems no warrant whatever for supposing that a vast number of prophecies will be fulfilled between the saints meeting of, and coming with, the Lord.

But the main point to be considered in this passage is that which refers to another part of the system under examination, which is the secrecy which it is alleged distinguishes the coming, the resurrection, and the rapture here referred to. Not a few have taught that the Lord Jesus will come, raise the sleepers, and change the living, and that all will depart in the greatest quietude, leaving the world to go on as before, or rather increase in prosperity, greatness, and wickedness. Now, does not this scripture, literally taken, teach the very opposite of secrecy? Surely, if there is to be a secret coming and silent resurrection, without any external glory, it is not described here. To these very words Christians in all ages have turned in order to find a Divine description of the visibility, pomp, and publicity of the Lord's coming. Look at the various expressions: The Lord himself descends from heaven—the dead in Christ rise—living saints are changed—all are caught up—clouds receive them. And now, mark the threefold expression so opposed to stillness and secrecy, "the shout of the Lord," "the voice of the archangel," "the trump of God," and say, can the view we oppose be correct? Is it not a novel idea recently introduced? If the other scrip-

tures which refer to the Lord's coming, and which also mention resurrection, rapture, the clouds, the shout, the voice, the trump, were diligently searched out and compared, I am persuaded that the idea of a secret, silent coming and resurrection, which will leave the world unstartled and untroubled, still bent on working out its grandest schemes, would be found untenable. I believe that the Scriptures so place the coming of Christ and the resurrection of the saints in connection with other events, as to prove the unscripturality of a system which requires a secret coming. I refer to such passages as Luke 21. 25-28; 1 Cor. 15. 51, 52; Rev. 11. 15-18; 20. 1-6. I ask especial attention to the agreement between the words in 1 Thess. 4. 16, and the Lord's Matt. 24. 30, 31. In the one, we have the Lord himself descending from heaven, the shout, the voice, the trump, the rising. In the other, we have the coming of the Son of Man, the angels, the trumpet, and great voice, (see margin,) and gathering of the elect. Yet the new system says that these evidently parallel texts refer to two different manifestations of Christ, many years apart:—that Paul is speaking of the Church; and Christ of the "Jewish remnant." I will—  
*To be continued.*

Sandy Morrison.

Just at the foot of Pentland Hills, lay, years ago, an old farm-house, of the plainest kind, built of rough stone, and roofed with thatch, but shaded by venerable trees, and cheered by a "bonnie burn wimpling" over its pebbly bed. That was the home of Sandy Morrison. The only thing about him really attractive was his large clear hazel eye, which lay beneath his shaggy brows like a deep fountain among the brown hills of his native land.

Sandy belonged to a peculiar class of Scotsmen, some of whom the writer knew in his boyhood. He was perfectly natural in all his ways; honest, industrious and shrewd; simple as a child, and yet thoughtful as a sage. He walked with God as friend with friend. When he prayed, he seemed to talk with God face to face.

Philosophers would have called him a mystic. He had never heard the word; and had it been applied to him in his hearing, and its meaning explained, he would have said, "Hoot man, ye needna gae round about seeking the nearest to explain a thing sae simple. It's only God in the hert of a puir sinner." Had you demurred at his explanation, he would have cut the matter short by asking if ye dinna believe in the mighty power o' God.

The whole secret of the simplicity and power of Sandy's religion lay in the fact that he truly believed in God as the life of the soul of man, as well as the life of the universe.

His favorite books were Bunyan's Pilgrim's Progress, Boston's Fourfold State, Erskine's Sermons, Halyburton's Remains, The Book of Martyrs, and Rutherford's Letters, and above all the Bible. Next to the Bible, Halyburton and Rutherford exerted upon him the greatest influence. The tender and meditative Halyburton, and the ardent Eagle of Anwoth, had minds accordant with his own. We rather think he had read with interest Scougal's Life of God in

the Soul of Man, and this might account for some of his peculiar expressions.

Sandy had a perfect trust in the providence of God. "The Lord reigneth," he would say, "every thing is wisely ordered, and will come out right in the end."

If you said, "Not surely the sins and follies of men!" he would reply as follows:

"Sins and follies are ours, and we suffer for them; but God overrules them for his glory. You see the eddies in the stream yonder; they twist and turn a'sorts o'ways, but they go wi' the current at last. In the storm, sticks, stones, and dirt come tumbling doun frae the hills; but in the valley yonder they lie a' quiet enough, and in the simmer time will be covered wi' grass and daisies. In the same way, it seems to me, God works a' things accordin' to the counsel o' his ain will."

This accounts for Sandy's peace and joy: "You see," said he, explaining the matter in his peculiar fashion, "years gone by, I believed just as others do, who have a form o' godliness, but deny the power thereof. I did na understand, and above all, I did not love God. I was worrying about this, that, and the ither. Things were nae richt. Wife and I were puir, ye ken, and had to work hard; but we did na mind that sae long as we had health and strength. We lived in a bonnie place. The sun shone cheerily on our bit housie, among the roses and honeysuckles that my auld mither had planted wi' her ain hand. And, mair than that, the Lord sent us a bonnie bairn---Heck! the wee thing seemed an angel in disguise, wi' its yellow hair, dimplin' cheeks, and blue een. It was the licht and glory o' our hame."

"But the lord took her to himself. O, how we grat when we laid her in the yird! And Mary (that's my wife's name) began to fail. She could na tell what was the matter wi' her. The doctor said she had a weakness in the chest. But it made our hame unco dowie like. Every thing seemed to gae wrang, and I murmured sair against the Lord. The wold looked waefu, and I would have liked to dee."

"But I began to think. I seemed to come to myself; yet my mind was unco dark. Then I read the Bible and prayed. Our neebor, auld Mr. Wallace, a gude man, tauld us to look to the Rock o' Ages, and see if the Lord wadna open for us the fountain o' consolation."

"Then I saw, but not very clearly at first, that there was anither world---anither kingdom like, spiritual and eternal, as holy Mr. Rutherford wud say. This wold is only a husk or shell. The substance, the spirit, is anither. And a' is full o' God. Then I saw wee Mary, whose body we had laid in the grave, wakin' in that wold of light and peace. I heard her singin', there wi' the angels o' God. I heard the voice o' Jesus, there, saying, 'Peace, peace!' It came like the sweetest music to my puir heart!"

"Then I understood how blind, unbelievin' and wicked I had been, and I said to myself: 'What's the use o' murmurin'? The Redeemer liveth, and blessed be his name; I will just put myself and a' I have under the shadow o' his wings.'

"Says I to my wife, 'Mary, we we maun believe in God. He's a' and in a'. He gave us our bonnie bairn, and he's taen her again; for she was his mair than ours; and noo she's an angel. She wunna come to us, but we will go to her. And noo ye maun be comforted.'

"And we kneeled down thegither, and prayed to the God o' our fathers, the God o' our bairn, and were comforted."

"Then the wold appeared to me in a new licht. It was filled wi' the holy presence o' God. I saw that a' was His licht, and darkness, simmer and winter, sorrow and joy, death and life, and that he was governing a' things according to the counsel o' his ain will." *Life Pictures.*

For the Herald.

### Lays of Life's Morning.

Mr. Editor:---The other day, while looking for a manuscript, I found a number of articles which I wrote when between eleven and sixteen years old, from which I am inclined to select a few pieces for publication, if you deem them worthy of some corner of your paper. I have altered

them but little. In those days I attempted to turn the Song of Solomon into rhyme: the ideas being gathered mainly from the paraphrase of that book given by Rev. John Brown of Hadlington in his Bible Dictionary, a work which was then a favourite with me. Most of the articles are therefore based on texts selected from Canticles. The first piece I copy was written about 1842.

#### The Heavenly Jerusalem.

The new Jerusalem on high  
All glorious is within;  
The righteous there will never die,  
And all are free from sin.

There is no night, but cloudless day  
Before the throne of God,  
And all the saints forever will  
Have those things that are good.

The tree of life each month will bear  
Twelve different kinds of fruit;  
A river too is always there  
And has for ages stood.

No violence will e'er be heard  
Within this heavenly place;  
Salvation, will the walls be named  
And all the gates be Praise.

King Jesus there forever reigns  
No sickness is therein:  
For he has washed away their stains  
And all effects of sin.

#### II.

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. *Job. 14:12.*

All men alike must die:  
The rich, the poor, the great,  
Death's summons must obey  
Regardless of their state,  
Prepared or unprepared they must  
Return to earth and dust to dust.

They never more will wake,  
Or from their sleep arise  
Until the earth will shake  
Before the Judge's face,  
When all the just will leave the tomb  
And rise to hear a joyful doom.

The wicked are not so,  
For cursed are they then:  
Consigned to wrath and woe---  
To everlasting pain;  
Shut in the dreadful pit of hell,  
They will with wicked angels dwell.

O may we be prepared  
To join the righteous band,  
And enter with our Lord  
Into the better land:

May we receive the second birth,  
And reign with him upon the earth.

#### III.

##### A Blessing Invoked.

Tell me, O thou whom my soul loveth, where thou feedest; where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? *Canticles 1: 7.*

Shepherd of the chosen few  
Whom thou dost in safety keep,  
Help me all thy will to do  
That I heavenly joys may reap.

Lead me to the pasture where  
All thy flock in safety dwell:  
Kept by thee they need not fear,  
But true happiness they feel.

Here beset with trials around,  
Persecuted and oppressed,  
In thy name their strength is found,  
Thou alone canst give them rest.

Therefore, Lord, impart to one,  
Rest and pleasure from above:  
Closer fellowship with thee  
And an interest in thy love.

Sanctify this heart of mine  
Make me free from every sin;  
Let me feel that I am thine,  
And that thou dost reign within.

#### From Bro. C. M. Gould.

Dear Bro. Bliss:---The Advent Herald still finds it way to our humble dome, where it has been a welcome visitor for several years. As usual it keeps before its readers the great truth on which rests all our hopes of future bliss, viz. the second advent of our Saviour,---he who was made of the seed of David according to the flesh, but is "declared to be the Son of God according

to the spirit of holiness by his resurrection from the dead." I say, that I have been well pleased the last year, with the manner and matter of the Herald; for it has kept close to the ancient landmarks of Christianity. It breathes a proper spirit, and has kept free from death-chilling doctrine. As a token of respect for Bro. J. M. Orrock, and for the piece that was published in the Herald No. 46, from him, I have enclosed two dollars, for which I wish you to send him the Herald next year. I have always read his contributions in the Herald with delight and profit, and I hope if time permits, that I shall see him "face to face." I hope the Herald may be sustained during the oppression and commotions that are now going on in America. We have the promise that, "If we ask anything according to his will he heareth us." Therefore let us ask largely of his Bountiful hand that our "peace may be as a river and our righteousness as the waves of the sea." Upon the right improvement of the future part of life depends the improvement of society and the satisfactory termination of our earthly career. If we would live gloriously in the future, we must live for it while on earth,---must be as pilgrims and strangers traveling to a distant, glorious, and happy country. The trials of the way must be borne with patience and the many delights it affords received with gratitude, assurances of the Lord's desire to make us happy in time and eternity. To the discontented the past, the present, and future are alike unsatisfactory. Hence "piety with contentment is great gain;" for it fits us for the present state and prepares us for being happy in the future, and enjoying all its enrapturing scenes.

Being reminded by the changing seasons, the end of one year and the beginning of another, that time flies swiftly, we should review the past, improve the present, and prepare for the future. To the soul that has been purified in obeying the truth, the future is transcendently important and glorious. May we not use the present for mere pleasure and gratification, but sow it well with "labors of love and works of faith," and in the future we shall realize joy and peace amid the ineffable brightness of heaven.

C. M. GOULD.

*Castleton, Dec. 10th, 1861.*

#### A Question Answered. No. 1.

Under the above caption, I noticed an article signed "M." credited "Crisis," in your issue of Dec. 21. The writer says, "A correspondent asks, 'Do you look for the Saviour in the time of troubles and commotions, or in the time of peace?'" And adds, "We do not perceive from reading the prophecies, that the time immediately preceding the Lord's second advent, is to be particularly marked, by either universal peace or universal commotions."

Now as the article was undoubtedly published with approval, with your leave "I also will show my opinion." That it will be a time of "universal commotions," immediately preceding the advent, I have not a shadow of doubt. For our Saviour said, "And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken." All this before the advent. See Lu. 21: 24, 26; then read the 27 v. Now I know of no powers of heaven to be shaken (or in commotion) but "the powers that be . . . ordained of God" [or heaven]. For "he ruleth in the kingdom of men and giveth it to whomsoever he will." Dan. 4: 17. And of these kingdoms (heaven appointed) the Lord says, "I will shake all nations and [then he] the desire of all nations shall come." Hag. 12: 26, 7. Then whatever its nature may be, there is to be trouble, commotion, shaking of nations, and these are "particularly" to mark the time "immediately preceding the advent of our Lord."

Something of the nature of the troubles may be learned by noticing the words of our Savior. "And they [the Jews] shall fall by the edge of the sword---be led captive---Jerusalem trodden down &c. till Gentile times end, and then comes Gentile 'distress and perplexity,' as the Lord said to Israel by the prophet Isa. 51: 22, 3. "I have taken out of thy hand the cup of trembling. . . . but I will put it into the hand of them that afflict thee." That cup then whose ingredients were death by the sword, captivity, and trampling under foot, was to be given to the Gentile nations prior to the coming of our Lord. Some of the periods of Gentile domination are certainly ending. The 1260 days of the domination of the Western Antichrist have passed away. The 2300 days that should end with the passing of the domination of the Eastern Antichrist, according to some have run out, according to others they are about ending, and has not the poisoned chalice which was pressed to the lips of the Jew, through all the long night of Gentile misrule, been taken from them? and is it not now---evidently by an all wise Providence---being poured out unto those who have said "Bow down that we may go over?"

That time of peace, in which the "cup" was evidently taken from the hand of the Jew, has been broken: and one wave of war and commotion succeeds another---each more dire than the one which preceded it---and although there may be lulls in the fury of the storm, I expect there will be (according to the words of our Saviour) wild waves of "distress, and perplexity and shaking" until he whose right it is to reign, shall come and "rule the" angry nations with a rod of iron, and dash them in pieces like a potter's vessel. And O may we study the things that make for peace! that whether he shall make his advent in the midst of a wave of war and commotion, or when the receding waters betoken a calm, the blessing of the peace-makers may be ours.

D. B.

#### Miscellaneous.

The apostle James makes it clear that the tongue is as the helm of a ship; then let us beware lest Satan guide this helm, piloting for himself.

Speak evil of no man. If we cannot muster courage to tell this scandalous report to the offending brother, let us be silent; or if a reporter suggests to us the failings of another, let us send him him to the offender, or silence him with the Scripture above quoted.

When one has seen the evil of a sin, and thoroughly repented of it, then he can warn others.

Stop the leaks in a ship and the pumps will soon free her so that she will float; so an individual or church must cease to sin before they can arise.

System is necessary in mechanics, agriculture, trade, &c. Wo to the individual or church who esteems it less so in religious matters.

Are you afraid of an enemy? Pray as David did, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." 1 Sam. xv. 31.

Our inward struggles turn the scale; the fountain supplies the rivulet.

Satan can flatter us; God does not flatter, but slays the proud.

Saul spared Agag, contrary to the command of Samuel, the prophet of God, and so Saul lost his kingdom. Perhaps he did not realize that it was as fatal to disobey the prophet Samuel as the prophet Moses. O, Lord, open our eyes to see, our ears to hear, our hearts to feel. Brethren, have we no Agag here?

Solemnity of mind, and thoughts of God and his majesty, tend to humility; while levity of mind tends to, or fosters pride.

A man's pride shall bring him low. Prov. xxix, 23. Truly when we see the effect of extravagance, and its victim writhing in agony of want and disease, ordering the costliest coffin for a panacea of his wounded spirit well has the wise man spoken.

Error and truth are often so closely packed together, that to the mass of mankind they seem identically the same; but the experienced workman knows how to find the seams in his quarries; and although the gold may be hid beneath much

rubbish, yet the fire will discover it. So he who desires to know truth from error, has only to bring the lamp of truth close to his work, and he will see as through the glass of the word, which brings hidden things to light, and makes very clear what was before very obscure. Thus Daniel by fasting, prayer, and study of the word, was most remarkably illuminated. This glass brings distant things near, hidden things to view, and makes darkness light.

The single eye makes the whole body full of light; that is, he who only desires to glorify God, he who has no self to gratify, no private ends to attain, no lusts to satiate, no character of his own to maintain, but who has given up all wholly to God. Such a person is always free, his spiritual sight is always clear, his ears always open, his garments always white, his purse is always heavy with fine gold.

Charms. We hear in ancient heathen legends, of amulets, worn to ward off evil, said to possess certain singular powers, called charms, capable of performing wonders. These, had they been literally true, are infinitely outdone by the triplet of Christian virtues, love, faith, and humility. These virtues when proportioned and exercised, protect, strengthen, and adorn the character, makes enemies into friends, misfortunes are made into stepping-stones, and afflictions are transformed into a paved walk to glory. This triplet of virtues is a solver of doubts, an explainer of mysteries, a lantern in the dark, a guide in every labyrinth of life; and the closer it is worn to the heart the surer and more certain its good effects. It is a casuist for the decision of doubtful questions; a discerner of right and wrong; it has tears for the mourner, and smiles for the gladsome heart, it gives ears to the deaf, sight to the blind, a staff to the lame, and a balm to every disease; it is a quencher of distrust, and a radical cure for jealousy. These are but a meager list of its virtues.

The casuist is one who can correctly decide in difficult questions, as to right and wrong in human actions, such as often trouble the tender conscience; for in the varied walks of life there are multiplied instances in which circumstances are so linked, and right and wrong are so interwoven, that discernment is indispensable to a proper course, and an instantaneous decision is often called for; so that it is of the greatest importance that every Christian be a good casuist, in order to escape the wiles of the enemy; especially is this true, now, that the seductive influences of the world are more numerous than ever, forming as it were a net-work of error, so woven and spread, as to envelop the entire world, and he who would escape its meshes, must be a skillful casuist; and present truth is capable, with the Spirit's aid, of doing this. Even the simple may be made wise.

Parents, do not speak before your children of their virtues. Keep your children humble; it will do them no harm. Extolling or even relating their feats before strangers, in the presence of your children, has a bad effect upon them. Strangers see it, if you do not. A pert child is a nuisance to society. Such children had better not have been born. Let others note their virtues, you had better cure their faults. Or if you speak favorably of them, do it at a proper time, with the greatest caution.

Special Pleading.—"How can I," says Bro. Earthy, "be always just in time? To be sure, I generally quit work a little before sundown, though the boys have some chores to do after that. Now the brethren have been at me about a little affair that happened a few weeks ago. I went to town to mill on Friday, and one thing hindered after another, the blacksmith broke his word and disappointed me, and how could I help it? I was, it is true, a little late home."

Says Bro. Flint, "Suppose you should go to town on some very important errand, for instance, to save a dying man, would you stop to shoe your horse, or any thing else? would you not try your horse's feet on rough and smooth, wet and dry, to save the life of the poor man? Well, now, I keep from sin for eternal life; and if I can lead a holy life while I do live, it is of little consequence to me whether my present life is lengthened out or not. Then it is proved that I must lead a spotless life, at all hazards, but as to say-

ing my present life, that is of little consequence, comparatively. Oh, Bro. E., that you could see the awful gulf that opens just at your feet! But God alone can cure your blindness. I pray him to remove the veil that hides God from your sight."

"It is impossible for me to live out such strict ways," says Bro. Earthy.

"I have no time to lose," says Bro. Flint. "Choose for yourself. If the Lord be God, serve him; if you prefer your own, take that, only say I am clear; say that I have done my duty, in faithfulness and love to you. I greatly desire your salvation, but I desire more to glorify God by clearing myself from your blood."

Let us see, not who will be greatest, but who will love God the most, who will have the most love to the brethren, who will give the most according to his ability, who will be most strictly honest, who will improve his talents to the greatest advantage; who will be wisest to win souls; for "he that winneth souls is wise," Prov. xi. 30, who will honor God the most by humility and the fear of the Lord.

Joshua did not say, We will try to serve the Lord—but, we will serve him. O for a will to do right, a will sanctified and holy!

There are various ways of defining "change of heart," but the best explanation I ever saw was this: "Christ came to change the current of our thoughts." Now look at yonder river, and imagine that the current was changed and flowed up stream. Would you say the current was changed, if a part of the stream was running one way, and a part the other? So of him who still gives place to sin and Satan. Can he suppose his heart is changed? Even if he has many good thoughts and ways, while all is mixed with sin, can he say his heart is changed? Is he not rather striving for this change?—*Sabbath Herald.*

### The Wife of Bunyan in the Swan Chamber.

The name of Bunyan is immortal. His character and writings will travel down through all coming ages, and be read till the end of time. The historic scenes and events of his life are ever memorable. They are stamped with the impress of an abiding interest. His twelve years' unjust imprisonment and the efforts of his release by his devoted and heroic wife, will be held in perpetual remembrance.

One of the plates, beautifully engraved, which embellishes our present number, illustrates a touching scene in the life of Bunyan. He was in prison. His family were in want, and needed a father's care, protection, and sympathy. As a means of obtaining his release from prison, Bunyan wrote several petitions. His wife had, by his direction, carried one petition to the House of Lords, and failed of her object. She was directed to apply to the Assize Court. She had applied twice to the judges of that high tribunal, and was denied her petition and repulsed. Lord Chief-Justice Hale, an eminently kind-hearted and Christian man, pitied her case and seemed strongly inclined to grant her request. But the other judges, unpitying and cruel, objected and overruled the decision against her petition each time.

The scene in the plate is intended to show the heroic wife of Bunyan as she appeared the third time before the Assize Court. The audience chamber is filled to overflowing. Judge Hale, in his robes magisterial, sits in silent dignity to receive petitions, and hear the pleadings of the petitioners. The Swan Chamber is crowded—judge, justice, and gentry are present. There is a pause in the business of the assizes. A woman clad in a coarse black dress, with a white cap shading her pale sad face, rises from the crowd at the back of the room, and passes up the aisle with dignified and modest step. Unfalteringly she walked the crowded courts until she stood before the judge and the justices, as she is represented in the plate in the attitude and act of speaking. Directing herself to Lord Chief-Justice Hale, she said:

"My lord, I make bold to come again to your lordship to know what may be done with my husband."

All eyes were fixed upon her as she spoke, and

eager ears bent forward from every part of that large audience to catch her words. There she stood, a poor frail woman, pleading before the assembled dignity of the realm for the life of her husband. Was ever sight more sublime—was ever a scene more touching?

The Judge turned upon her. He hesitated, then answered in a tone of mingled confusion and decision:

"Woman, I told thee before I could do thee no good. They have taken for a conviction what thy husband spoke at the Sessions, and, unless there be some thing done to undo that, I can do thee no good."

Hear her as she replies:

"My Lord, he is unlawfully kept in prison: they clapped him in prison before there were any proclamations against the meetings. The indictment also is false. Besides, they never asked him whether he was guilty or no. Neither did he confess the indictment."

"He was lawfully convicted, woman," interfered one of the Judges, chafing at her words.

She turned a look upon him. He was one whom she did not know. Addressing Judge Hale, she replied, with the true courage of a noble soul:

"My lord, it is false! For when they said to him, 'Do you confess the indictment?' he only said this, that he had been to several meetings, both where there was preaching the Word and prayer, and that they had God's presence among them."

"What, woman, do you think we can do as we list?" interfered Judge Twisdon, in a loud, angry tone, looking upon her with all the vengeance of his mean nature.

"Your husband is a breaker of the peace, and is convicted by the law."

"Bring the statute-book," demanded Judge Hale, "and we will see for ourselves."

"He was not lawfully convicted, my Lord," said the brave woman, as she looked upon Judge Twisdon.

"He was lawfully convicted," interrupted Judge Chester, raving with madness that his act (his was one of the five red letter names that sent Bunyan to prison) and his word should be called in question.

"It is false," she said calmly; "it was but a word of discourse that they took for a conviction."

"It is recorded, woman; it is recorded, I tell you," vociferated Chester, as if he would silence her by the power of his voice, if he could not by argument.

"He is convicted and it is recorded," repeated Chester. "What more do you want?"

"My lord," said the fearless wife to Judge Hale, "I was a little while since at London to see if I could get my husband's liberty, and there I spoke with my Lord Barkwood, one of the House of Lords, to whom I delivered a petition, who took it of me and presented it to some of the rest of the House of Lords, for my husband's release, who, when they had seen it, they said that they could not release him, but committed his release to the judges at the next assizes. This he told me, and now I am come to you to see if anything can be done in this business, and you give neither release nor relief."

The Judge made no answer.

"He is convicted and it is recorded," reiterated the infuriated Chester.

"If it be, it is false," repeated the heroic woman.

"He is a pestilent fellow, my lord. There is not such a fellow in the country," exclaims Chester, turning to Judge Hale.

"Will your husband leave off preaching, woman? If he will do so, send for him, and let him answer here for himself," spoke out Twisdon almost as much exasperated as was Chester.

"My lord," the Christian woman said, "my husband dares not leave preaching as long as he can speak."

"See here, see here," vociferates Twisdon, rising from his seat, and striking the bench with his clenched fist, "why should we talk any more about such a fellow? Must he do what he lists? He is a breaker of the peace."

The brave woman noticed him not. Keeping her eyes steadily fixed upon Judge Hale, she said:

"My husband desires to live peaceably and to

follow his calling, that his family may be maintained. Moreover, my lord, I have four small children that cannot help themselves, and one of them is blind, and we have nothing to live upon but the charity of good people."

The eyes of the Judge bent in pity upon her.

"Hast thou four children?" he said, kindly. "Thou art but a young woman to have four children."

"I am but mother-in-law to them, my lord, not having been married to him yet two full years."

"Alas! poor woman," said the kind Judge, as she finished her touching story.

"You make poverty your cloak, woman," broke in Twisdon, "and I hear that your husband is better maintained by running up and down at preaching than by following his calling."

"What is his calling?" asked Judge Hale of her.

"A tinker, my lord, a tinker," answered some one standing by.

"Yes, my lord, and because he is a tinker and a poor man, he is despised and cannot have justice."

"Since it is thus, my poor woman," said the Judge, mildly, "that they have taken what thy husband spoke for conviction, thou must either apply thyself to the King, or sue out his pardon, or get a writ of error."

At the mention of a writ of error, Chester chafed, and was highly offended, and exclaimed:

"This man will preach, my lord, and do what he pleases."

"He preaches nothing but the Word of God," fearlessly spoke out the true wife.

"He preach the Word of God!" repeated Twisdon, with a bitter sneer, turning towards her as if he would have struck her; "he runs up and down the country and does harm."

"Do not mind her Judge, but send her away," exclaimed Twisdon, seeing that he could not intimidate her.

"I am sorry my poor woman, that I can do thee no good," said Judge Hale, compassionately. "Thou must do one of the three things aforesaid, namely, either apply thyself to the King, or sue out his pardon, or get a writ of error; but a writ of error will be the cheapest."

So, when I departed from them, the book of statutes was brought, but what they said of it I know nothing at all, neither did I hear any more from them.—*Eclectic Magazine for Jan. 1862.*

### Revival Scenes in Ireland.

The Banner of Ulster, of the 14th ult., contains a letter from Rev. David Magill, of Boston, now in Belfast, from which the following extracts are quoted in the Presbyterian.

Last week I walked along with a friend to the Queen's Island. Being overtaken by a shower, we sought shelter in an old, wretched saw-pit, or something of the kind, opened on all sides. It was in the ship-building yard. It appears that a certain numbers of ship-carpenters take half an hour from their dinner-time for the purpose of exhortation and prayer. This was new to me, and I presume it is to most of the readers of this paper, though not new to my friend accompanying. But so it is; there was a large number of men, some of them black as midnight, and all, of course, in working gear, engaged, by themselves, in conducting their thirty minutes' meeting. I add nothing; to mention this is ground enough for thankfulness.

During the evening of yesterday I took tea with a family in Great Street. Positive and absolute order forbids my mention of either host or hostess, but I can tell what I saw, for the sake of the church at large. After seven o'clock, knocks and knocks at the door repeated themselves, till about half-past the hour, when I found the parlor, hall, and kitchen filled with praying and inquiring people, as is usual on such evenings. I was asked to open the meeting with prayer and reading of the Word. I read the second chapter of the Acts, and made some comments. It was then that ensued a scene such as I never in my life witnessed before. It was the application of my discourse—and such an application! I finished my exhortation by the text, "And whosoever calleth upon the name of the Lord, shall be saved."



## ADVENT HERALD.

BOSTON, JANUARY 4, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

## To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied?

They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brothers and Sisters, shall this expectation be realized?

The old man then dropped on his knees in the hall, and poured out his thanksgivings in such melting strains as drew tears from the eyes of almost all who witnessed the scene.

There were several other cases of interesting character which occurred before the meeting broke up; but time and space forbid me referring to them now. We doubt not that the angels of God rejoiced at another sinner's repentance; for it struck me that this old man, and most of those present, had been previously moved by the Spirit to seek this good man's house in the clouds of night, to inquire if haply they might find Jesus.

I am an old-fashioned Presbyterian, but I assure the readers of this paper, that such novelty did not offend me. I never had such an application to any discourse as followed mine that evening. Young women prayed like prophetesses among soldiers and sailors, and old men shouted for joy; and with truth did one exclaim, "This is none other than the house of God, and the very gate of heaven." I shall not soon forget the ship-carpenters in their old wood-shed, and the prayer-meeting in Great Patrick Street on Tuesday night.

## A New Tract.

THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

third year was fourteen or more years before Belshazzar's death, says:

"Junius and Polanus, following Berosus and Metashenes, which make Belshazzar to reign five years, think this vision was showed unto Daniel three years before the destruction of Babylon. But the third opinion of the Hebrews is more probable, which Occolampad and Pellicane follow, that this vision was in the third and last year of Belshazzar; for the next time which is noted of Daniel, was the first year of Darius," *Com. p. 242.*

Taking either of these last opinions—and from three to five years are the extremes that can now be given to the reign of Belshazzar,—this vision must have been about B. C. 539-7, and in connection with the transfer of empire from Babylon.

"After that which appeared unto me at the first" The former vision was recorded in the Chaldee dialect, but this is in Hebrew; and the Hebrew word rendered "after," says Prof. Whiting, "always signifies subsequent, and never like, or similar." And "at the first" is equivalent to our word formerly, or before. In other words, this vision of the 8th chapter appeared to Daniel two years subsequent to that which before appeared to him, as recorded in the 7th chapter.

## Another Year.

There is no more solemn moment marked by our calendar, than that which separates one year from its following. As one's own birth day is to him individually, so is New Year's day to the world at large. These epochs are mile stones in the journey of life, designating how fast the seasons roll, and how large a space has been measured, of the appointed time allotted to each one, individually, as he journeys from the cradle to the grave. As we reach these way marks, therefore, it is natural that we stop and meditate—that we look back over the year, and the years that are past, and onward towards the future.

The closing year has been one of great trial to us as a nation—the like of which our country has never gazed upon; and the issue no human eye can clearly discern. In what was our former peaceful Union, there are now not less than a million of men in arms—brother arrayed against brother, and state against state, in deadly conflict, and with little prospect of a speedy or satisfactory result.

One of the most discouraging features of the entire campaign is the manifestation of intense hate, which the entire south exhibits towards the north, in every varied form of speech and act. Did the North entertain similar feelings of implacable animosity towards the South, we should regard the case as absolutely hopeless; and the marked absence of this is the only encouraging symptom.

It is not, however, in respect to our own country that our nation is beset with trials. The present attitude of England is so menacing, that nothing less than great wisdom and foresight will prevent our being embroiled in war with that power. There is evidently a growing animosity on both sides of the Atlantic, which finds expression in leading journals in both nations. No one can read the extracts given in our journals, copied from those of Great Britain, without being impressed with the intensity of the animosity with which we are regarded. It is, doubtless, probable that the extracts given, only partially reflect the sentiments of the masses in England; it must be, however, that this feeling is so widely extended as to be easily fanned into a flame of war, should occasion offer.

The immediate question, which threatened hostilities between England and America, has been settled by the surrender of Mason and Slidell, at the demand of Great Britain; but it is not improbable other causes will speedily follow. There was undoubtedly a legal quibble upon which England could demand those personages. The law of nations requires that when a neutral vessel is stopped on the seas by any belligerent power, on suspicion that it contains any thing contraband of war, the commander thus arresting it shall not himself assume the office of judge, but shall take it into some port for adjudication by an admiralty court; and then, if the decision is adverse to the vessel, it may be legally confiscated.

Had Commander Wilkes done this, the Trent would have been condemned, and there would have been no technical violation of international law for which England could have claimed reparation. Instead of doing so, Capt. Wilkes spared the vessel and cargo, put the passengers and crew to the least possible inconvenience, and only took four rebel traitors from their hiding place; yet as he infringed a principle, the doing of which would make every Captain of a man of war a prize judge at sea, it is better, probably, that our government has promptly acceded to England's extreme demand. For in so doing, we get England's recognition of a principle at variance with her whole previous naval policy.

But this being so, England was not the power to have made such a demand; and her having done so, has impressed every American heart with a feeling of its injustice—with a feeling that it was a pretext, and that this being removed, some other pretext will not be wanting for England's interference with our American internal troubles.

The foregoing conclusion is indicated by the combined fleets of Britain, France, and Spain, now gathering in our southern sea, the Gulf of Mexico. This is nominally for the purpose of compelling Mexico to pay the interest on her foreign debt; but as our government has offered to secure the payment of this by a loan to Mexico, which England refuses, there is evidently a more deeply seated policy instigating that naval armament, than a mere pecuniary consideration.

Our great and growing Republic, united at home would control this continent; but divided into two second rate powers, every other second rate power might insult us with impunity. Self interest, therefore evidently prompts England to take her attitude of menace, to afford protection on her ships to our political refugees, to open her ports to the piratical crafts of our rebel states, to permit their burning of our merchantmen almost within her own waters and then to give shelter and protection to the ship that has burnt and sunk our own. These breaches of neutrality by England she should be as prompt to explain and repair, as we have been the affair of the Trent; and should she not do so, although our government at the present crisis will make no attempt to enforce it, the result will be apparent in the increased acerbation of feeling against Great Britain which is now manifesting itself in an indisposition to use any article of British make.

Such a feeling is much to be deprecated, and should be discountenanced by every journalist or correspondent; whose responsibilities are great, at such a moment as the present. Yet evidently this feeling is increasing, at home and abroad. Dr. Russell, the American correspondent of the London Times, is doing no little to foster its increase. And it is this increase of national animosity that makes the present aspect of the nations so ominous, and the probable events of the coming year so momentous. Not only is our country internally convulsed, but, as before remarked, Mexico is threatened with invasion. England is pouring men and munitions of war into her Canadian provinces. Central America though now quiet, cannot feel exempt from spasmodic upheavals of revolutionary movements. More than one government in the southern half of this Continent is disquieted with revolution and war. England and France are armed to the teeth in dread of each other. Prussia is far from feeling a sense of quiet. The empire of Austria, bereft of her Italian provinces, is dreading still farther dismemberment, by the revolutionary fires now burning in Venetia and Hungary. Russia is distracted by internal commotions. Italy is not yet a united and settled nation. China is still being consumed with civil war. And thus it is that war clouds are visible and war tempests lower in the horizon, which ever way we may chance to turn the eye. And this being so, there is nothing to prevent, at any time, such distress of nations, with perplexity, and such failing of heart for fear of the things coming on the earth, as our Saviour predicted should precede the coming of the Son of man.

May God grant, that whether He come this year, or longer delay, he may find, dear reader, the one who writes and those who peruse these columns, in readiness for whatever awaits us.

## Bible Questions and Answers.

62. "Shall mortal man be more just than God? shall a man be more pure than his Maker?"

Ans. "Behold, he putteth not his servants; and his angels he chargeth with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth!" *Job 4: 17-19.*

63. "If the foundations be destroyed, what can the righteous do?"

Ans. "The Lord is in his holy temple, the Lord's throne is in the heavens: his eyes behold, his eyelids try the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth." *Psa. 11: 3-5.*

64. "Wherefore do the wicked live, become old, ye are mighty in power?"

Ans. "Lo their good is not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away," *Job 21: 7, 16-18.*

65. "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?"

Ans. "Though his excellency mount up to the heavens, and his head unto the clouds; yet he shall perish forever like his own filth: they which have seen him shall say, Where is he?" *Job 20: 4-7.*



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. T. Wheeler.

Bro. Bliss:—In reading the Conclusion to T. M. Merriman's "Trail of History," I was somewhat impressed with a seemingly new argument upon the time of Christ's second advent. I make an extract from his Conclusion, and forward to you for publication and criticism, if you think it worthy of the same.

"The coming of Christ, and the ascendancy of the Roman emperors, form the most important epochs in the history of Religion and Empire. From this point go back 300 years, and we find the time of Alexander the Great, 'conqueror of the world,' waving the sceptre of power, for the first time, from Asia over to Europe. Come down 300 years after Christ, and we find Constantine the Great, 'emperor of the world,' dividing the Roman world into East and West, and thereby changing the whole current of human affairs. Both these events pertain to empire, and are quite similar.

"Go back before Christ 600 years, and we come to the captivity of the Jews. Here a lordly potentate assumed to stand between God and his people, and coerce them to bow to his mandate, and image even, and so change times and laws. Come down 600 years after Christ, and we find the first Pope, or the captivity of the church. Here a lordly prelate assumed to stand between God and his people, and coerce them to bow to images, and thus change the worship of God into idolatry. Both these events pertain to religion, and are quite similar.

"Go back before Christ 1000 years, and we come to the time of Solomon's Temple, or the highest state of prosperity to which the Jewish nation ever rose. Come down 1000 years after Christ, and we find the 'Dark Ages,' or the state of the greatest depression Christianity ever saw. In this case the events are similar, but in the sharpest contrast,—hence easy to remember:—the Jews at the summit, and Christianity at the base, of the mount of prosperity.

"Go back 1555 years before Christ, and we find Moses delivering the people from Egyptian bondage and the yokes of their oppressors. Come down 1555 years after Christ, and we meet with the triumph of the Reformation, and the church making its exodus from the dark ages and throwing off the papal yoke. Religious events both of them, and strikingly similar.

"Go back 1860 years before Christ, and we are with Abraham, Isaac, Jacob, Shem, and Job.—Come down 1860 years after Christ, and we are literally in the midst of our own peculiar, wonderful time.

"Go back 2348 years, and we come to the destruction of the world by water. Look forward to 2348 years after Christ, and what impropriety is there in suspecting that then will come the destruction of the world by fire?"

TIMOTHY WHEELER.

Waterbury Center, Vt.  
The dates of 1555 and 1860 B. C. are some 117 years short of what a corrected chronology would locate them. We have not access to the book you refer to.

ED.

Dear Bro. Bliss:—I have long thought of giving you an occasional chapter of trials and encouragements, and have been of late still more inclined to it, by the wish of a friend, in whose judgment I have confidence, that I write more for the Herald. It is now almost eighteen years since the Lord led me to examine his word in reference to the near coming of Jesus. I had never heard a discourse on the subject, or seen a believer in it. When the well known voice of the Spirit began to call my attention to it, I endeavored to meet it by the common excuse, "If I am only ready to die, that's enough, and I need not trouble my head about this." But it would not do at all. Then I plead the want of time; and finally, to ease my mind, and throw it into an indefinite distant future, promised the Lord I would take it up when I had time. I felt no spirit of opposition, for so much scripture came pouring into my mind, (according to the promise, "He

shall bring all things to your remembrance," etc.,) that I dared not reject it.

Now see the mercy of the Lord. In a very few weeks, though not sick, I was in a very singular manner deprived of the use of one of my arms.—The Spirit came again, pleading gently, "Now you have time; will you keep your promise?" I had always thought much of keeping my word, and replied, "I will." My former ideas relative to the world's conversion, etc., were fully tested by the word of God and fell to the ground; and as the scales were removed one by one, I soon found myself a believer in the near, personal coming of our Lord Jesus Christ. Then I began to enquire, if I was ready; and remembering that it was written, "Gather my saints together unto me that have made a covenant with me by sacrifice" (though I did not then know the context), I felt that it had reference not only to the sacrifice of Christ, but also for him. It seemed to me I had never done anything for him, and almost wished he might not come immediately, in order that I might have the opportunity. Then I saw I must confess it; for while "with the heart man believeth unto righteousness, with the mouth confession is made unto salvation." Here was the test. The Spirit showed me somewhat of the consequences, and I found to my surprise that though I had been soundly converted about six years before and was considered an engaged Christian, being an acceptable member of a Congregational church, I had never been called to give up my reputation. I never before knew how dear it was to me. Now this and all must go with this confession. I hesitated; the Spirit gently reminded me that Jesus made himself "of no reputation." That settled it: I said, "let it go"—and it went, no mistake. Praise the Lord. Since that, I have been fully committed to these great truths, and a sharer in its trials, joys, and sorrows, with those of like precious faith.—Since that, I have felt I was commissioned to defend and spread the blessed news, "The Lord is at hand." Sometimes I am called actively to contend, and again to speak but little about it, only with the Lord.—Have had my earthly home during this period in several places, distant from each other, but in every town have found one or more who had "turned from idols to serve the living God, and wait for his Son from heaven." The Lord has been pleased to make me the instrument of communicating light to others: among them, some who had preached some years. I have often had to stand alone, in the defense of these truths, but the Lord has stood by me and generally so lifted me up in himself, that I cared not whether any endorsed my testimony. Having seen the importance of following the Spirit, (which is always in harmony with the written word); I was led in a few hours, about four years ago, into a nearer and more intimate relation with the Father and the Son, and have since felt very much greater engagedness in and for the whole truth of God, which is constantly increasing. I have thought some account, occasionally, of the various things I meet, etc., might be useful to some of the household, and have therefore written this as a preliminary, and will only add that I am in no wise discouraged, believing, with the poet,

"A hope so much divine,  
May trials well endure." X.

From Bro. J. S. Brandenburg.

Bro. Bliss:—I hope the Herald will be sustained, if for no other reason, for those brethren and sisters who have not the opportunity of hearing the living preaching on the advent. There are many, yes very many, scattered up and down in the world, who never hear anything on the subject, only as they receive it through the Herald. I love to receive the Herald, and sit down and read the letters from my brethren and sisters scattered abroad. And I generally go, one night in the week, to see my old friend Joseph Everall; and he reads the paper to his wife, and they seem to enjoy it very much. He told me that he always found something in the Herald that did him good; and I think his wife does also. He is a Congregationalist, and she a Methodist. Some people think they are a good deal tainted with what the world calls "Millerism."

I received the little book for "Millennial Aid Society." I have not done much yet, but I intend to go out among my friends and see what I can do, before long. We are living in eventful times, and it behoves us to be ready for the great day of the Lord. The twelve hundred and sixty yrs of Papal rule over the saints and the ten kings are in the past. The longer periods are about running out. The four universal kingdoms are almost gone. The vials, seals and trumpets are, I think, about ending, and the Laodicean church, neither cold nor hot, the world as it was in the days of Noah, and the perils of the last days are on us. The spirits have gone forth to the kings of the earth, to gather them to the battle of the day of the Lord. In fact, all nations seem to be disorganized. May we be found

complete in Christ Jesus, not having on our own works of righteousness, but the righteousness which is by faith in Christ Jesus. This faith is the gift of God. I hope, Bro. Bliss, you and I know something about this saving faith; for without faith it is impossible to please God. May the Lord bless you, my brother, and all his believing children the world over. In haste, your brother,

JAMES S. BRANDENBURG.

Burlington, Oct. 23, 1861.

PS. I will try and get a little to aid your Society, and send it on before long. J.S.B.

We are obliged to our brother for his disposition to make an effort in behalf of the A.M.A. May the Lord give success to his efforts. ED.

From Bro. A. Wattles.

Permit me to use the endearing name of Brother Bliss. Although not personally acquainted, yet, when reading the Herald, it is almost like shaking the friendly Christian hand of a dear brother, long acquainted. Being an aged, trembling, unworthy disciple, you will, I trust, read my communication in the exercise of Christian charity. Should I live thirty days more, the number of 78 years will be filled up.

Now, my dear brother, I shall try to write a little about the precious, the blessed hope; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail. I left Broome Co., near Binghamton, N. Y., Feb. '37, a little in advance of the whole of my family; and after I left, my wife (of precious memory) obtained a number of Father Miller's sermons or lectures in pamphlet form, and brought a number to Michigan. As soon as I could find time, I began to peruse them a little; and the more I read, and compared with the Scriptures, the more the light of them shined on my pathway. Although I had been a professor, and had enjoyed much of the love of God for nearly thirty years, I rejoiced to learn the way of God more perfectly; and by about 1842 I was fully settled in my mind that the Scriptures taught the second literal personal coming of the Lord Jesus Christ my Saviour as clearly as it did his first advent into this world.

And from that time to the present, I have not seen a day but I could say, Come, Lord Jesus, and come quickly. Amen. Since about the first of May, my person, my outer man, has been severely under the burning influence of the erysipelas; but, praise the Lord, I humbly trust I shall have a part in the first resurrection, and an eternal inheritance in the new heavens and the new earth, wherein dwelleth righteousness;—where all the effects of sin are forevermore destroyed, and all its inhabitants bloom in eternal youth. I know not but I may want the Herald as long as I am able to read. I love the doctrine it advocates, especially that which is original. I see that the true light is shining somewhat on the minds of some editors and preachers, yet they seem very careful about saying any thing on the subject of the first resurrection, or the second advent of our Saviour.

I love all the pure in heart who have the promise of seeing God. The Tabernacle Baptist church in Detroit, I think, is nearer on the apostolic ground than any in this country of that order. Eld. James Inglis, their pastor, preaches the blessed hope, and many of them embrace it gladly. I love to go down and meet with them as often as I can; but could I enjoy the privilege of hearing a good warm-hearted Advent preacher, sound in all gospel truth, it would be a very great moral luxury to me. The doctrine of the advent of the Lord Jesus Christ near at hand has done very much for poor unworthy me. I love to contemplate it. I gladly cherish the thought of his near coming. I hope to be found gladly waiting his appearing, and to be permitted to hail him as my God and Saviour, and ever more to rejoice in his salvation. Your brother,

ALEXANDER WATTLES.

Troy, Mich., Oct. 23, 1861.

From Bro. A. Smith.

Dear Brother Bliss:—Necessity and sickness oblige me to write you to stop my paper—not because I am not pleased and interested by its rich columns, but because sickness and want deprive me of the means to recompense for the same.

I have waited and hoped for the better, but my health is feeble, my threescore years are run out, and I am on borrowed time. I waited to see if I could not meet your calls, but I must give it up for the present, and if able will send and have the Herald again, if spared. Time is short with me. The Lord is near at hand. I wait for his appearing.—God bless and direct the Association, and keep the Herald alive until he appears. My best respects to all, especially Bro. Himes.

Williamstown, Nov. 2, 1861.

From sister S. N. Nichols.

Dear Bro. Bliss:—I hope the office and paper will

be sustained in this dark and trying hour. For one I wish to cast in my mite, with others of my brethren and sisters in the Atlantic States, in support of it. It has always been a welcome messenger to me, I cannot do without it. I hoped to have been in Boston ere this; but my way thus far has seemed to be hedged up. Should time last, I hope to be there another year, if it be the will of my heavenly Father. I long to meet again with those who are looking for the King of kings—yes, for the Prince of the kings of the earth—to come and take to himself his great power and reign.

Yours in the blessed hope,

Mrs. S. N. NICHOLS.

Coloma, Cal., Nov. 3, 1861.

From Bro. T. Lumber.

Bro. Bliss:—Without my paper I should be very lonely, here in this western country,—having no advent preaching or advent friends to sympathize with, except my companion. I am glad to hear through the Herald that the ambassadors of the cross of Christ are in many places, still proclaiming the coming of the Son of man nigh at hand, and that many are roused from sleep and are bestirring themselves, while they hear the sound of the going in the tops of the mulberry trees. My heart would rejoice and be glad in God my Saviour, if some faithful advent minister would come this way, and proclaim the Bridegroom nigh. I believe there would be a large field opened here for faithful advent preaching. May the many prayers that have been offered up to our heavenly Father, for you and the Advent Herald, be answered, is the sincere desire of my heart. Yours in hope of eternal life,

THAYER LUMBER.

Monona, Iowa, Nov. 11, 1861.

From Bro. J. D. Boyer.

Dear Bro. Bliss:—We have every reason to be grateful that the cause of Christ is prospering in our midst; but the desire and prayer of our heart is that we might see a more progressive work. Our Church is generally well filled and the congregation attentive.

We have a very interesting Sabbath school. A number of our leading members are very active and zealous. Our weekly meetings have become more spiritual within the last few weeks. Independent of this place we have started preaching every second sabbath at Chesnut Grove, about three miles distant. We have preached at Newtown, and Atolborough. We are much pleased and benefited with the Herald, and hope it will be sustained.

Yours in the blessed hope,

J. D. BOYER.

Yardleyville, Dec. 12th, '61.

From Bro. E. T. Welch.

Dear Bro.:—Our little church is gradually advancing. The Lord is graciously regarding us. Our meetings are well attended, and much interest manifested. The truth is being received. Now and then an accession to our number; I trust such as shall be saved in the day of the Lord's appearing. Bro. Wollcott is doing a good work about 2 miles from this place. Four of his little number were baptized a few sabbaths ago before probably a thousand persons, who had come to our village to witness the solemn and interesting ceremony; others this evening at our meeting spoke of a design and a readiness to be baptized.

Your Bro. in Christ Jesus,

E. T. WELCH.

Oceanport, N. J. Dec. 11, 1861.

ANOTHER hideous massacre was, at the departure of the last West-African mail, about to be perpetrated at Dahomey. "The new yam season" was to be celebrated by "a grand custom," at which 2000 human beings were to be beheaded. The present king appears to surpass even his father in revolting cruelty.

He that has once done you a kindness will be more ready to do you another than he whom you have yourself obliged.

## OBITUARY.

DIED, Oct. 26th, at Marsh Creek, Center Co., Pa., Bro. JOSEPH ECKLEY, in the 55th year of his age.

His disease was the bilious colic, of which he had repeated attacks in the year or two past. The last illness was only of 24 or 30 hours' continuance.—The morning of the day before his death he was in this town—in the afternoon was at a barn-raising in his neighborhood. Feeling unwell, he returned home towards evening, took his bed, suffered severely, and died the following evening. It came suddenly upon his family, the church and the community. Over forty years of his life were spent after the manner of the world—seeking happiness in earthly things. Looking at the different and con-

flicting interpretations of the Bible, given by religious teachers, he became somewhat sceptical. But when he discovered the harmony of the word of God when literally interpreted, he gave up his scepticism; and when the plan of salvation, in its simplicity and adaptedness to the condition and wants of man, was presented to his understanding, he at once embraced it and sought and found pardon and peace at the foot of the cross. His subsequent life was a changed one, and gave evidence of the reality of the change which he professed to have been wrought in him. He took an active, leading part in the church of which he was a member and an officer, till his death. He visited the sick, and was often in the house of mourning and affliction. He loved the doctrines of the advent and reign of Jesus Christ, and his mind dwelt much upon the blessed themes. The week before his death he was engaged in holding evening prayer meetings, in which he exhorted his brethren to stand by him in earnest and continued efforts to promote the cause of the Redeemer. But suddenly he passed away. A wife and three sons mourn his loss. Yet they sorrow not as those who have no hope. The funeral services were conducted by the local minister of the Methodist connection. The occasion was afterward improved by a discourse, based on Rev. 14:13.

"Asleep in Jesus! O how sweet  
To be for such a slumber meet...  
Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest."

M. L. JACKSON.

Milesburg, Dec. 19, '61.

DIED, in North Barnstead, N. H., Nov. 25th, 1861, sister MARTHA A. PROCTOR, daughter of Thos. K. and Mary Jane Proctor, aged 25 years.

She took a severe cold last January, which induced a hard cough. Her friends became alarmed, procured medical assistance, and though no pains were spared to secure the best remedies, all was unavailing—consumption, with slow but sure progress, marked her for its victim. She bore her sickness not only with patience and resignation, but was very cheerful, constantly endeavoring to make all happy around her. She remarked to her father while conversing about death, "If I am to die, father, I wish to die understandingly." She confessed her remissness in duty, and sought a fullness in Christ, making an entire consecration to him, which enabled her to meet death with composure, and when she found she was going, she embraced each of her friends, bidding them an affectionate farewell, and urging them to meet her in the kingdom.

Sister Martha was an intelligent and interesting young woman. Possessing a strong mind, an amiable and affectionate disposition, she endeared herself to all who were favored with her acquaintance. She has left a much esteemed young man, to whom she was engaged, kind parents, an affectionate brother and sister, and a large circle of other relatives to mourn her loss, which they deeply feel. Her funeral was attended on the 27th by a large concourse of people. A discourse founded on Luke 23:38 was preached by Eld. J. Harvey, after which her remains were followed to the grave by more than a hundred relatives, there to wait for the resurrection which she believed to be near.

COM.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another, pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be

much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### Volume for the Times.

### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A copious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doc-

trines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

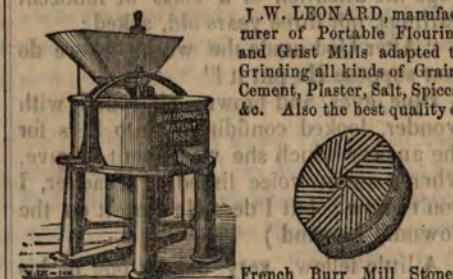
"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

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"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

W. HITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectively cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felon, it cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Merrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says: "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

The GOLDEN SALVE—A GREAT HEALING REMEDY.—It

is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62

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Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

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Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

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Livermore, Me., Oct. 12, 1859.

From I. Wright, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON. JANUARY 4, 1862.

## Childiana.

Under this head several magazines have entertained their readers with the droll sayings of the little ones, their quaint philosophy, their funny mixture of wisdom and simplicity. Having some original anecdotes hid away in memory's scrap-book, we will, with the editors' permission, bring them out to entertain the readers of the *Watchman* and *Reflector*.

Frankie Reed was always in pursuit of knowledge. He took in pieces his tin horses to see what made them go, picked a hole in his toy dog to find the bark, and thus lost it, asked questions that nobody could answer, and was into everything that his chubby hands could reach.

In his third summer, the first thunder storm he had ever noticed came on just at night. His mother and a lady friend were preparing to attend a party at the house of a friend, some three miles distant, when the storm came up. Frankie clapped his hands, and capered about perfectly wild with delight when his mother came into the parlor with her new dress, then tucked his plump hands into his little sack pockets, as far as they would go, and eyeing her gravely for some time, with his head on one side, gave his opinion.

"Well, I think you are a real pretty mamma, now."

The next moment he was gone, and soon came back to say that the carriage was at the door. But the clouds had been growing blacker every moment, and the rain now came down in torrents. The horse was taken back to the stable, and Mrs. Reed and Miss Hamilton laid aside their party attire, and made an effort to entertain themselves with their books and needle-work; but the lightnings flashed so fiercely, and the thunder rolled so heavily, that they could only sit in silent awe, waiting for this war of the elements to pass away.

Suddenly, Frankie was missing, and his perfect stillness was proof that he was busy. His mother went to seek him. In an unoccupied room, at a window that looked out upon the black night, visible only when the sheeted lightning blazed athwart the gloom, the child stood fearless, his eyes dilated with awe and wonder.

"Come away, Frankie," said Mrs. Reed, more timid than he.

"Hush! mamma!" said he, turning towards her with uplifted hands, speaking in a low and reverent tone. "Mamma, don't, I am waiting to see God. Look, look there, and in a minute the sky will open. It will, I saw it, and all the glory shone out. God is up there. Wait just a moment, mamma, and we shall certainly see Him."

Mrs. Reed turned her eyes upward.—Vast, black clouds torn and sent by rapid lightnings met her eye, and she almost quailed before the awful sublimity of the scene. "O, heavenly Father," she breathed, "grant that this child may never lose the faith that enables him to see heaven and a loving Father, where my eyes behold only darkness, and fear only Thy wrath." Frankie watched until the storm passed, then went quietly to bed, hushed into silence by thoughts too big for utterance. Some time after, he came running in one night to escape the big drops that portended another storm.

"Come, mamma, come, Miss Hamilton," he cried, breathless with excitement;—"quick! quick! put on your pretty dresses, there is going to be another 'thunder party.'"

In his inexperience, he supposed the dressing up a part of the programme, and that the thunder and the party had some mysterious connection.

John Neal, the author, relates that while sitting in his study one morning, a little fellow of four years came in with a hurried, "Please do look out, those men are going to shave your wall."

Johnny's droll idea was comprehended when Mr. Neal looked down into the court yard and saw some men whitewashing.—He had mistaken the whitewash for "lather."

Charlie Dixon, at two years of age, had

just begun to lisp a few broken sentences, but the ideas which he could not express in language he would convey by the greatest variety of gesture. One evening his aunts were conversing with a departing friend at the hall door, when Charlie attracted their attention by one of his pantomimes. He would point upwards towards a new moon just rising, then bury his face in his small hands, and sob, and wail, and moan, then point anxiously at the moon again.

"What does he mean? Why, what ails the child?" said Aunt Delia. "Charlie, tell auntie what ails you?"

"O dear, dear me!" sobbed Charlie, pointing his dimpled finger at the thin crescent; then covering his eyes and fairly doubling himself up in an agony of "make believe," "O dear, dear me! the moon, the pretty moon is broke!" A merry laugh brought out the whole family.

A Sabbath school teacher in P—, N. Y., in order to excite the curiosity and engage the attention of a class of innocent darlings, not three years old, asked:

"After God made the world, where do you suppose He put it?"

Blue eyes and brown, all round with wonder, looked confidingly into hers for the answer which she was about to give, when a sweet voice lisped, "Teacher, I don't know; but I dess He put it on the downd." (ground.)

A little fellow, very old for one of his years, had one day been punished for some misconduct. Not long after a waggish cousin met him on the sidewalk. "Well, Dick," he asked with a roguish emphasis, "how do you feel after that whipping?"

"Very much refreshed," promptly answered Dick, his face perfectly unmoved.

Johnny Loud was called one day to learn his lesson in Catechism; but he had just had the gift of a new sled, and did not feel one bit like studying.

"Mamma, mamma," said he, "to-morrow I will study; but you see if I leave that sled out there now, that wicked King Herod will come and carry it off."

"Johnny, what a foolish, naughty excuse. You must study now."

Johnny accordingly sat down and pretended to look on his book, but his mother thought by appearances, that his thoughts were sliding down hill. "Now," cried Johnny, "I can say my lesson."

"I am afraid not," said his mother.

"Please just try me," begged Johnny.

"Well," answered Mrs. Loud, "I will hear you until you miss; and then I shall expect you to take your book and study hard until you do get your lesson."

Johnny promised to do so.

"Who was Jacob's wife?" asked mamma.

"It was—it was—why, of course, mother, it was Mrs. Jacob."

Johnny's Catechism changed hands instantly; and as Johnny saw there was to be no sliding until his lesson was perfect, he wisely abandoned all makeshifts, and studied hard. Then came the reward—a merry time sliding down hill. This answer was original with Johnny, although we have read a similar one elsewhere.

*Watchman and Reflector.*

## Rev. Rowland Hill and the Captain.

Once when I was returning from Ireland, (says Rowland Hill,) I found myself annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First, the captain swore at the mate; then the mate swore at the captain; then they swore at the wind; when I called to them with a strong voice for fair play, "Stop! stop!" said I, "if you please, gentlemen, let us have fair play; it's my turn now." "At what is your turn, pray?" said the captain. "At swearing," I replied. Well! they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

## APPOINTMENTS.

London Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	J. L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North th st
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Boddy
Richmond, Me.	I. C. Welles
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbona's Grove, De Kalb county, Ill.	N. W. Spencer
Somonauk, De Kalb Co., Ill.	Wells A. Fay
St. Albans, Hancock Co., Ill.	Elder Larkin Scott
Stanbridge, C. E.	John Gilbreth
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Watertown, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson

The Lord willing, I will preach in North Springfield Vt the second and fourth Sundays in January, 1862.  
C. O. TOWNE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

L. Hooper. Sent you 50 Restitution Dec. 25—will send more if you wish.

W. A. Curtis. Sent book and tracts the 26th. We sent all of No. 3 that we had, and so put in one "Restitution."

D. Campbell. We are out of the Pocket Harp, but have the Pew edition at the same price, though in a larger form.

C. M. Gould. Found the book and sent the 30th.

Geo. Odell. As the er. on your Herald is only to January 1st, we are a little in doubt as to your intention respecting the \$5 now sent, which we have put to donation. If designed in all or in part to be er. on your account, please so direct.

N. A. Hill. The first one lasted only about one year; but the second one has worn a year, and seems as good as ever. The first one also did in other respects like yours.

S. Burke, \$3.26. Have bal. account and sent paper as directed.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was organized Nov. 1<sup>st</sup>, 1858, under the provisions of the 30th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper circuit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO JULY 1, 1861.

DONATIONS RECEIVED SINCE NOV. 1<sup>ST</sup>—\$400 Wanted by January 1.

Amount of previous payments	84.55
O. W. Allen, Johnson, Vt.	0.75
John Ostrander, E. Hamburg, N. Y.	1.00
Mill. Aid Society, Shiremanstown, Pa.	3.00
" " " New Kingstown, " "	1.00
Charles Benns, Burlington, Vt.	1.00
Laura Kimball, Lawrence, Mass.	2.00
James Alexander, Sandy Hill, N. Y.	1.00
Joseph L. Clapp, Homer, N. Y.	1.00
Asa Laighton, South Durham, C. E.	1.75
Wm. Emmett, Middlebury, Vt.	1.00
Elizabeth Farnsworth, Groton, Mass.	1.00
George Odell, Greenland, N. H.	3.00
Mrs. Thomas Eastman, Grantham, N. H.	3.00
S. D. Howard, Barre, Vt.	1.00
Adolphus Haskell, Harvard, Mass.	1.00
Mary Nason, Lowell, Mass.	3.00
Total received since Nov. 1	\$110.05

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00

By the same, 2d payment 10.00

" " " 3d 10.00

May the Lord raise up for the A. M. A. many such friends."

## ANNUAL DONATIONS.

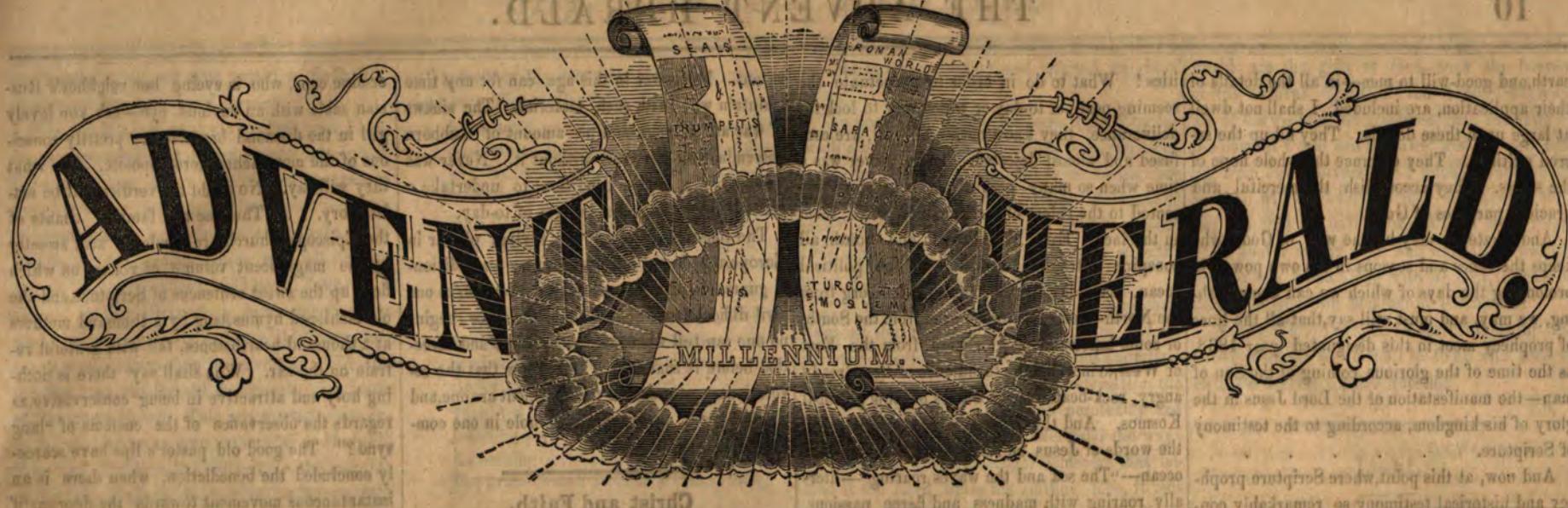
It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions, and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
John Pearson, Jr., Newburyport, Mass.	1.00
Church in Providence, R. I.	10.30
Lloyd N. Watkins, Toronto, C. W.	1.00

Agents of the Advent Herald.	
Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa	James S. Brandenburg
Bassoe, Hancock County, Illinois	Wm. S. Moore
Chazy, Clinton Co., N. Y.	C. P. Dow
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Haverhill, Vt.	Robbins Miller
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Leland Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker

London Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
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Richmond, Me.	I. C. Welles
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Shabbona's Grove, De Kalb county, Ill.	N. W. Spencer
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Stanbridge, C. E.	John Gilbreth
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Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Watertown	



WHOLE NO. 1077.

BOSTON, SATURDAY, JANUARY 11, 1862.

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J. PEARSON, Jr. Committee  
J. V. HINES, on  
LEMUEL OSLER, Publication.

## TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

## POWER OF SHORT WORDS.

The late Prof. J. Addison Alexander, D. D., is the author of the following remarkable composition which appeared originally in the Princeton Magazine.

## MONOSYLLABICS.

## I.

Think not that strength lies in the big round word,  
Or that the brief and plain must needs be weak,  
To whom can this be true who once has heard  
The cry for help, the tongue that all men speak,  
When want or woe or fear is in the throat,  
Se that each word gasped out is like a shriek  
Pressed from the sore heart, or a strange wild note,  
Sung by some fay or fiend. There is a strength  
Which dies if stretched too far or spun too fine,  
Which has more height than breadth, more depth  
than length.

Let but this force of thought and speech be mine,  
And he that will may take the sleek fat phrase,  
Which glows and burns, not, though it gleam and  
shine—

Light, but not heat—a flash, but not a blaze!

## II.

Nor is it mere strength that the short word boasts,  
It serves of more than fight or storm to tell,  
The roar of waves that clash on rock-bound coasts,  
The crash of tall trees when the wild winds  
swell,  
The roar of guns, the groans of men that die—  
On blood stained fields. It has a voice as well  
For them that far-off on their sick beds lie;  
For them that weep, for them that mourn the  
dead;  
For them that laugh and dance and clap the hand;  
To joy's quick step, as well as grief's slow tread,  
The sweet plain words we learnt at first keep time,  
And though the theme be sad, or gay, or grand,  
With each, with all, these may be made to chime,  
In thought or speech or song, in prose or rhyme.

## B. SHORT.

May 18, 1850.

From the London Quarterly Journal of Prophecy.  
The Epistles to the Thessalonians,  
and the Lord's Coming.

Continued from our last.

Let us now pass on to the next chapter. We are told by the advocates of the new opinions that the apostle taught the Church at Thessalonica, in the 5th chapter, that he had no need to write to them of the times and seasons, because they would be with the Lord, before "the day" came. The Church, we are told, has nothing to do with times and seasons. Thus the 5th chapter is interpreted as belonging to a period subsequent to the events described in the previous chapter, which we have just considered. But is this the meaning of the apostle? Does

not the 2d verse prove that he felt that he need not write to them of times and seasons, or warn them of the coming storm; not because they [or whoever should be the living saints then] would be away from the world many years before it came; but "because they knew perfectly that the day of the Lord so cometh as a thief in the night?" The fact he really refers to is, that they were already instructed in these things, and therefore he needed not to write again about them. But though in this case, as in that of brotherly love, (iv. 9.), "the need not to write them," yet in both cases he did so. No doubt love to the themes he wrote upon, and a desire for their further instruction and establishment, led him so to write. As regards the events of the 5th chapter being several years chronologically subsequent to those of the 4th, this is mere assertion, without any other proof than a human system supplies. A careful comparison of the two passages will shew that the events in both chapters are closely connected, and nearly contemporaneous. The apostle is evidently going over the same ground as before, introducing, indeed, as is the gracious habit of the Holy Spirit, (especially in prophecy,) some topics not before mentioned, and making a practical application of the whole. The wicked crying, "Peace, peace," are contrasted with the saints who know what is coming. The world is in darkness; the saints are "children of light and of the day," and are exhorted to act in character amidst all the darkness of false peace, (ver. 6-8.) Then mark how the entire passage closes: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." Here, evidently, we are brought back to the starting point in the previous chapter, (ver. 14, 15.) The "wake" or "sleep" in the one place, is the same as "the dead in Christ," and those who are "alive and remain," in the other. The words "obtain salvation," and "live together with him," (ver. 9, 10,) are parallel with "so shall we ever be with the Lord," (iv. 17.) and the closing words of both passages are similar, (4. 18, v. 11.) Thus we learn that the 5th chapter is not to be considered apart from the 4th; the whole is one grand prophecy of the Lord's second appearing, for the salvation of his friends, and the overthrow of his enemies.

The chronological connection between those two contrast subjects,—viz. the complete salvation of the saints, and the judgment of the wicked,—that is, the quick or living wicked,—will be seen in the third passage to which I would here ask attention,—viz. 2 Thess. 1. 6-10. First, notice the assertion, "that the Lord Jesus will be revealed from heaven with his mighty angels in flaming fire," and say, is not such a description altogether opposed to the idea of silence and secrecy? Surely nothing can be more public or terrible than this. We should do well to study some other passages which contain similar language to this—see Ps. 97. 1-5, 21. 8, 9; Dan. 7. 10; 2 Pet. 3. 7-10. But I ask especial attention to Psa'm 1. : "Our God shall come, and shall not keep silence; a fire shall devour before him, and shall be very tempestuous round about him." If this Psalm is studied in connection with 2 Thess. 1. 6-10, several parallelisms will

be discovered. I am aware that some apply the whole Psalm to Israel; but is there not a clear distinction between the saints who are in "covenant by sacrifice," ver. 5, and Israel, yet to be "brought within the bond of that covenant?" Israel is addressed by name, ver. 7; and Zechariah 12. 10-14, 13. 1, we have an account how God will deal with them when the Lord appears in glory. They "look to Him whom they pierced, and mourn;" and are then washed in the fountain opened. Thus, saved from their proud self-righteousness, and made truly holy and humble they become a kingdom of priests, and a holy nation.

But to return. We may clearly trace that the manifestation of Christ, "in flaming fire, with his holy angels," is not when he comes with his saints, as distinguished from when he comes for them many years before. It is at his one revelation from heaven, when he gives the troubled ones rest,—it is at his coming, when he is "glorified in his saints, and admired in all them that believe"—that he is seen with his mighty angels in flaming fire. This agrees with Psalm 1. "Gather my saints together unto me," is the first thing the great God and Saviour commands to be done, when he comes, not keeping silence, not coming in stillness, but with tempestuousness round about him. And mark also the similarity of these words with 1 Thess. 3. 17, "caught up together to meet the Lord;" with 1 Thess. v. 10, "we shall live together with him;" with 2 Thess. 2. 1, "our gathering together unto him;" and with Matt 24. 31, "the angels shall gather together his elect."

Observe also, that it is most plainly and positively stated that it is when the Lord is revealed from heaven in flaming fire, giving rest to his troubled ones, and making them mirrors to reflect his own beauty and glory, that he takes vengeance on them "that know not God," and punishes the wicked with "everlasting destruction." The structure of the whole passage binds the two classes of events together, and will by no means allow of a period of many years, thronged with great events, being put between rest being given to the saints, and retribution poured out on the wicked. The flaming fire in which Christ appears is not held in abeyance for several years, during which man's greatness flourishes, and wickedness triumphs. No; "the voice of the archangel and trump of God" ring the knell of earth's glory; and the glad shout of the Lord Jesus as he raises his church, heralds the day of his triumph, and not the reign of Antichrist. The bridegroom of the church is the avenger also; and when he comes, vengeance taries not.

## The Coming Kingdom.

Taking into our account this one great commanding fact, that the Most High ruleth among the nations of the earth, we may survey the past, and see how completely the will and the word of God have been fulfilled; or we may anticipate the future, and tell from his word things that are yet to be done among the children of men.

More than twenty-five hundred years ago, when the royal line of David was overthrown and carried into captivity in Babylon, this comprehensive testimony was uttered: "Thus saith the Lord

God: Remove the diadem, and take off the crown. I will overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it to him." Successive revolutions should mark the history and government of the world, till the coming of the great Anointed One of God, of whom the Scripture testifies, and to him the crown and kingdom should be given as his unqualified and unchanging right. Three great facts are specified—the coming of this glorious Being; the assumption of the kingdom by him; and the undeviating process of human revolutions, until the great inauguration should take place.

The first coming of this Great Redeemer was foretold in a particular designation of time, "from the going forth of the command to restore and build Jerusalem," said the angel unto Daniel, "unto Messiah the Prince, shall be seven weeks and threescore and two weeks." These sixty-nine weeks of years, or four hundred and eighty-three have passed by, and the Messiah came, and was cut off, according to the promise. So several designations of time combine together in the same scheme of symbolical prophecy, to designate the period of his second coming, when he will establish his kingdom, and reign in holiness and peace over his people, and in the multitude of his saints. These are designated as periods of days, and they are given as the duration of specific portions of the appointed scheme of Divine providence and purpose. But though these periods are various in length, and have various points of commencement, they have a very remarkable common termination. The wisest of Scriptural expositors, and the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, have concurred in the time of their fulfillment. These processions of years include the seven times, or twenty-five hundred and twenty years of Israel's chastisement and Gentile supremacy, called by our Lord "the times of the Gentiles;" the twenty-three hundred years of the destruction and pollution of the temple of God; the twelve hundred and sixty years of Papal usurpation, and the appointed revelation of the infidel Antichrist; and the various intermediate smaller events in their course. All these Scriptural periods have a common termination about the year 1868 of the Christian era. And as nearly and as accurately as Daniel, by the study of the Scriptures, determined the close of the captivity in Babylon, and Simeon and other believing Israelites, from Daniel's prophecies, were looking out at the birth of Jesus for the Messiah, who should accomplish redemption in Israel, may we, from the same study and the same source of information, look forward to the Lord's appearing in the glory of his kingdom, and the establishment of his peaceful and abiding reign upon the earth. All the lines of Scripture prophecy converge in the designation of this year 1868 as the appointed period of his coming whose right is the diadem and crown of Israel, so long removed, and to whom the Lord God declares, this crown and diadem shall be surely given.

If such calculations of these various appointed periods be just, then how near to us is the peaceful, glorious kingdom of the Son of God! In the revelation of that kingdom, and the glories of his reign, all the wonderful promises of Sacred Scripture—of glory to God in the highest, peace on

earth, and good-will to men—in all the details of their application, are included. I shall not dwell at large upon these details. They fill up the sacred writings. They embrace the whole hope of the saints. They accomplish the merciful and gracious purposes of God.

And whatever may be the will of God, who keeps the times and seasons in his own power, in prolonging the days of which we can know nothing, we may, and must still say, that all the lines of prophecy meet in this designated year 1868, as the time of the glorious coming of the Son of man—the manifestation of the Lord Jesus in the glory of his kingdom, according to the testimony of Scripture.

And now, at this point, where Scripture prophecy and historical testimony so remarkably converge, and mutually illustrate each other, what is the view we are to take, and the duty to which we are called? It is for this purpose I have brought the subject before our readers.

1. To take the view of earth which the Lord's word suggests. Till the glorious coming of the Savior, we may anticipate nothing but successive overturning of men and earthly things. The revolutions we have seen, will be the history of men, till he shall bring his dominion of peace. If the calculations of prophetic fulfillment are accurately made, then are we in the process of that closing series of revolutions, the sorrows of which the Savior himself so earnestly describes, and of which Daniel says, "At that time there shall be a time of trouble, such as there never was since there was a nation, even to that same time." The great tribulation of the earth is thus commencing, the effect of which shall be, that "many shall be purified and made white and tried; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." There may be occasional peace for particular nations and for short seasons. But the history of men, in the closing period of the times of the Gentiles, is a history of warfare and revolution, until the Savior appears in the power and majesty of his coming. Thus are we to look at the coming state of the world and men, till he appears to take the kingdom for himself. There will be no peace on earth till that dominion shall come, in which the Prince of Peace himself shall give the peace his people seek.

2. Viewing the world of men in the Savior's view, we are to be sure, for ourselves, we are on the Savior's side. During all this coming trouble, his chosen flock will be purified, made white, and tried. There will be the removal of all things which are shaken, that the things which cannot be shaken shall remain. The great salvation which he has perfected cannot be shaken. The promises which he gives to his people cannot be shaken.

3. If as yet, we have never consciously embraced the hope which he gives, then now is our special season of mercy, our day of salvation. It is for us now to fly with really believing, obedient hearts, to him, as the sinner's only hope. Oh! let us plunge ourselves, with unquestioning faith, in the fountain of his cleansing blood, and trust his word, to wash our sins away as white as snow. The day of grace is still enduring. The day of exclusion is rapidly approaching. Soon the Bridegroom will appear, and they who are ready will enter in with him to the marriage, and the door will be shut. This awakening, startling period is to be the new-creating season for many souls. Many will gather now around his feet. Many who have been careless, will be careless no more. Now is the time—when earthly things are thus to be overturned, and our particular relations to them are to suffer with others—for all to plead with Jesus for a portion with his people, and to make perfectly sure their own calling and election with him. Oh! catch your opportunity, and fly to Jesus as your portion, and live in him forever!

S. H. T.  
Prot. Chuachman.

These initials we suppose to be those of Rev. Stephen H. Tyng, of N. Y. City. Ed. Herald.

### Untold Political Perplexities.

The fact cannot be concealed, that all the great men and statesmen are now in dire perplex-

ities! What to do in order to perpetuate the seeming peace of to-day or which way to look for deliverance, they know not.—All, all, are confused and almost dejected. There never was a time when so many perplexing knots were presented to the rulers of earth as now stare them in the face. East, West, North and South, all conspire to trouble the waters of the political ocean. Each day brings some huge ice-berg from the North—some boisterous wind from the South, or some hurricane or whirlwind from the East or West, to increase the turbulence of the already angry, rock-beaten surfy waters of this political Kosmos. And this will continue to increase till the words of Jesus be fulfilled in this political ocean—"The sea and the waves roaring"—literally roaring with madness and fierce passions. Earth's future ruler—the "King of kings and Lord of lords" alone can quiet down this agitated ocean! With the thunder of his voice he will roll out the mighty words, "Peace—be still;" and immediately all will be a calm.

"The kingdoms of this world" are fast ripening for their overturn, and ere long they will "become the kingdoms of our Lord and his Christ." Then will the earth have righteous rulers, who will ordain peace and not before. We pray God to hasten the time, to cut short the work in righteousness, redeem his people and establish his kingdom.

Francis Joseph of Austria, remarks the World, is in a desperate strait. Ricasoli, the prime minister of Italy, announces that the Venetian question can have no other solution than the sword, while Hungary has rejected finally and forever the unsatisfactory constitution offered her, and has made it almost impossible for the imperial government to maintain any administration over her on account of the refusal of all the county and city municipalities to co-operate, and the equally persistent refusal of every respectable Hungarian to take an imperial office of any character whatever. Hungary throughout is heaving with suppressed fury, which may any day break into a terrific insurrection. The difficulty is how to appease her. The concession of the modified constitution to the Hungarians was in fact the highest price that the Emperor could afford to offer for their allegiance. To restore to them, in their present temper, all the prerogatives and powers which they formerly possessed, would be to establish an independent state in the heart of his dominions, and to sign the death warrant of his empire. Nothing less, however, than the restoration of all their ancient laws and liberties, can reconcile the countrymen of Kossuth to the sway of Austria. The concessions which have been made to them have been received as an insult, and have excited a more dangerous spirit than ever. If the Emperor is to preserve his sovereignty at all, it must be done by sheer brutal force. The introduction of such a regime makes a new revolution simply a question of time. The first opportunity will be seized, and that opportunity will come just as soon as the Italian kingdom is in a position to strike for the rescue of Venetia. It is known that Victor Emmanuel is eager for the hour when he may march his armies over the Mincio, and his subjects are chafing for the movement which alone can give Italy its normal unity. The detention comes from the opposition of the French Emperor to any advance at present, and also from certain internal embarrassments in the administration of the new kingdom. The finances are somewhat embarrassed, social disorders prevail in the southern provinces, and the military conscriptions, as now regulated, occasion wide dissatisfaction. The abolition of the temporal sovereignty of the Pope, and the establishment of Rome as the capital of united Italy, are objects which in some measure, divert the attention. Nevertheless these difficulties are liable to be swept out of the way at any time, giving free range to a combined attack of both Italy and Hungary upon the Austrian rule. When that attack is once made, it, in all likelihood, can have but one issue. The empire of the Hapsburgs must be dismembered.

Francis Joseph finds it impossible to raise even the smallest loan in any capital in Europe, and is reduced to the same financial extremity that our own Jeff. Davis is struggling under—the emission of convertible paper to an indefinite

extent. No power in this age can for any time maintain war with such material. The sinews of war are of gold, and no amount of stubborn determination can avail without it. Never was a nation in a worse condition to undertake a great struggle than the Austria of to-day.

The constant liability to a revival of war in Europe, affords our own country an additional guarantee of European non-intervention in our civil difficulties. Should that war once begin, no one can tell what may be its scope and direction before it shall end. We know that the revolutionary elements of the continent are one, and a single spark may kindle the whole in one common blaze.—*Harbinger.*

### Christ and Faith.

The less that is said about faith—the mere act we mean—and the more that is said about its object, the Saviour, all the better. And the less the people think about faith, and the more they think, and hear, and read about the Savior himself, and his work, and his great salvation, all the better. There is a discoursing about the mere belief, and an exhorting to the mere belief, the only effect of which is to leave the impression on the mind that it is some "great thing" which people have to do in order to their acceptance with God. Whereas, saying nothing, or as little, at least as the Bible says, about the act and the duty, and all about Jesus himself, his cross and his crown; faith, through the Spirit's use of this, will spring up as a thing of course. There is a dry arguing in behalf of the belief, and a setting forth of reasons and motives for excusing it; as if the thing could ever go into the heart by mere force, or dint of argument, or bribes, or terrors, or any way else whatever, but by the truth itself being exhibited and seen. The consequence is, that some, through an excitement from without, or by a direct force on their feelings, persuade themselves that they have done "this great thing"—that they have believed, and they are forthwith glad; but glad in it, their fancied faith, not in the Lord himself; it is the gladness and joy if not of the hypocrite, at least of the self-righteous and the self-deceived! while others are kept laboring and laboring after this thing in legal miserable bondage all their lifetime, and never advance an inch nearer the object of their wishes.

O that we all, ministers and people, took the wise and scriptural course! the one making the fact of the gospel, their meaning, their glory their grace, their truth, the constant burden of their ministry; the other making these same facts the grand and sole objects of their regard. Then would faith, which, like our shadow, only flees from us if we follow it, arise without our seeking or laboring for it at all; because the things, the realities which give it being, the substance which, with the light of the Spirit, always cast it, would be there.—*Rev. J. Purves.*

### Easy Devotion.

An Englishman thus describes a Sabbath in Grace church, New York:

All here is splendor and luxury—the ceilings are exquisitely carved and frescoed—rich carpets deaden the footfall—glittering prayer-books, bound in gold and velvet, repose on the satiny surface

of rare veined wood, the form sinks back into the soft depths of yielding cushions, and damask footstools offer a delicious refuge for the fashionable sinners, when they kneel to confess their manifold peccadilloes.

We wonder what the martyrs of old times, and the heroes who died at the stake long ago would say, if they could be suddenly placed in the midst of this temple of the Lord, and introduced to this religion of the nineteenth century? Would they marvel at the wisdom of their descendants, who have exchanged the old-fashioned path of thorns for a short cut across the velvet carpets and mosaic pavements,

or would they be insane enough to entertain a

doubt whether the "short cut" actually led to

the exact spot called heaven? We cannot answer

the question. Ask yonder fat old gentleman fast

asleep, with his gold spectacles perched on the

tip of his nose; there are bank dividends and

fat rent-rolls written on every wrinkle of his

face. Or ask that lady in her velvet dress and

ermine cape, who is eyeing her neighbor's Russian sable with an envious eye—ask yon lovely girl in the diamond bracelets, so prettily conscious of the moustached hero opposite. See what they will say. No doubt the verdict will be satisfactory. . . . The fine and familiar chants of the Episcopal church are rendered still sweeter by the magnificent volume of voices on which float up the sweet sentences of Scripture, and the old-fashioned hymns, sang by a thousand mothers at a thousand hearthstones, fall with grateful refrain on the ear. Who shall say there is nothing holy and attractive in being conservative, as regards the observance of the customs of "lang syne?" The good old pastor's lips have scarcely concluded the benediction, when there is an instantaneous movement towards the door, as if the congregation experienced a sensation of sudden relief. No wonder—all their religious duties done, and the coast clear for another six days of gaiety and dissipation! The nimble creatures of cockades and gold-bands descend to open carriage-doors—the gentlemen exchange nods and smiles with one another, fat gentlemen included, who says, "It's a very fine sermon"—though to our certain knowledge he was asleep the whole time and the ladies compress their crinolines, robes a quelles, and rose-colored bonnets into their carriages as one by one they draw up to receive their aristocratic freight. There is a thunder of wheels, a glitter of silverplated harness, and a soft titter of birdlike voices, as the ladies say "good-bye;" and thus ends our Sunday at Grace church.

### The Eruption of Vesuvius.

NAPLES, Dec. 10.

From Naples little is seen excepting those grand columns of smoke which rise gigantically into the air, and which, according to as close a measurement as could be made, were calculated that from the lower mouths at 10,000 and that from the upper crater at 3000 feet in height. Our streets are free from the dust of the mountain, and though for some time after the sun rose it appeared to be in a state of eclipse, yet to witness all the wonders of the spectacle it is necessary to leave the capital and visit the site of the disaster.

From the confines of the city of Torre del Greco one passes between two lines of a curious population who have turned out to see the crowds who flock down to Torre del Greco. The winds blows off the mountain due north and south, so that, until you just get under the column, you are not exposed to the shower of dust which falls thickly and constantly, almost blinding one, and certainly not conducing to easy respiration. On arriving at the devoted little town, which numbers, by the by, 22,000 souls, I found the place, except at the station, almost deserted. Every house was abandoned, and, as proving how rapid was the flight, melons and other articles still hung suspended outside the windows. At the station there was a vast crowd of persons, some of the last lingering inhabitants, with beds and other articles of furniture, anxious to be off; others consisting of the Bersaglieri and Nationals, who remained to guard the place, for misfortune is no protection against the herds of thieves who just at present drive a thriving trade in the neighborhood.

The first thing that strikes the eye is the blackened appearance of every object, the fine dust, which had fallen in heavy showers, lying four and a half inches in depth in the streets and on the tops of the houses. Some of these were cracked horizontally across the flat roofs, and others perpendicularly, but it is not until you turn off to the left, a little beyond the station, that the full amount of the damage is to be witnessed. From this point, ascending the mountain, a number of houses are passed which have been most materially injured, from 400 to 500 in all, and rendered to a certain extent unsafe. At one house in particular, a handsome building too, the proprietor, who had returned for some articles which he had left behind, was breaking the windows to get in, entrance by the doorway being impossible. I shall here insert the report which was sent to me yesterday morning by Giovanni Cozzolino, the principal guide of the mountain, as it will explain precisely the site where

the mouths which are now vomiting forth fire, smoke and lava have been formed.

"On the 8th inst. at about quarter past 11 A.M., a great trembling of the ground was felt at Torre del Greco, which continued at intervals of from five to ten minutes. The population were in great alarm, expecting an earthquake. At Resina this tremendous motion was felt, though not so strongly, about midday. Towards 3 o'clock in the afternoon a large opening was made in the ground above Torre del Greco, and a half a mile lower than the crater of 1774, and the first cone was formed underneath the house of Francesco Cruci. This house was thrown into the air, as were four others in a Masseria close by. The lava has arrived (on the morning of the 9th) at about quarter of an hour's walk above the Monastery of the Cappucini (which has been destroyed), and is about a half a mile in breadth. All the houses in Torre have fissures in them, and the population have fled to Naples. At the time that the new cones were formed, the top of the mountain was tranquil, but about 2 o'clock in the morning the grand crater at the summit burst out with a tremendous noise, throwing stones and ashes to a great height. Every effort of this kind is accompanied by a sound as of thunder. One of the guides, called Gennarino Sannino, while attempting to get a piece of the redhot lava in which to put a coin, was killed on the spot by a stone which fell upon his head."

The report is meagre, erroneous in some instances and some of the details have been modified by what has since taken place. The road and the streets by which you approach the principal point of interest are in many places opened; and at the place alluded to by the guide there are not one only, but two considerable cones and several smaller ones; indeed, in many places there are indications of the crust of the earth giving way to the subterranean fires. The principal of these cones is an ellipse, and both at first sent out a body of lava, which threatened Terre del Greco with rapid destruction. One of those happy elevations which so often change the course of the current, divided it into two streams, flowing down on either side. The opening of the main crater, too, at 2 o'clock A.M., of Monday morning, diminished the violence of the lower stream, and possibly saved the town.

Last night the view which presented itself from my window, was very grand; the black column rose majestically, and was then carried off by the wind far over the sea, while forked lightning, as it were, and brilliant lights, such as Roman candles, played about the crater. This morning the volumes of smoke are rising and rolling one over another in grand involutions, while the Eastern sun behind them gives hues which it is difficult to describe. Beyond the pall which hangs over the sea it is impossible to see anything except when an opening is made by a gust of wind, and then one sees a picture of Sorrento or Capri hung in the centre of a deep black cloud.

I think much property will be destroyed, though not many lives, as all have escaped. What is ruin, however, to many, is prosperity to others, and there are many here who are calculating on a good season at last—on full hotels and much profit.

Dec. 11. Vesuvius, though still active, has much diminished in violence—a fact to be regretted rather than otherwise, as the probability of earthquakes increases. Yesterday morning several violent shocks were felt, and still greater damage inflicted on the town and neighborhood. I am just going over, but shall have no time to report to-day. Another person has been killed by falling into the lava, which rose on Monday morning to the height of twenty-eight palms.

For the Herald.

#### Lays of Life's Morning.

IV.

Let Him kiss me with the kisses of his mouth: for Thy love is better than wine. Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee; the King has brought me into his chambers; we

will remember thy love more than wine: the upright love Thee.—Canticles 1:24.

Lord, let thy quickening grace descend And spread through this cold heart of mine; For thy pardoning love to find Exceeds by far the richest wine.

Such is the fullness of the grace And matchless glory lodged in thee, That virgin souls do thee embrace And seek for spotless purity.

O draw me with the bands of love And let my heart to thee incline; Send down a blessing from above As for this fellowship I pine.

Then I'll rejoice and praise thy name—I will be glad in thee, my King. As nothing on the earth can claim The praise which all to thee should bring.

V.

My dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes.—Canticles 2: 14, 15.

H. M.

O come, thou holy Dove That dost in secret dwell, In mercy from above To me thyself reveal: Let me by sweet experience know That mercy does from Jesus flow.

Now all my sins forgive— They stop the work of grace, Forgive, and let me live. In holiness and peace: Let not temptation lead astray, But keep me in the narrow way.

VI.

Day Dawn Expected.

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou art all fair, my love; there is no spot in thee.—Canticles 4: 6, 7.

Until the day break when the righteous awake, And out of their graves they will come, May I trust in thy grace, in the hope of the place Prepared for the bride as her home.

May I be found fair, when thou wilt appear In the clouds, while the angels attend; When the trumpet shall sound, may I rise from the ground,

My Saviour in heaven to find.

Then with him I'll be, his glory to see Displayed in his kingdom on earth; There will then be no fears, all sin disappears, All sorrow, all sickness and death.

Hallelujah, I'll sing, to my Saviour and King, For his mercy and goodness to me, While the angels unite with the greatest delight In the praise of the great One in Three.

May we be prepared, in his glory compared To the angels that stand 'round the throne; And be found without spot, when we stand in our lot,

With the people he claims as his own.

us a far more exceeding and eternal weight of glory."

The poor slave in his bondage, trembling beneath a cruel task-master realizes that "no chastening for the present seemeth to be joyous, but grievous;" trusting and believing in Jesus, he may "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

It is while suffering God's rebuke and chastisement that we learn to love him more and experience a better view of his love; but sometimes his providences seem dark and intricate; the soul is brought into a state of perplexity and doubt, because he doth not understand the way; yet when the kind messenger whispers that behind it the Lord hides his smiling face, it bids the darkness flee away and the doubts to disappear.

The Lord would teach his children to leave with him, whatever things they cannot understand; that the best will is their Father's will; that his strokes are strokes of love; that whatever doth betide, his love provideth good for his people always. God's chastening doth fall upon us; and amid sorrows and disappointments, crosses and losses, we need the patience and faith,

"That will not murmur nor complain Beneath God's chastening rod, But in the hour of grief and pain Can lean upon its God."

PATIENCE.

Bradford, Dec. 29, 1861.

From Bro. T. Wheeler.

Bro. Bliss:—I have just obtained a work entitled, "The Philosophy of the Fall and its remedy. By the Rev. E. C. Topham, M. A., Curate of Ticehurst, Sussex, London."

As you are giving (and receiving I suppose) the testimony of the Church on the Restitution in the Herald, I thought perhaps you would be glad to add this author to your list, if you have him not. He says, on page 217, and 218:

"For instance, the much canvassed passage in the Epistle to the Romans, points most probably to a mighty change to be wrought upon the whole of creation, animate and inanimate. Again that most striking passage in the second Epistle of St. Peter, referring to a new heaven and a new earth, wherein dwelleth righteousness, together with corresponding portions of the Book of Revelation, all go to show that the face of the whole earth will be entirely changed for the better; the old materials resolved into their primary elements will appear again in a different mode, and for higher and nobler purposes. This notion of a general restoration of all things, conveys to us a much more exalted idea of the wonderful designs of the Most High, in the dispensations of his providence."

This Author quotes from "Goulburn's Bampton Lectures," pp. 271, 272, 275:

"A presumption arises that the vast and goodly framework of external nature will survive the flames of the last conflagration, even as it survived the waters of the deluge, and that from the ashes of the old and time-worn structure will spring a renovated world, purified by its baptism of fire from the traces of sin's occupancy, and fitted by a mysterious change (partaking of the nature of a resurrection), to be the abode of regenerated men."

"Now the perfection of Christ's work demands that we should attribute to it a cancelling of all evils to which man's estate is liable. We should naturally suppose the Restoration to be co-extensive in its effects with the Fall, the blessing to reach as far as the cause, the remedy to meet the superinduced evil at every point of its manifestation. But this cannot be the case, unless the curse pronounced upon the soil for the sake of the first Adam be abrogated for the sake of the second, and its consequences of deterioration be reversed."

"If we admit the material universe to have been involved in the ruin of mankind, we cannot consistently deny the possibility of its being involved also in his redemption."

He also quotes from "Hare's victory of Faith," p. 182:

"We know that all the gifts of the natural

world are the gifts of God, that the beauty of the natural world is the visible expression of his wisdom and goodness, that the laws of the natural world are his laws, and, as proceeding from him, universal and unchangeable, until he shall will to change them. We have a feeling, too, that the natural world is in some measure a sharer in our Fall, and that it is waiting for the time when along with its lord, it shall be delivered from the bondage of corruption."

NOTE. We are obliged to our brother for the above extracts; as we shall be to all who send us extracts bearing on this question.

ED.

For the Herald.

Light.

"Ye are the light of the world," said the Heavy teacher to his disciples, as he instructed them concerning the nature of the kingdom he was about to set up; and unfolding to their understanding those pure and holy principles which were to be held forth in an offensive attitude, during every period of his reign.

"Ye are the light of the world." To you is committed the high duty and lofty privilege of holding up before the eyes of men that luminary that will fully exhibit God to man, and man to himself; that will enable him to see at a glance, his high position, his relation to his fellow creatures, and especially to the Lord omnipotent, who has given them all life and breath and being.

"Ye are the light of the world." Into your hands is given that light which alone is capable of dispelling the darkness and gloom that envelope earth as a shroud; to you it is given to scatter the rays of heaven's own light from pole to pole, until every mortal eye shall behold them; until the hearts of thousands now enveloped in darkness, shall be enlightened; to you it is given to point to the 'highway of holiness' on Zion's mount, cast up for them there, to guide their wandering feet in the path of peace, that they grope not in the dark, and stumble not; to show to the cultivators of Asia's fertile fields, to those who tread Afric's burning sands, and Europe's undeveloped soil, the light of life, the way to heaven, the source of happiness.

"Ye are the light of the world." But whence the light? The disciples in primitive time were reflectors. They had witnessed with joy the rising of the Sun of Righteousness, they basked in the sunshine of his presence, and enjoyed the warmth of his love. That light again proceeded from them, until all Jerusalem was filled with it.

Samaria too became enlightened; and ere long Grecian and Roman idolatry, in all its enormity, its iniquity and abomination, were exposed to full view, until the world in a measure was enabled to see "the light of the knowledge of the glory of God, as it shone forth in the face of Jesus Christ."

Unfortunately, however, this great light was not permitted long to shine without interruption; the clouds of darkness intervening bedimmed its rays. Men were no longer able to see in the character of the saint, the image of Christ. Their way-chart of heaven obscured, and so they strayed from the right path and wandered in the slough of error.

"And as darkness reigned around,  
Earth was wrapt in sleep profound."

This state of things continued for many long years, uninterrupted, when, lo! the light again broke forth, being hailed with acclamations of joy, by thousands of trusting hearts, who received and rejoiced in it. Yet it was not fully developed until in this nineteenth century, when it now shines forth in all its pristine beauty and splendour, and men are enabled to read with an unobscured vision, the will of God, and trace the pathway of heaven,—their eyes being fixed on the mark of the prize at the end of the journey.

"Ye are the light of the world." Christians of the nineteenth century, your God thus speaks to you also in tones equally emphatic. Hence, then, is resting upon you all that weight of responsibility, that loftiness of privilege which the primitive Christians possessed. To you is committed the light of life, the word of God to disseminate it among your fellow men.

Treacherous India, the great Celestial Empire, and indeed all Asia, have claims upon you which

you never can discharge until they are made partakers of the hope of that life and immortality brought to light by the gospel. The dark and benighted sons of Africa, too, as well as the cannibal savages of the Pacific islands, are travelling in darkness, the road that leads to death, for want of the light which you possess; and will you withhold it? Will you simply put your candle under a bushel, and then expect the appellation "well done good and faithful servant?" Certainly not. Let us, then, fellow Christians, think it a high honor to work, with and for God, in spreading far and wide, the light of heaven, in kindling a ray of hope in dark and benighted souls, in endeavoring to bring others into the enjoyment of the blessings Heaven has so freely vouchsafed to us; and so we will obey the injunction of our Savior;—"Let your light so shine before men that they seeing your good works may glory in your Father which is in heaven."

The golden rule of the Savior,—"Whatsoever ye would that men should do unto you, do you even so to them," is a rule equally to be admired for its wisdom, equity, and benevolence, and which comprehends in it, so far as concerns our conduct towards our fellow-creatures, the substance both of the "law and the prophets." Let us strive to enter in at the "strait gate and narrow way." May we invoke the assistance of kind Providence to protect us in our mortal pilgrimage here below. May we worship him as the Almighty, loving him because he first loved us. May love, joy, peace, happiness, righteousness, and brotherly union prevail among such as are of the "household of faith;" and whether we will live to behold the Savior's Advent or not, may we at last have a seat among that blessed throng; who have washed their robes in the blood of the Lamb.

"He comes, he comes, to call  
The nations to his bar,  
And raise to glory all  
Who fit for glory are;  
Make ready for your full reward,  
Go forth with joy to meet your Lord."

CARMEN M. GOULD.

Castleton, C. W. Dec. 10, 1861.



## ADVENT HERALD.

BOSTON, JANUARY 11, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more

unpleasant to lack the adequate means for the Herald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

#### CHAPTER VIII.

"And I saw in a vision; and it came to pass when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai," v. 2.

The former vision appeared to Daniel in a dream, in the night, when he was asleep on his bed (7:1,2) but whether this one was during the night or day, or whether Daniel was asleep or only in prophetic ecstasy, is not so easy to determine—though v. 18 would indicate that, a part of the time at least, he was in a deep sleep.

The city of Shushan, or Susa, was situated on the river Cheoaspe, about 250 miles east of Babylon, and was the capital of the kings of Persia after the time of Cyrus; that is, it was their summer and principal residence. It is supposed to be the same as the modern village of Shus, which is inhabited only by a few dervishes, and is a gloomy desolation. A mound there is pointed out by tradition as the tomb of Daniel, and it may be that his bones there rest.

The province of Elam was nearly as large as England, and lay on the Persian gulf, south of Media, and between Babylonia and Persia proper.

The river Ulai, the same as the Choaspes of the Greeks, is now known by the name Kerah, and is called by the Turks Keraso. It flows on the west side of the ruins of Susa, and is a tributary of the united stream of the Tigris and Euphrates.

The word rendered "palace," signifies a fortress, a castle, or a fortified palace; and "Shushan the palace," is expressive of either the royal palace, or of the whole city—this last being evidently its meaning here. It is not affirmed that Daniel was in Shushan personally, but he was there in vision—the same as Pharaoh dreamed that he stood by the river Nile, Gen. 41:1; as Ezekiel, when a captive by the river Chebar, (Ezek. 1:2), was carried in vision to Jerusalem, (8:3), and to a mountain in the land of Israel (40:2); and as John, when in Patmos (Rev. 1:9), was carried in spirit into the wilderness (17:3), and to a great and high mountain, (21:10). It is not improbable that Daniel had previously visited that city, as Nebuchadnezzar's prime minister; but that he was then in Babylon is evident from his attending to the king's business, at the close of the vision, when the city, probably, was in a state of siege, giving ingress and egress to no one.

Why the prophet should have been conducted in spirit to that future capital of Persia, is, doubtless, because the vision commences with a symbolization of that kingdom. In the former vision, Babylon had had its appropriate symbol; and its being here passed over unnoticed, is an indication that it was about passing away, and that its conquest by Persia would shortly follow—its dominion being then virtually ended.

### Bible Questions and Answers.

74. "Who is the greatest in the kingdom of heaven?"

Ans. "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 1—4.

75. "Unto what is the kingdom of God like? and whereunto shall I resemble it?"

Ans. "It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." Luke 13: 18, 19.

76. "Again, 'Whereunto shall I liken the kingdom of God?'

Ans. "It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Luke 13: 20, 21.

77. How did our Savior answer his own enquiry, "Whereunto shall I liken this generation?"

Ans. He said, "It is like unto children sitting

in the market, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say he hath a devil. The Son of man came eating and drinking, and they say, Behold a man glutinous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children," Matt. 11: 16—19.

78. "How oft shall my brother sin against me, and I forgive him? till seven times?"

Ans. "Jesus saith, "I say not unto thee, Until seven times; but Until seventy times seven," Matt. 18: 21, 2.

79. "How should man be just with God?"

Ans. "If he will contend with him, he cannot answer him one of a thousand," Job 9: 2, 3.

80. "Who can bring a clean thing out of an unclean?"

Ans. "Not one," Job 14: 4.

81. "The heart is deceitful above all things, and desperately wicked: who can know it?"

Ans. God answers: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10.

82. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?"

Ans. "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye," Ezek. 18: 23, 32.

83. "When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth shall he live?"

Ans. "All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die," Ezek. 18: 24.

### To-day.

Mr. Editor:—I have heard it stated that Luke 23: 43 is not found in some of the early MSS. I should like to know how far such a statement is correct.

It is said that the generally received punctuation of the passage is doubtful. Is it so? I should like to see the question fully presented.

Yours.

### A BIBLE STUDENT.

We believe that no accredited scholar has ever questioned the authenticity of the text referred to, or the propriety of its punctuation. We know of no authority for the first assertion referred to. All punctuation of the Scriptures is modern; but the sense is the same without the marks of punctuation as with. It always leaves a painful impression, when our Lord's own words are called in question.

### On Light.

Bro. Bliss:—Please to communicate light upon the subject of light. Moses in the history of Creation, says that "God made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars, also; and the evening and the morning were the fourth day." Hence I conclude that no stars existed previous to that time, and according to Chronology it is not yet six thousand years since the creation of the world. That being a fact how shall we reconcile Professor Mitchell's statement, in the Herald of July 13th, with Moses' account of the creation? The Professor says, "I have been brought in physical communication with stars, the light of which had occupied hundreds, or thousand of years, in coming to our world." Which is the most reliable—the prophet Moses or Professor Mitchell's?

Yours respectfully,

SAM. JACKSON.

Bath, Maine, Dec. 6, 1861.

The word "made," in Genesis 1: 16 is not the same as that rendered "created" in verse 1, and may signify less than creation. Thus man can make a house, or a picture, but God alone can create the substance of which the house is made, or with which the painting is colored. We think it does not follow that the stars were created after the earth was, because they are spoken of as being made on the fourth day. On that day, they may have been first made visible as lights in heaven, though previously existing invisible from our planet. The creation in Genesis has respect mainly to our earth and its surrounding heaven, or firmament, which God calls heaven; which we do not regard as incompatible with the previous existence of other worlds. We cannot, however, attach any force to the argument that light is long ages coming from distant stars before reaching this earth. That opinion is at best only a conjecture or speculation. Nor is it clearly determinable that light is material; for, if so, could it pass through solid glass, which may increase its brilliancy? We think Moses is entirely truthful. Professors may be mistaken.

### The New Birth.

Bro. Bliss:—I have a difficult passage of Scripture, of which I wish to get an exposition: 1st John 3: 9, "Whosoever is born of God sinneth not," &c.

1. Does this birth refer to conversion? If so how can it be reconciled with every Christian's experience? for all have to mourn for sins committed since conversion. The Bible also, in other places, teaches our liability to sin after conversion. Paul even kept his body under, and brought it into subjection, lest having preached to others, he should be a castaway.

Can it refer to any thing but conversion, in accordance with 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God;" or might the word translated born (from γέννω, to beget, to produce, to generate, to bring forth, Lid and Scotts Lex.) be rendered in 9th verse referred to, born, as it is, and have reference to the resurrection state, as some suppose, and be rendered begotten instead of born, in 1st verse of 8 chapter, and other such places, where it cannot mean more than conversion? That theory obtaining, would not this passage,—"Our lives are hidden with Christ in God," be properly understood as having reference to the period of gestation?

J. G. S.

Springwater, Dec. 9, 1861.

The distinction between our English words "begotten" and "born," does not obtain in the scriptures; where the original, of the two words, is the same.

The entire context of the passage shows that reference is made to the present life. There is the same difficulty in other passages as in this. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither know him," "He that committeth sin is of the devil." These expressions are as difficult to reconcile as v. 9.

The context shows that the new birth referred to is conversion. We cannot be "sons of God," without being born again: but "now are we the sons of God." We cannot pass from death to life, because we love the brethren." Again, 5: 1 is positive: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him"—the three italicized phrases being all alike in the original, and only varied because of the gender; begat being masculine and born the feminine form of expression. "Whosoever is born of God overcometh the world." "We know whatsoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (v. 18). Here the words in the original are the same; and there is the same exemption from sin affirmed of the begotten, (which term is no where applied to any one till actual birth) as of the born.

The whole difficulty of interpretation consists in taking an expression as absolute, when it evidently has a modified significance. The sons of God do often commit sin; but not knowingly or wilfully. This they cannot do, any more than the miser can be generous, or the haters of God lovers of holiness. We must therefore distinguish between the constant errors and faults of our imperfect natures, of which we need continual repentance, and the wilful persistent sinfulness of the children of the wicked one.

V. 10 is clearly explanatory of v. 9; which shows that the present condition of the converted to Jesus is the one illustrated.

### Our Relations with England.

We noticed in our last the surrender of Mason and Slidell to the British Government. There has not time enough elapsed to learn the response which will be made, to that act, on the other side of the Atlantic. All arrivals from England, up to the present time, represent the British government as still belligerent; but it must be considered that during all this time the action and feeling there is in ignorance of the course taken by our government in relation to those persons. When we learn in what spirit the British government accepts their surrender, we shall be better able to judge of the probabilities of the future. As at present informed, therefore, we can only speculate in respect to the standing of our government with that of Great Britain.

The Albany Evening Journal, on what authority we know not, represents the Earl of Shaftesbury as expressing himself as follows:

"I in common with almost every English statesman, sincerely desire the rupture of the American Union. It has been the policy of England to brook no rivalry, especially in the direction of her own greatness. We justly fear the commercial and political rivalry of the United States. With a population of 30,000,000 now, they will soon, if not checked, overshadow Great Britain. We cannot look upon such a monstrous growth without apprehension."

The London Examiner of Dec. 14, has the following significant remarks:

"But supposing reparation to be made for the Trent outrage, and the prisoners to be restored safe

and from lynch law, which seems too natural a sequence to Wilkes' law, will it not be for the powers of Europe to consider whether the measures the North is taking against the South are consistent with the interests of civilization? Is it to be endured that the Federal Government shall eke out the inefficacy of its blockade by the detestable means of vessels laden with stone, to be sunk to choke up Southern ports?"

The London Observer, a ministerial organ, says: "England wishes peace, but would gain by war, which would enable her to rectify her American frontiers, open the Southern ports, and give a lesson to the United States."

It would, certainly, be an advantage to England, to have a separate government on this continent, disputing supremacy with the United States, opening free ports to British goods and thus making a market for the industrial products of Leeds and Manchester. But how far that power will set at naught all principles of honor and justice, to accomplish such a result, remains to be shown. In the absence of any express action of the government of Britain in that direction, Americans ought to assume that it will not depart from an honorable and high minded policy; but whatever may be the wishes or intentions there, it is very apparent that our own government occupies a much better position in relation to foreign powers, than it would have done had there been no seizure and surrender of those commissioners.

For, had Mason and Slidell reached their ports of destination, uninterrupted by Com. Wilkes, the damage they might have done, in misdirecting foreign opinions, might have been much greater than they can effect now, when they been incarcerated a month, have been stripped of their plumes, and have been detained till after the important affair of our government at Port Royal.

2. The past tone of the British press has been predicated on the assumed disposition, on the part of government, to "pick a quarrel with England." But the surrender of those men will show to the world that, instead of desiring any collision with that power, or any misunderstanding, we desire peace. We have as entirely exploded the idea that we wish to insult England's flag, as the lamb did that he desired to insult the wolf, on being accused of muddying the water where the latter was drinking, when he showed that the water ran down stream from the wolf to him, and not up from him to the wolf. And if this is as unavailing as was the lamb's showing—the wolf then seizing and devouring the lamb for his impertinence—we shall have shown to the world our desire to preserve amicable relations with Great Britain; and shall have the sympathy of nations who would otherwise have supposed we desired war.

It may not therefore have been in vain that Messrs. Mason and Slidell, with their secretaries, have been arrested, confined, and surrendered. We shall soon, however, know the effect in England of their surrender. And then it will be more apparent whether or not there is in England a wish to quarrel with our government—there being certainly none on our part to quarrel with her.

#### From Bro. N. Smith.

My Dear Bro. Bliss:—As I had to write you on business, I write a few lines for the Herald—one of the best papers published in the land. I hope its friends will not let it go down. It has, in the main, kept one straight-forward course. There has not been a No. that I have not read through with benefit, and I wish I could do something to keep it up and increase its circulation; but this I cannot do. My health is no better, I have many disturbed nights; my appetite is poor; and my mind is depressed. I would say to my friends, remember in your prayers; and I will say, the will of God be done. There are a few names yet in Hallowell whose hope is grounded in the coming of the Lord. If this faith fails, they are gone, and that forever. The young preacher C. H. Leverton, has paid us a visit and preached to us twice to good advantage, and I hope to our encouragement. He took well with the youth. May the good Lord bless him and keep him humble and he will do good.

Yours in the hope and kingdom of God,  
NICHOLAS SMITH.

Hallowell, Dec. 10, 1861.

We are sorry that the business on which our brother was compelled to write, was to order the discontinuance of his paper. We have never had so many complaints of inability to pay, as we are having at the present time. The way looks dark, but the end looks bright and glorious. We would like to see our brother restored to health here; but if that is not granted, we doubt not that he will share in that inheritance where the inhabitant shall not say "I am sick." May that be the portion of all readers of the Herald.

Since writing the above, we have received the

following note from Bro. H. Bailey, under date of Hallowell, Jan. 1st, 1862.

"Dr. N. Smith of this place, is very sick with dropsy of the heart. He suffers severely. It is not likely he will live many days. In the death of such a brother, (or father, perhaps, I ought to say, for he has been a father to many, and especially to me,) we meet with a great loss. May the Lord bless us in treasuring up the truths he has taught us, and which now, as he says, are very dear to him, as the King of terrors comes near. May the Lord save us in his kingdom, is the prayer of your unworthy brother,"

HENRY BAILEY."

#### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. Litch. Our columns are of course open to any criticisms on our article that may be ably and courteously presented; but we can not promise to reply to the strictures that may be offered by the one to whom you refer—it being much better to write on a subject independently of what others have written, than to write controversially. Have sent the paper to that address.

#### Significant.

"Mr. Jonathan Homespun"—Dear Sir:—I hereby acknowledge the weekly receipt, for several years, of valuable sacks of "wheat" from your "granary," labeled "Advent Herald." I consider it the best in the market—an excellent kind for sowing. Enclosed you will find pay for another year's subscription.

Pardon me, if I make one suggestion. As I want the wheat for sowing, as well as home consumption, it is important to have clean wheat. If any of your kind friends wish you to introduce any of their kind of wheat, please put it through the best screen you have, and throw away the chaff; "What is the chaff to the wheat? saith the Lord."

Yours as ever,

H. BUCKLEY.

Kingsleys Pa., Dec. 28, 1861.

MILLENNIAL AID SOCIETIES. As fast as we hear from these, we wish to make a list of them. There has been subscribed, in the following places:

By the Society in Providence	\$10.30
" " " Shiremanstown	9.00
" " " New Kingstown	4.00

#### A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

#### For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the Herald of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

BRITISH SOLDIERS ON AMERICAN SOIL. The Washington correspondent of the Philadelphia Press makes the following singular statement:

"Permission has been given in a very courteous manner, to pass the British troops through Maine into Canada. As the navigation of the St. Lawrence is closed, and the transport of troops inland from Halifax to Canada in midwinter would be expensive, tedious and hazardous, England will appreciate this courtesy as one of no ordinary importance."

1862.—"Perley," the Washington Correspondent of the Boston Journal, says of the present year: "This year, 1862, is to witness great events. We shall either restore the star-spangled banner to its old place on the unmarred temple of liberty erected on this continent by patriotic hands, cemented by blood poured out like water, and hitherto the hope of freemen the wide-world over. Or, we shall ingloriously admit that the government founded by our fathers was no better than a rope of sand, our Constitution was a worthless document compared with even a Constable's writ, and our Union an idle compact from which any state could retire in a fit of passion."

#### The Mexican Expedition.

The Spanish squadron, as the advanced guard of the allied expedition to Mexico, appears to have commenced work by occupying Vera Cruz, about the middle of last month. The strong fortress of San Juan de Ulloa was surrendered by the Mexican troops without firing a gun, although a hundred rifled cannon of the latest pattern were said to be found there. The event seems to imply either that the Mexican Government has abandoned all thought of resisting the expedition, or else that it will confine its resistance to inland operations and in defense of the capital. The proclamation of the Spanish general, on the occupation of Vera Cruz, says that the greatest satisfaction of the army, after fulfilling its mission from the Queen, would be to return to its own country with the certainty of having merited the affections of the Mexicans. It remains to be seen whether this strikes the key-note of the expedition, or whether it is an individual expression. It is certain, however, that this amicable issue will not be realized if, as reported, the expedition returns to Mexico Santa Anna and Miramon. Either of these men is turbulent enough to create a new revolution, but both together will surely convulse the country.

#### War News.

Under this head there is nothing of much importance to communicate, among the events of the past week. Burnside's expedition appears all ready to embark for some point on the coast. The expedition down the Mississippi seems all ready to make its proposed descent. And there is a general appearance of preparation, for an onward movement, all along the entire line of our troops. It is evident therefore that we may at any time learn of important movements; but aside from such expectations we are not able to chronicle anything more than unimportant skirmishes, and various contradictory speculations.

The surrender of Mason and Slidell is acquiesced in by all parties in the north as a very adroit movement of diplomacy,—notwithstanding Dr. Russell, the paid libeller of our government and people, and correspondent of the London Times, predicted in the columns of that journal that their surrender would be the dissolution of our government. As no one residing here could have thus judged, unless he was extremely weakminded or ill informed, which Dr. Russell is not, the only conclusion is that his persistent misrepresentations of this country are deliberate and willful.

The leading journals in Canada hail with gladness the surrender of the persons above named; which shows that they do not desire war with our government

A Dublin paper, commenting on the decease of Prince Albert, says: "When it is known that one of the last suggestions of the Prince Consort was that gentleness and forbearance should mark the demeanor of England to a kindred people, soured and inflamed by the passions of a civil war, it will enhance the love of the American people for the Queen, deepen their sorrow for the loss she has sustained, and dull the edge of irrational hostility to England."

#### An Appeal.

Brethren and Sisters:—The Herald is not self-sustaining by about six hundred dollars. Thus far this deficiency has been met by your generous donations, which are so many demonstrations that the cause has self-sacrificing friends enough to take good care of this faithful messenger of truth, until either the subscription shall be equal to its pecuniary liabilities; or, till the Master shall return to call us from labor to reward.

Notwithstanding the call for aid has always been promptly answered, it is with very great reluctance that statements of the embarrassed condition of the office are so often made public, and it must be unpleasant to the readers of the Herald to be repeatedly called upon for contributions.

Now, dear friends, a plan has been devised which, if you will give it your hearty, prompt, practical approval, will, we have no question, remove all that is disagreeable in the manner of raising the money needed, and entirely free the office in its connection with your periodical from this perplexity.

The plan is to open an annual subscription of sums more or less as we can promptly meet. Some may give their dollars; others their halves, or quarters, or dimes even; as the Lord hath prospered them. To be a little more explicit, that all may fully comprehend: I subscribe for this object one dollar—not a dollar singly for the present year's want, but I pledge to pay into the Treasury of the American Millennial Association a yearly sum of one dollar. Of course, this is only obligatory so long as it may be the pleasure of the subscriber to continue it. Every donation should be after this plan. Some may say, "I have ten dollars to give at once: I am able to appropriate this amount now; next year I may not be able to give anything, hence desire to give

without any reference to another year." Very well; the ten dollars will be acceptable, and will be received; but we want every donation to further this plan of annual subscriptions. Therefore, if a person wishes to pay five, or ten, or more dollars down, let the amount go on to the annual list in this form:—as advance payments for so many years: I give five dollars, thus pay for five years; another gives say ten dollars, and wishes to make it an annual payment at two dollars a year, &c.

We desire to get up a complete system of annual payments enough to cover the demand of the Herald, and that ends all talk about the embarrassed state of the office, and our perplexities will be, in this matter, at an end.

Now a word about the manner of collecting these annual contributions. For this object there are small pass books prepared. On the fly-leaf of some, there is a printed Constitution for the organization of aid societies, to be known as the, Millennial Aid Society,

for the support of the

American Millennial Association.

The Constitution reads thus, which you will notice is embraced in a very few words:—

*Constitution of the Millennial Aid Society.*

The design of this Society is to raise funds in Aid of the "American Millennial Association" by annual subscriptions. Its officers shall consist of a President, Secretary, Treasurer, and such number of collectors as may be appointed.

All persons may become members of this Society, by the annual payment of any sum to its funds.

The annual meeting for the choice of officers, and renewal of subscriptions, shall be held on the—

The Secretary, soon after subscriptions are made for any given year, shall inform the treasurer of the A. M. A. of the probable sum that may be relied on from this Society.

And the Treasurer of this Society shall duly transmit to the Treasurer of the A. M. A. the funds that may be from time to time paid in.

The undersigned agree to pay the sums set opposite our respective names, in furtherance of the objects of this Aid Society.

NAMES

SUMS.

But many are not so situated as to make it convenient to form an organization like the above, while others may prepare some more simple way of effecting this object.

In Providence the friends have formed an Aid Society under this Constitution, and it is, in this systematic manner, working finely. It is particularly designed for use where there are churches.

Then subscription books will be furnished for individual use—to a pastor, to an Evangelist, or to some other responsible brother or sister, who may volunteer or be appointed to collect annual subscriptions and forward the same to the office. Perhaps some church may not desire to form a society, but will appoint or authorize a brother to send for a book and do the entire business, which may be easily accomplished by one person. On the fly-leaf of such a book will be a certificate containing the permission to collect subscriptions with the collector's name inserted.

Then there are many, very many, who are willing and anxious to do what they can to assist in sustaining the cause of truth, but live isolated. They are deprived the many privileges of being associated with others of like faith, in church capacity, and heretofore no way has been opened by which they could send their mites, or dollars, by regular payments, in support of the press, which is one of the most powerful and effective agencies of disseminating the doctrines of salvation.

For such we will open a subscription list in the Herald; we will devote a column to that object. To these we exhort, let there be no delay. Send in what you are able to give yearly, and do your part to quickly furnish the sum needed to raise the office above pecuniary embarrassment.

Beloved Brethren and Sisters: will you give this matter your immediate and hearty attention. We can raise this \$600, with but comparatively little personal trouble; without hardly a perceptible inconvenience, yet the end designed is of vast importance to the views we profess.

Brethren and Sisters: we do not plead with you thus because of any pecuniary advantage resulting therefrom to us personally—it will not add a dime to our scanty store. We plead for Christ, for his cause, in which you have, or should have, an equal interest with us, and feel as deep solicitude for its prosperity. Let us not forget the injunction, "Bear ye one another's burdens, and so fulfill the law of Christ."

J. P. Jr.

In accordance with the above, the brethren will see on last page, a form of subscription and list commenced.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Maine State Mission.

With this record I close the labors of the first quarter of our state mission, and with facts more interesting than in any past communication, inasmuch as I can relate the revival of the Lord's work among believers, and the conversion of sinners to Christ. On Sunday, Nov. 17th, I supplied the desk of Bro. R. R. York, Yarmouth, being at home, and was permitted to baptize three young converts, among whom was my little daughter Eliza, in the 14th year of her age. I thought of the days I first visited Yarmouth, by the request of Bro. York, in the year 1846, and when he was alone in the faith of the near advent of Jesus Christ; and when he and I wept over the unbelief and hardness of these people. O what a change now! Here is a happy little band of brethren and sisters looking for the Lord,—many hearts to sympathize with us, and worship the coming Lord and Redeemer together, while others are being converted and added to the church. And here, where I crossed this stream so often in sadness in years gone by, now I was permitted to baptize believers, among whom was my own daughter. How mysterious and far beyond our calculation and foresight are the ways of Providence! In the afternoon we enjoyed the communion of the Lord's supper, Bro. York and myself officiating at the head of the feast, while he also gave the right hand of fellowship to those who joined this little body of believers. The Lord be praised for this day of salvation and privilege among these people, and with our beloved Bro. York, who has labored indefatigably to build up the cause of his coming Saviour in this place so many years. Monday evening, Nov. 18th, I preached at Cumberland to a good and attentive audience, and on Friday evening following and over the Sabbath filled an appointment by request of the brethren in the same place. Our meetings were solemn, and I trust not in vain. The 21st being Thanksgiving, I was at home and attended with Bro. York the First Cong. church, and heard a faithful discourse from the following text: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Ex. 21:16. With but few exceptions I could subscribe to most that was said by the preacher. After the service I accompanied Br. York to his home, where, together with my companion, we enjoyed a thanksgiving dinner around the hospitable board of our brother and sister in Christ. In the evening many of the brethren and sisters came in, and we conversed of higher and nobler themes than many parties of the day, and closed the interview with the united voice of praise and united hearts in prayer. Nov. 29th, I commenced a series of meetings in North Raymond, where 3 years ago I labored in a revival with Bro. Jesse Partridge, when the Lord greatly blessed the people, converting many souls to him. The fruits of that revival and work of grace remain to this day. I put up at Bro. Thurlow's, who was at that time converted to God together with his nearest neighbor, who were before their conversion living at variance and "hateful and hating one another;" but now having been reconciled by the blood of the cross are living peaceable and happy lives. O what will the grace of God do! What will it not do for the children of men? Bro. Thurlow remarked at our morning prayer, "Three years ago you were here at the establishing of our family altar, and it has remained to this day." How happy was this reminiscence of the past; and, what a satisfaction to see the work of grace continue through years and scenes of trial and backsliding. On Saturday evening a prominent citizen of the town, much esteemed and well known for his moral and upright and stable character, arose for prayers at the close of our service, which had been unusually solemn. On the next day—Lord's day morning—I visited him at his residence. I found him still earnestly inquiring "What shall I do to be saved?" After conversing with him, pointing out the way to Christ by faith, obedience and prayer, he consented to pray for himself and join me in an earnest cry for the salvation of his soul. We bowed before the Lord—his com-

panion, an unconverted lady, but not without feeling, refusing as yet to do so, remained in the room. At the close of my prayer, the afflicted soul cried for mercy, and in his petition he said, "O Lord! thou knowest that this is the first time these proud knees have ever bowed before thee." He confessed his sins and asked forgiveness and subsequently found peace, and is now exhorting his unconverted friends and neighbors to repent and believe on the Lord Jesus. His wife immediately left the room in tears, as we arose from our knees. I saw her before leaving, and pointed her to "the Lamb of God who taketh away the sin of the world." On Monday evening, our last meeting, she arose and asked prayer for herself with much feeling. This night I tarried at the residence of these new converts in Christ, and on arriving at their house found this lady already enjoying a measure of peace, remarking that she would not again pass through such agony as she had endured for the three days past for anything; but now she felt some little peace. The next morning I found these friends both in the enjoyment of hope, and we, having read a portion of God's word, all bowed around the mercy seat, and each prayed, and then and there erected another family altar in North Raymond, after three years had passed away. On Sabbath afternoon I was sent for by the wife of Bro. Morrill, the keeper of the Poor Farm, to come and pray for her. I found her in deep godly sorrow for sin, and in tears seeking her Saviour. Instructing her in the way of life, she consented to call on the name of the Lord for herself, and with her companion we all kneeled down and plead for mercy, and she found pardon and hope. Tuesday evening following I preached to a small audience on Maybury hill, tarrying the night with Bro. Maybury and sharing his kind hospitality. I would that the Lord would revive his work again in this region. It is barren and cold—the people are unalarmed on their way to hell! Who shall be the instrument of awakening them from their slumbers before the day of God? Dec. 4th, I commenced a series of meetings at South Casco, in the neighborhood of Bro. Peter Staples, with whom I put up and tarried most of the time while in the place. However other friends were kind and hospitable. The Lord reward them all for their labor of love. Bro. Staples and his family have much claim upon my gratitude, and we were mutually blest in the Christian interview we enjoyed. Our meetings in Casco increased daily, in interest and numbers. I found the people cold and disheartened, and left them greatly revived. As in Raymond, and as is my custom, I visited from house to house, praying with and exhorting the people to seek after God, distributing at the same time tracts among them. There occur many incidents in such visits of the most interesting character, which it would be a pleasure to relate, but shall not be able to do so. They are treasured up in memories, and in the Book of God's Remembrance to be reviewed at the judgment seat. I found several unconverted persons of both sexes deeply interested for themselves. They wept, confessing themselves in need of a Saviour; and I hope some of them will, if they have not already, find peace in believing. One soul was blessed and confessed her Saviour before the people on the last evening of our meeting. Others promised that they would seek the Lord. On Monday evening, Dec. 9th, we appointed a prayer meeting at the residence of Bro. Staples, wishing to set the brethren and sisters unitedly to work before we left, and to commence prayer meetings in the different sections of the town for the revival of God's work. Though the roads were bad, muddy and wet, yet we had a large, old-fashioned room full of souls, and an interesting meeting. Another was appointed for Wednesday evening, and I hope such has been the increase of faith that others will follow and many souls be revived, converted and saved as the result of this effort in Casco. Saturday eve, Dec. 7th, I held a meeting at Raymond Village, a distance of four miles. This was fully attended, and the people listened to the words of life attentively, and some expressed a desire for me to return at some future day and preach to them the things of the kingdom of God. Tuesday, Dec. 10th, I returned by way of North Raymond and learned that the good work was still going on blessedly. Many had been quickened, some sinners converted, and others were inquiring. A prayer meeting was held on this evening at a private house occupied by a poor family, and in an out of the way place to accommodate those in that neighborhood, and yet a good number were present, and two on this evening desired prayers, and one poor soul cried aloud for mercy. I learned that Bro. James Albert Libby was to preach the next evening, and that they were anticipating a rich feast and a glorious meeting.—Eld. True Jordan has been laboring the last few months in this section to good acceptance, and was with the people on the preceding Sabbath. The Lord carry on this blessed work of revival in all that region, and may his truth and salvation prevail.

I am this day at home, but designing to leave for the mission field again to-morrow. This work calls me much from home, and yet I am willing to forego the enjoyment and endearments of family and home "for the love of the Lord and to seek for the lost." Brethren and sisters, pray that my labors as your missionary may be abundantly blessed of God.

O. R. FASSETT.

Yarmouth, Dec. 12, 1861.

A Sister writes from Philadelphia, Dec. 2, 1861:

"A gentleman friend accidentally discovered that I was a subscriber for the Herald, and he remarked to another friend that he thought I had more sense than to read such a paper as that; and this friend is a minister of the gospel, too. Can you credit it?

"I have been trying all summer (but in vain) to get another friend here to read the Herald. All he knows about it is the fact that it advocates the speedy coming of our Lord and Saviour Jesus Christ, and that is enough for him. Sometimes I think he is really afraid to read anything on this important subject, lest he might be convinced of its truth.—This friend is a relative, and although a good, moral man, is not a disciple of the meek and lowly One, through whom alone we can be saved. I say the truth in Christ, I lie not, 'that I have great heaviness and continual sorrow in my heart,' when I think how many of my dear and esteemed friends are neglecting this great salvation. And how fearful must be the condemnation of those who wilfully sin against so much light and knowledge.

"Some time ago I loaned an old lady the first volume of Dr. Cumming's Great Tribulation, and when she got through asked her if she would like to have the second volume. She said no, she guessed not. She thought Dr. C. a beautiful writer, but nobody could make her believe that the heaven of the saints is to be on this earth. She firmly believes their glorious home is 'beyond the bounds of time and space.' She has been a professed follower of Christ for many years, has seen much sorrow and affliction during her pilgrimage, and desires to find her rest far away from the place of trial and suffering.

"And still another friend said to me in conversation on this subject, that he did not believe this earth would ever be destroyed to be renewed and made the exclusive abode of the 'immortal saints,' for the Bible says, as long as the earth remaineth, summer and winter, seed-time and harvest shall not fail.

"It is really astonishing that there is so much ignorance, even among the professed children of God in regard to what is really taught in his word, and my daily prayer is, O Lord, send forth thy light and thy truth, and may thy people receive the truth in the love of it. I wish Bro. Bliss would write and publish in the Herald an answer to this old lady's objection, to the personal reign of Christ, with his saints, on this earth; and also to that of the gentleman last named. Respectfully,

"E.H."

NOTE. The best answer to the "lady" referred to, that we can write, will be found in our little tract on the "Restitution." And the "gentleman" ought to see that the earth to which reference is made in Gen. 5:22, is what Peter speaks of when he says: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:7, 13. Would he so interpret Moses as to contradict Peter?

ED.

From Sister H. S. Buckley.

Dear Brethren and Sisters:—About twenty years since some of the works of our highly respected Br. J. Litch were providentially placed in the hands of sister M. S. Wicker and self, which resulted in our fully embracing the views of Adventists. Never before had I seen such harmony of the sacred Scriptures. The prophecies were as a light upon my pathway, filling me with joy and peace. The views then embraced, still cheer my heart. Through evil as well as good report they are like the pearl so precious worth giving up all to possess. The Advent Herald has been my welcome guest for about nineteen years, scarcely a number of which has escaped my perusal. It has truly been a source of profit and delight. Never did I more highly prize it than at the present—never more fully appreciate the consistent and truly noble course of its conductors and many of its worthy contributors. When about leaving our late residence (Low Hampton, N. Y.) for our present home, it was not my first desire to possess a beautiful home, or worldly good, neither was it association with those of kindred faith (tho' where consistent it is so sweet), but through grace received it was to be most useful, to best glorify God. I believe he has answered our prayer and given us tokens of good. When we arrived here there existed a great prejudice in the minds of many (if not all) Christian people against the faith we cherish, caused by the teaching and course pursued by some claiming the same faith as ourselves. By the blessing of God the prejudice has greatly abated, and we can ask for no greater interest than is now manifested when the truth is presented. Many of the praying women of the place have met for prayer and exhortation during the season, and being chosen to lead them, a good opportunity has opened for me to witness for the truth, and thanks be to God, many of the dear sisters seem to be cheered and comforted with words relating to Christ's near coming. My three nearest neighboring women believe the Lord's coming near and read the Herald with great interest. At a prayer-meeting at our house two were hopefully converted at one time. So you see the Lord blesses us in trying to labor in his vineyard. It may be gratifying to some to know we have a very pleasant and good home, and that our healths are improving; for which and all other blessings may the Lord give us thankful hearts.

Yours in Christ,

HARRIET S. BUCKLEY.

Kingsleys, Pa. Nov. 1861.

We are obliged to our sister for the name and pay of a new subscriber, accompanying the above.

ED.

From Bro. J. B. Simpson.

Bro. Bliss:—I concur in Bro. Orrock's view in the Herald of Nov. 6th, respecting the unity that should prevail among the children of God, instead of discord and strife. . . .

Having arranged my affairs, about two months since I took a tour 60 miles east, and found the sheep in that part had not escaped the devouring wolf. He had killed some, mangled others and had scattered the flock. I endeavored to show them the beauty there is in those things that make ready for the glorious Bridegroom's coming. I can say with joy and confidence, "This is our God; we have waited for him." May the Lord help us all to be ready for our great reward, when he shall make the place of his feet glorious.

As my name has been classed with those who believe in the unconscious state of the dead, I beg to say, my principles, in regard to the final destiny of man are that he will be rewarded or punished:—

"These shall go away into everlasting punishment, but the righteous into life eternal." In regard to the sleep of the dead, my view has never changed. I believe the body sleeps, and the spirit returns to God who gave it; and that they will be re-united and be happy or miserable; for every man shall be judged, and receive according to his works. I never have promulgated any other views, by the fireside nor in the pulpit. Yours,

JOSEPH B. SIMPSON.

Belmont, C. W., Dec. 6, 1861.

From Bro. D. Elwell.

Bro. Bliss:—Several in this place have requested me to send to have their Heralds stopped. It is with great reluctance that I do so, as I love the Herald, and would much rather, as last year, send new subscribers than have any stopped. I suppose the pressure of the times affects this mountainous region more than the open country. There is not enough raised here for the support of the inhabitants, and we are dependent for money upon the semi-annual sales of lumber and logs. This year, there has been but little sold; while in September, vast quantities of lumber, timber, logs, corn, buckwheat, &c., were swept away by the "floods of great waters." Our country, in many places, looks desolated; the majority of the men have enlisted and gone off, while the remainder have little or nothing to do, and what is worse, can get no pay for what they have done. I expect others yet will want the paper stopped; but hope not. I shall do all I can for the paper, and pray that it may continue to cheer, as well as instruct us, by its weekly visits, until the kingdom of our God shall come, and all shall know the Lord, from the least unto the greatest. I remain yours,

D. ELWELL.

Shippen, Cameron Co., Pa.

Our friends will see from the above, which is a specimen of other letters received, that the Herald is not unaffected by these times of trial.

ED.

From Bro. J. A. Winchester.

Dear Bro. Bliss:—I have obtained the name of one new subscriber for the Herald. I also forward a donation to the A. M. Association. I hope to obtain another name soon for the Herald.

It is with great pleasure I look back to our last Conference at North Springfield, Vt. I can say, as I have heard it said by many, that it was the best Conference I ever attended. I hope the brethren who were there, have not forgotten the resolution

they formed, to write short epistles for the Herald, to cheer and encourage the dear brethren scattered abroad—especially those that live in an isolated condition and have no other means of hearing from their brethren of like precious faith. I can say to all such, I know how to sympathize with you, as the nearest Advent meeting to this place, is some fifteen miles distant. I can say to you, my dear brethren, I am striving daily to live in such a manner that I may meet you in the heavenly country. I have penned these few lines, hoping they may stir you up to exhort one another through the Herald, and so much the more as you see the day approaching. Bro. Bliss has assured us that he would be very glad to receive such communications.

Yours in hope of eternal life soon,

J. A. WINCHESTER.

Claremont, N. H., Dec. 8, 1861.

We are all thankful for such, especially when they bring new subscribers and donations.

ED.

A Bro. writes :

"I like the paper; but the times are too close to afford it longer. I hope you may have success in promulgating the doctrine it advocates. Respectfully yours."

We do wish, that before any one arrives at this conclusion, he would see if he cannot better curtail in some other direction.

ED.

#### The Pay for the Wheat.

Bro. Bliss:—I suppose Jonathan Homespun is entitled to the pay for his wheat, and he ought to have had it when due. The reason why I have not paid for my paper, is that I have not received \$5 for all the wheat I have sold for the last fifteen mos. until this week. Enclosed, &c. to pay for the Herald.

Yours in haste,

JOEL BAKER.

Templeton, Dec. 13, 1861.

Thank you. It comes in a good time. May you and we be more successful in the wheat business, than heretofore.

ED.

#### Psalm 50.

The mighty God, the Lord, doth speak,  
Attend, ye sons of men!

His promise he can never break,  
And he will come again.

A fire shall go before his face,  
And tempests all around;  
While to the heaven and earth he calls,  
With the last trumpet's sound.

"Gather my saints," thus saith the voice,  
By covenant bond, and sure;  
For you are mine by sacrifice,  
And through my blood are pure.

"Hear oh my people, I will speak,  
Now to my voice attend;  
I'll not reprove for sacrifice,  
Nor on thy stores depend.

"I am the owner of the world,  
All beasts and fowls are mine;  
Call thou on Me when trouble comes,  
Not from my words decline.

"I will deliver at thy cry,  
And thou my name shalt praise;  
But all the wicked I'll destroy,  
And shorten all their days.

"Praise ye the Lord,—by doing thus  
You glorify my name,  
And you shall my salvation see,  
Whose tongues do speak my fame."

X.

#### Married.

At Clinton, De Kalb Co., Ill., Dec. 12th, 1861, by Elder N. W. Spencer, Mr. CHARLES BREED to Miss MARIA COLTON, all of Clinton.

In Yardleyville, Pa. on Christmas evening, Dec. 25, 1861, in Messiah's Church, by Rev. J. D. Boyer, Mr. THOMAS H. PRIOR (only son of Deacon S. Prior) to Miss AMANDA S. KELLER, both of Yardleyville.

#### OBITUARY.

DIED, at Shabbona Grove, De Kalb Co., Ill. Dec. 9, 1861, sister SOPHIA SHAW, wife of George Shaw, in the 35th year of her age.

Her disease was inflammation of the brain, which mostly deprived her of reason, but at intervals she sung and talked of Jesus. She leaves a husband and one child, who deeply feel their loss. Her funeral was attended by a large and solemn congregation, which was addressed by the writer from Job 19:25-7, in which the personal coming of Christ and the literal resurrection of the dead were made prominent. Come, Lord Jesus, and destroy death, and give immortality to thy weeping children.

N. W. SPENCER.

DIED, Dec. 6, 1861, FRANCES J. BARBER, daughter of David Barber, M. D., of consumption, aged 19 years, 8 months and 15 days, with the Christian's hope, at Moravia, N. Y. D. BARBER.

#### ADVERTISEMENTS.

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##### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

##### A Volume for the Times.

###### THE TIME OF THE END.

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

###### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discourses great research and untiring labor."—Religious Intelligencer.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

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Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 11, 1862.

(Original.)

## Stray Thoughts.

It is the holy hour of sunset; and gently, calmly, slowly, passes the day-god down to the golden portals of the West. An unseen hand, like that of a spirit, parts the rich, soft drapery, in massive folds from his cloud-pavilioned way, and encircled by a halo of resplendent glory, he sinks to rest. Like a father's parting benediction, his last smile rests sweetly on the hushed and waiting world. Groups of tinted clouds like guardian angels hover near him, until he is sweetly reposing. He passes through the golden sun-gates of the West, and hooded twilight with her dusky fingers closes and locks it with a shadowy key. At this hour of the day we have stray thoughts. How befitting is this hour to sit and meditate upon the beauties of Nature, and think of him who "doeth all things well." God has indeed been wondrous kind in thus bestowing upon us such pleasant scenes as meet our eye. Night, still, and voiceless, now appears. Star after star comes tremblingly upon the heavens, to shed their light on the toiling world. How pleasant to have our thoughts about the starry heavens. Calmly bright-eyed day has passed from earth, leaving with us the remembrance of its departed brightness. The evening is as pleasant as the day. The moon, shedding its radiant light over the heavens, and the many stars that are peeping cautiously out, are indeed a pleasing sight. When, therefore, our thoughts have strayed upon the beauties of the day, sunset, and evening, let them also stray to the "Giver of all good." Let us think were it not for his goodness we should not have the pleasant evenings to meditate on. Let us also think in order to enjoy what he has given us we must love him; and when the sunset of our life appears, may we be a bright star to shine for ever in his kingdom.

A. M. CANNEY.

Original.

## Little Becca, or the Blind Girl.

The parents of this little girl were blessed with two boys first. Then blue-eyed, golden-headed Becca became indeed the pride and pet of the household. She had a mild, sweet temper, and was very affectionate. No wonder we all loved her very much. When she was two and a half yrs. of age, a sister of her mother's, with myself, visited the family. One day her aunt said, playfully, "Becca, I don't love you."

She opened her large eyes with astonishment, giving us proof she was not used to hearing people talk as they did not mean to her.

Soon after she said, "Come, kiss me, Becca."

She meekly replied, "Oo don't 'ove me."

"Yes, I do, Becca," she replied.

"Oo say oo didn't."

Not many weeks after this she was taken very sick, and her parents and others thought her dying all one day. Her distressed mother was far from being submissive to what appeared the will of God, and even said her little Becca was too pretty to be put into the cold ground—forgetting the blessed Saviour, "who is the chiefest among ten thousand, and the one altogether lovely,"

Entered the grave in mortal flesh,  
And dwelt among the dead,

—thereby opening a way whereby her little one, herself, and all others, could be saved. But to the astonishment and surprise of all, she began to recover, although she was never well again, and was, ever after while she lived, blind. It was sad indeed to see her groping around at mid-day—for to her it was always night. Her little brother, two years old (she was at that time four) would lead her carefully along, cheering her with his baby voice, "Dis the way, Becca—dis the way, Becca." That baby brother, with two others, have now grown to manhood, and are gone to fight the battles of their country. She was very fond of flowers, and would lay their soft petals to her cheek, and smile with delight. One day I promised her and

her baby brother, if they would sit down while I did a piece of work, I would get them some sunflowers. I was obliged to go a considerable distance. In my hurry I did not notice one was prettier than the other, till I got back, so I thought she cannot see; I'll give it to her. She passed her tiny fingers around it, and found part of the yellow fringe was missing, she got out of her chair, went to her little brother, felt of his, and burst into tears, making me sadly ashamed of myself. She was very fond of singing, and would learn a tune by hearing it sung with the words only a few times. I seem to see her now, rocking backwards and forwards in her easy chair, singing about the Lord's coming, such hymns as had been often sung in her hearing. Surely, thought I, out of the mouths of babes and sucklings God hath perfected praise. Whenever her blindness was mentioned, she would say, "I shall see when I get to heaven." Her friends had often said so in her hearing, giving expression to a precious truth; and she loved to repeat the comforting words. When she was a little more than nine yrs. a fever, combined with epilepsy, ended her short life. About one year since her dear mother died, and we doubt not when Jesus comes she will see, and we hope to see her in heaven.

B.E.T.  
Northfield, Vt., Dec 25, 1861.

## Not all over with Him.

A young man was fishing from a raft which was floating in deep water. It happened that one of the logs, which should have been fastened with a staple to the chain that bound them all together, was loose; as he stepped upon it, it rolled over, and let him in; the weight of his body opened a passage between the logs, and the slime on their surface caused them to slip from his grasp, and he fell through—the logs closing over him.

There were but few persons about, but providentially one man saw the accident. Seizing a boat-hook, he ran to the raft, wedged the logs apart, and watching when the body should rise, drew out the frightened angler, and placed him in safety.—The whole affair had happened so quickly, that little damage was done. After shaking himself, and resting a little, the young fellow was able to walk home without help.

On the following day, feeling far from well, he stayed at home, and then sent a polite note to his preserver, asking that he would visit him at his house. The man readily went. Shaking hands with him, the young man said, "I have sent for you, Mr. ——, to tell you plainly the very great obligation I am under to you, and to beg that you will let me know in what way most agreeable to yourself I can show my sense of it. You see I do not want to shirk the matter. I am quite sure that but for your prompt help it would have been all over with me."

"I cannot agree to that," said the other.

"Nonsense; I tell you I should have been a dead man in three minutes more."

"Most likely."

"Well, then, my good friend, what do you mean by not agreeing with me?"

"I mean that it would not have been all over with you. After death comes the judgment."

"The young man was silent, and turned away his face. At length he said, without looking around,—

"Are you a preacher?"

"Yes, and so are you."

"I? I am anything but that."

"Pardon me; all men preach by their lives and conduct; a good life preaches life, an evil life preaches death; and thousands who never hear sermons may be led by the preaching of our lives."

"Ah, that is all very true, of course; but the question now is, what can I do for you? let us come to business."

"I am coming to it. I have but one wish in respect to the life I have saved, through God's providence—it is that henceforth that life may be given to his service. If you would reward me for the trifling pains I have taken, do so by earnestly seeking your own salvation. Can you promise me that?"

"Well," said the youth, "you are really most unselfish; and I will promise you one thing, at any rate, with all my heart—I will think seriously about it."

"Be it so; I accept that for my reward. Good morning."

"Well," said the youth to himself, when the good man was gone, "since I am pledged to think of this matter seriously, I may as well begin at once." He took down his Bible, and read—and read and thought day after day. The reading of God's word brought him to his knees. From praying for repentance and faith, he grew in time to bring forth the fruits of the one, and to do the works of the other; and he lived not only to profess the religion of Christ, but to command it to others by his example.—*Cottage*.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" ..... \$10.00  
By the same, 2d payment ..... 10.00  
" " " 3d ..... 10.00

May the Lord raise up for the A. M. A. many such "friends."

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
John Pearson, Jr., Newburyport, Mass.	1.00
Church in Providence, R. I.	10.30
Lloyd N. Watkins, Toronto, C. W.	1.00

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## RECEIPTS.

UP TO TUESDAY, JAN. 7.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England the County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write separately, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, JAN. 7, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by January 1.

Amount of previous payments	110.05
Stephen B. Goff, Richford, Vt.	5.00
Wesley Burnham, Essex, Mass.	1.00
Emerson Thayer, South Weymouth, Mass.	1.00
Elijah Conover, Upper Pittsfield, N. J.	2.00
Israel Conover, " "	1.00
J. B. Estabrook, Factory Point, Vt.	1.20
Micajah C. Butman, Lynn, Mass.	1.00
Wm. Cardell, Warren, Vt.	1.00
Wm. Dyche, Underhill, Vt.	1.00
Elisha Ford, Granville, Vt.	1.00
Stephen Marvin, St Albans, Vt.	1.00
Philip H. Lunt, Newburyport, Mass.	2.00
Wm. Baker, Rochester, Vt.	3.00
John J. Mackenzie, Tola, Wis.	9.00
Arba Town, Nunda, N. Y.	3.00
Mrs. Sarah Thayer, Seneca Falls, N. Y.	1.00
Henrietta Ingalls, " " "	1.00
Total received since Nov. 1	\$145.25

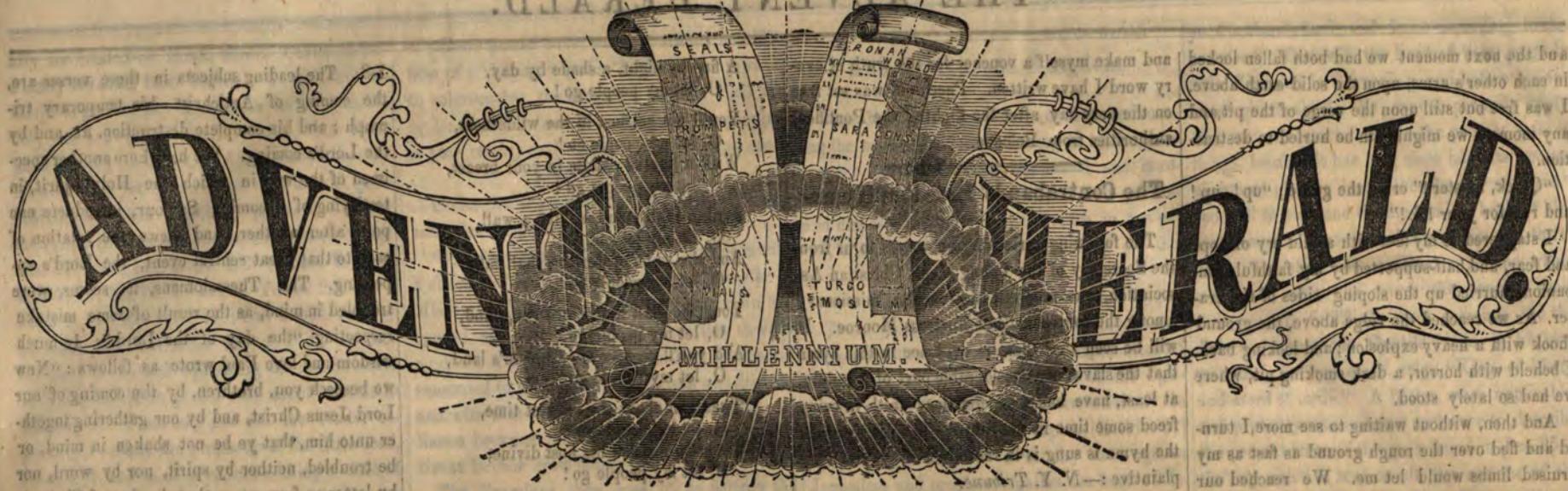
J B Adams, D Barber S Carmont, Mrs M A Robinson, J F Huber, G W Gregory, A C Webster, J F Brewster, C Kinney, E Thayer, Noah Thompson, N W Spence, J B Durkee, J Harrington, P Parade, J Murray, Wm Dyche, E Ford—sent tract, H Bailey, Mrs D Morehouse, H G Fraas Mrs G Rittenhouse, J B Payne, S H Knight, each to 1101; Wm L Phipps, Joseph Miller, Geo Bates—the last dollar previously cr. was July 23 to No. 1049; I Adams, M Akerns, J W Barber, J T Richardson—will do so; J Miller, each to 1075; G C Bingham 1069, Samuel Fear 1098, Crosley Eaton 1098, R B Scott 1063, Mrs L Tuttle 1098, A Hill 1114, Charles Lane 1049, F Newland 1049, E Sabin 1093, R Jackman 1104, J Spear 1097, W Woodward 1114, J Ranall 1057, H M' Duffie 1127, W Barker 1093, E G Dudley 1061—each \$1.

J Belden, S Munn, Geo Brigham, W Burnham, E Conover, I Conover, E Vankleek, Wm Cardell, Geo Locke 300 J W Lyon, H Ashley, Mrs E Felt, C Parker—and \$2 for books, sent the 3d in two packages, J Eells, and \$1 for bk &c, the 3d, O Ban, Arba Town, L Pennock,—each 1127. H Canfield, R Griggs, J Landreth, J Clough, J Crane,—each 1075; Z Harding 1075—according to our books; but if you have paid before since March 1, 1860, we have made an error in crediting. Please give us your impressions of it; D Elwell 1075, I Yocom 1153, John Mudgett 1106, M Clapsaddle 1088, M A Quimby 1101, E Baldwin 1184 B S Reynolds 1101, H C Payne 1084, E Mathews 1140, W C Neff 1106, Asa Eastman 1101—each \$2.

The C Barber 1143, E A Town 1179, and books sent the 4th; E W Turner 1153, J W Wilkinson 1106—each \$3.

L C Neal Esq. 1080, \$5.

Wm Crook 1055, \$1.50; A B Parmalee 1127, \$2.25.



WHOLE NO. 1078.

BOSTON, SATURDAY, JANUARY 18, 1862.

VOLUME XXIII. NO. 3.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

## FAITH IN GOD.

"Jesus answering said unto them, Have faith in God," Mark 11: 22.

I love to think that God appoints  
My portion day by day;  
Events of life are in his hand;

And I would only say—  
"Appoint them in thine own good time,  
And in thine own best way;"  
All things shall mingle for my good,

I would not change them if I could,  
Nor alter thy decree!

Thou art above, and I below!  
"Thy will be done! and even so,  
For so it pleaseth thee!"

MRS WARING.

## Terrible Adventure on a Volcano.

Mr. Carl Steinman visited Mount Hecla, in Iceland, just before its terrible eruption in 1845, and the following is his narrative of a fearful adventure which happened to him upon that sublime and desolate elevation:

Having secured a guide, I set out at an early hour, on the morning following my arrival in Salsun (at the foot of the extinct volcano), praying for fair weather, good luck, and a safe return.

The scenery, even from the first, was so different from any I had ever seen outside of Iceland, as to be worthy of a better description than I am able to give. Suffice it to say that as you push on, ascending summit after summit on your way to the great and awful centre of all, you find the danger, dreariness, and desolation increase to the most terrible sublimity, till at last, when you do finally stand on the highest point in this unliving world of chaos, you instinctively pray God, with an icy shudder shivering through your miserable frame, to restore you to the life you seem to have left forever behind you.

How shall I attempt to convey to any mind the awful scene of desolation that surrounded me when at last I stood more than four thousand feet above the level of the sea, on the highest peak of barren Hecla! Six mortal hours—three on horseback and three on foot—had I been clambering upwards from the world below; and now among the very clouds that rolled and swept round me, I stood in a world of lava mountains, ice and snow—the lava black as midnight, the snow of blinding whiteness—and not in all that region a tree, a bush, a shrub, a blade, or even

a solitary living thing excepting self and guide. Far as the eye could reach, when the moving clouds permitted me to see, was a succession of black, rugged hills, snow-crowned peaks, glistening glaciers and ice-bound streams into whose inanimate solitude no human foot had ever penetrated—a world without plant or life—a very desolation—filled with yawning chasms, dreadful abysses, and midnight caves, which have never echoed any sound but the thunders of heaven, and the groanings and convulsions of earth. So wild and terrible was the scene that I felt a strange terror, like madness, rush through my shivering frame, and quiver about my dizzy brain, and I shouted to break the stillness of death, and heard my voice come dimly back in a hundred echoes, till it seemed to be lost in the bowels of the unproductive earth.

Wrapping one of the blankets about me, to protect me from the freezing cold, and cautiously using my pointed stick to try every foot of ground before me, I now began to move about, over blocks, heaps, and hills of lava, and across narrow chasms and pitfalls, and patches of snow and ice, my faithful guide, keeping near, and often warning me to be careful of my steps. In this manner I at length ascended a ridge of considerable elevation, stumbling my way to the top, and now and then displacing fragments of lava that rolled crashing down behind me. As yet I had seen no signs of the mouth of the crater, which eighty years before had vomited forth its terrific and desolating streams of melted black sand; but on reaching the summit of this ridge, I looked down into a sort of basin, opened at the lower side, and having some three or four deep seams or chasms in its centre, into which the melting snow and ice on its sides were running in small streams. A peculiar and not very agreeable odor came up with a thin, smoky vapor, and I fancied I could hear a distant sound, something between a gurgle and a rumble.

"I suppose this is the original crater," I said, turning to the guide.

The fellow was as pale as death, and every feature expressed surprise allied to fear.

"What is the matter?" I quickly demanded, "have you never seen this spot before?"

"I have seen this place before, master," he replied, "but never any thing like this. When I was here last there was no hollow here, but only a level plain of snow and ice."

"Indeed!" exclaimed I, feeling strangely interested; "what then do you infer? that there is about to be a fresh eruption?"

"I fear so, master; what else can have caused this change? You see there is heat below, which has melted the thick glacier, and only a few streaks of the ice now remain upon part of the sides, while the centre is gone."

"And the ground here has a slight feeling of warmth, too!" I rejoined, as I bent down and laid my hand upon it.

"Let us leave, master!" returned the fellow, hurriedly, looking around with an expression of alarm. "I do not like to remain here; we may be destroyed at any moment. Let us hasten down and report what we may have seen."

"Nay," said I, feeling strangely interested and fascinated by the perilous novelty, "I do not think there is any immediate danger, for the snow and ice it is plain to be seen, have melted

slowly, and before I go away never to return, I should like to venture into this basin and look down into one of those chasms."

"No, master!" replied the guide, with nervous anxiety; "do not do it! it might cost you your life!"

"At least I will risk it; if you will agree to wait for me!" said I, fully determined on the venture, even though I were to go without his consent.

"I will wait," he answered, "but remember, master, you go down against my advice."

The crater or hollow was about fifty feet in depth, with gently sloping sides; and using my pointed stick with the greatest care, I forthwith began the descent, often stopping to try the temper of the lava with my hand, and finding it gradually grow warm as I proceeded, though not sufficiently so to excite any alarm. In a short time I reached the bottom, and stood on the verge of one of the seams or chasms, which opened far, far down into the heart of the mountain. It was about four feet in width, zigzag in shape, and emitted strongly the peculiar odor before mentioned. A small trickling stream from a melting layer of ice above, was running into it; but I could only see that it was lost in the deep darkness below, from which came up a kind of hissing, boiling, surging sound, with something like a rumbling shock at intervals, and gentle puffs of heated air.

The place, the scene, and withal the sense of danger connected with it, held me there with a sort of magnetic fascination, and I soon found myself strongly tempted to make a fatal plunge into the awful abyss. Knowing by experience that reason is not always able to govern and control the actions in such cases, I forced myself back a few feet, but still remained near the opening, deaf to the entreaties of my frightened guide, who now began to implore me to return before it should be too late. As the dread volcano had not been in action for more than thirty years before his birth, I believed that he could not know any more of the danger than myself, and therefore preferred to act from the dictates of my own feelings rather than his fears; and as I was to pay him well for his services, felt but little disposed to be hurried from a place which had cost me so much time, money, and trouble to visit.

Giving no heed, therefore, to his earnest solicitations, I now resolved to sound the depth of the chasm before me, and then proceed to inspect the others; and for this purpose I pried off from a larger one a small block of lava, and advancing to the edge of the chasm, dropped it down, and listened to the hollow reverberations, as it went bounding from side to side, long after it was lost to the eye. The depth was so immense that I heard it for more than a minute, and then the sound seemed rather to die out from the distance than to cease because the block had reached its destination. It was an awful depth, and fearfully impressed me with the terrible; and as I drew back with a shudder, a gust of hot, sulphurous air rushed upward, followed by a steam like vapor, and a heavy, hollow sound, as if a cannon had been discharged far down in the bowels of the earth.

This new manifestation of the powers of nature fairly startled me into a desire for flight, and I had already turned for the purpose, when suddenly there came a sort of rumbling crash, and the ground, shaking, heaving, and rolling under me, began to crumble off into the deep abyss. I was thrown down, and on my hands and knees, praying God for mercy, was scrambling over it and upward, to save myself from a most horrible fate, when two blocks, rolling together, caught my feet and legs between them, and without actually crushing, held them as if in a vice. Then came another crash and crumbling, the lava slid away from beneath me, and I was left upon the verge of the awful gulf, now widened to some fifteen or twenty feet, down into which I looked with horror-strained eyes, only to see darkness and death below, and breathe the almost suffocating vapors that rushed up from that seeming-ly bottomless pit.

The horror of that awful realization? What pen or tongue can portray them? There a helpless but conscious prisoner, suspended over the mouth of a black and heated abyss, to be hurled downward by the next great throes of trembling nature.

"Help! help! help! for the love of God, help!" I screamed in the very agony of a wild despair.

I look up and around to catch a glimpse of my guide; but he was gone, and I had nothing to rely on but the mercy of Heaven; and I prayed to God as I never prayed before, for a forgiveness of my sins, that they might not follow me to judgment. It might be a second, it might be a minute, it might be an hour, that I should thus have to undergo a living death, but be the time long or short, I felt there was no escape from a doom that even now makes me grow pale and shudder when I think of it. About me was a clear, blue sky—beneath me a black and horrible abyss—around me sickening vapors that made my brain grow dizzy. Rumbling and hissing sounds warned me that another convulsion might occur at any moment, and another would be the last of me. Home and friends I should never see again, and my tomb would be the volcanic Hecla! I strove with the madness of desperation to disengage my imprisoned limbs, but I might as well have attempted to move a mountain. There I was fixed and fastened for the terrible death I was awaiting. O God of mercy what a fate!

Suddenly I heard a shout; and looking around, I beheld with feelings that I cannot describe, my faithful guide hastening down the rugged sides of the crater to my relief. He had fled in terror at the first alarming demonstration, but had nobly returned to save me, if possible, by risking his life for mine. May God reward him as he deserves!

"I warned you, master," he said, as he came up panting, his eyes half-starting from his head, and his whole countenance expressing commingled terror and pity.

"You did! you did!" cried I, "but O forgive and save."

"You are already forgiven, master, and I will save you if I can—save you or perish with you."

Instantly he set to work with his iron-pointed stick to break the lava around my limbs, but had scarcely made any progress when again the earth trembled, and the blocks parted, one of them rolling down into the yawning chasm with a dull, hollow sound. I sprang forward—I seized a hand of the guide—we both struggled hard,

and the next moment we had both fallen locked in each other's arms, upon the solid earth above. I was free but still upon the verge of the pit, and any moment we might both be hurled to destruction.

"Quick, master!" cried the guide; "up! up! and run for your life!"

I staggered to my feet with a wild cry of hope and fear, and half-supported by my faithful companion, hurried up the sloping sides of the crater. As we reached the ridge above, the ground shook with a heavy explosion; and looking back, I beheld with horror, a dark smoking pit, where we had so lately stood.

And then, without waiting to see more, I turned and fled over the rough ground as fast as my bruised limbs would let me. We reached our horses in safety, and hurried down the mountain, gave the alarm to the villagers, who joined us in our flight across the country till a safe distance was gained.

Here I bade adieu to my faithful guide, rewarding him as a man grateful for the preservation of his life might be supposed to do.

A few days later, when the long-extinct Heela was again convulsing the island, and sending forth its mighty tongues of fire and streams of melted lava, I was far away from the sublime and awful scene, thanking God I was alive to tell the story of my wonderful escape from a burning tomb.

### Trickery of a Cardinal.

The Times' Italian correspondent tells the following story.

I was visiting the other day the convent of San Michele in Bosco. It was formerly the residence for the Cardinal Legate, and Pope Pius IX. took up his abode there at the time of his last visit to his northern dominions, in 1857. The Cardinal Legate, bent on making grand preparations for his holy guest, sent for a sculptor, by name Pacchioni, who, since 1848, had been shut up in a State prison for political offences.

He asked the artist, a distinguished master in his profession, whether he was equal to the task of decorating a private chapel destined for the use of the Pope with a fac-simile of the statue of the Immaculate Conception, which had just been inaugurated in Rome by the Pope, who, as the world knows, was still all flushed with the achievement by which he had added a new mystery to the Catholic dogma. The statue with those of the four evangelists at the corners of the chapel, was to be made in the short space of twenty-eight days. The Cardinal agreed upon a handsome payment, and engaged to restore the prisoner to freedom. The sculptor went to work for dear liberty; the statues were executed with masterly skill, and nothing could equal the delight of the Cardinal on seeing the whole ready at the right time, or that of the Pontiff at the sudden and ingenious surprise that had been prepared for him.

On the eve of the Pope's arrival the Cardinal called the artist aside, praised and thanked him with every demonstration of affection, and asked him whether he would find it too hard to go back to his dungeon for a day or two, that the Pope might be allowed the exercise of his clemency, and that the prisoner's pardon might seem to flow from the source of all grace and pardon.

In an evil hour the sculptor, who, be it observed, had been at large all the time he was at work, and had a hundred opportunities of putting the Papal frontiers between him and his former jailers, allowed himself to be put under lock and key, and submitted to a durance which he was too sure would be mere matter of form, and would not be prolonged beyond the first day of the Pope's visit.

Well; the Pope arrived, the Pope stayed; the Pope departed; Pacchioni's prison door remained locked and bolted.

Two long years passed; the Cardinal never paid one penny of the stipulated bargain, and the swindled victim would, in all probability, have perished in his chains, but for the happy events of 1859 which came to his release, as to that of so many of his fellow-sufferers.

I know these particulars from sources which leave me no doubt as to their full authenticity,

and make myself a voucher for the truth of every word I have written. Pacchioni was set free on the very day after the flight of the Pontifical authorities from Bologna.

### The Contrabands' Freedom Hymn.

The following curious hymn comes to us from the Secretary of the Young Men's Christian Association, who received it from the missionary among the contrabands at Fortress Monroe. It will be seen that there is evidence in this hymn that the slaves in a considerable part of Virginia, at least, have had a superstitious faith in being freed some time in the future. The air to which the hymn is sung is in the minor key, and very plaintive:—*N. Y. Tribune.*

To the Editor of the *N. Y. Tribune.*

Sir: I this evening received the accompanying song from the Rev. L. C. Lockwood, recently employed by the New York Young Men's Christian Association in its army work, and at present laboring under the auspices of the American Missionary Association, among the slaves at Fortress Monroe.

Mr. Lockwood publicly referred to this song during his late visit to this city, and upon his return to the fortress he took it down verbatim from the dictation of Carl Holloway, and other contrabands.

It is said to have been sung for at least fifteen or twenty years in Virginia and Maryland, and perhaps in all the Slave States, though stealthily, for fear of the lash; and is now sung openly by the fugitives who are living under the protection of our government, and in the enjoyment of Mr. Lockwood's ministry.

The verses surely were not born from a love of bondage, and show that in a portion, if not in all the South, the slaves are familiar with the history of the past, and are looking hopefully toward the future.

Yours, respectfully, HARWOOD VERNON.

New York, Dec. 2.

#### LET MY PEOPLE GO.

#### A Song of the "Contrabands."

When Israel was in Egypt's land,  
O, let my people go!  
Oppressed so hard they could not stand,  
O, let my people go!

CHORUS.—O, go down, Moses,  
Away down to Egypt's land,  
And tell king Pharaoh  
To let my people go!

Thus saith the Lord, bold Moses said,  
O, let my people go!  
If not, I'll smite your first born dead!  
Then let my people go!

No more shall they in bondage toil,  
O, let my people go!  
Let them come out with Egypt's spoil,  
O, let my people go!

Then Israel out of Egypt came,  
O, let my people go!  
And left the proud, oppressive land,  
O, let my people go!

O, 'twas a dark and dismal night,  
O, let my people go!  
When Moses led the Israelites,  
O, let my people go!

'Twas good old Moses, and Aaron too,  
O, let my people go!  
'Twas they that led the army through,  
O, let my people go!

The Lord told Moses what to do,  
O, let my people go!  
To lead the children of Israel through,  
O, let my people go!

O, come along, Moses, you'll not get lost,  
O, let my people go!  
Stretch out your rod and come across,  
O, let my people go!

As Israel stood by the water's side,  
O, let my people go!  
At the command of God it did divide,  
O, let my people go!

When they had reached the other shore,  
O, let my people go!  
They sang a song of triumph o'er,  
O, let my people go!

Pharaoh said he would go across,  
O, let my people go!  
But Pharaoh and his host were lost,  
O, let my people go!

O, Moses, the cloud shall lead the way,  
O, let my people go!

A fire by night, a shade by day,  
O, let my people go!

You'll not get lost in the wilderness,  
O, let my people go!  
With a lighted candle in your breast,  
O, let my people go!

Jordan shall stand up like a wall,  
O, let my people go!  
And the walls of Jericho shall fall,  
O, let my people go!

Your foe shall not before you stand,  
O, let my people go!  
And you'll possess fair Canaan's land,  
O, let my people go!

'Twas just about the harvest time,  
O, let my people go!  
When Joshua led his host divine,  
O, let my people go!

O, let us all from bondage flee,  
O, let my people go!  
And let us all in Christ be free!  
O, let my people go!

We need not always weep and mourn,  
O, let my people go!  
And wear these Slavery chains forlorn,  
O, let my people go!

This world's a wilderness of woe,  
O, let my people go!  
O, let us on to Canaan go,  
O, let my people go!

What a beautiful morning that will be,  
O, let my people go!  
When time breaks up in eternity,  
O, let my people go!

### Instructive Example.

When King David, weeping, with head uncovered and barefoot, was making his weary way up Mount Olivet, fleeing from the rebel Absalom, one told David, saying, Ahithophel is among the conspirators with Absalom. And David said,

O Lord I pray thee turn the counsel of Ahithophel into foolishness." The Lord did so. Although the counsel of Ahithophel heretofore had been "as a man inquired at the oracle of God," yet from some unapparent cause his advice was rejected.

The sacred writer explains it: "For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord

might bring evil upon Absalom." Don't say this was the age of miracles. There was nothing miraculous in this. Two military opinions were presented to Absalom, and he chose the worse, as is often done. One might read the two now, (see 2 Sam. xvii. 13) and but for the subsequent history, be in doubt which was the better. It

was the old question between a sudden unlooked for blow and a slower overwhelming movement.

Absalom deliberated and chose, but back of all the deliberation the Spirit lifted the veil, and shows us God holding the rebel's mind in his hand.

Ahab, King of Israel, in concert with Jehoshaphat, had formed a plan to fight against the Syrians, and before he set out he called around him his cabinet,—so-called prophets,—and asked them if he should go. They said with one voice

"Go," and he went—to his own destruction. How did it happen? A vision of the true prophet Micaiah will show. Standing before Ahab, the hated but inflexible seer said, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets."

Lying spirits and lying men, and the father of lies himself, are overruled and used by Jehovah to accomplish his purposes in the actions of men.

"The king's heart [and our President's and general's and the rebels'] is in the hand of the Lord as the rivers of water: he turneth it whithersoever he will." Therefore pray.—*N. Y. Ind.*

From the London Quarterly Journal of Prophecy.

The Epistles to the Thessalonians, and the Lord's Coming.

Continued from our last.

This brings us to the last passage we propose to notice from these epistles,—viz., 2 Thess. 2.

1-8. The leading subjects in these verses are, the coming of Antichrist—his temporary triumph; and his complete destruction, at and by the Lord's coming. We have here another specimen of the way in which the Holy Spirit, in testifying of a coming Saviour, introduces one point after another, and shews the relation of each to that great central event, the Lord's appearing. The Thessalonians, it seems, were troubled in mind, as the result of some mistake respecting "the day of the Lord." In much wisdom and love Paul wrote as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is generally allowed that the last words should be rendered, "is set in." He then told them that the day should not come until Antichrist was revealed, and had attained a height of worldly glory yet unparalleled; and further, that he would be ultimately destroyed by the "brightness of the Lord's coming." There are some who teach, that though "that day" will not come till after the rise and reign of Antichrist, that the Lord himself will come before both. Let us test this novel opinion by the passage before us. I ask attention to three points:—

1. That the terms, "the coming of the Lord," and "the day of the Lord," are used interchangeably, as referring to the same period. Besides

2 Thess. 1. 7-10, and 2. 1-8, now under examination, let 1 Cor. 1. 7, 8; Luke 17. 21; 1 Cor. 3. 13, 4. 1-5, be studied on this point. 2 Pet.

3. 4-10 should also be considered. In ver. 3, we are told that scoffers in the last days will say, "Where is the promise of his coming?" Peter answers, "The day of the Lord will come."

In agreement with this fact, that the coming of the Lord and the day of the Lord do not refer to different events many years apart, both are said to "come as a thief." See Rev. 3. 3, 16, 15; Matt. 24: 43; 2 Pet. 3. 10; 1 Thess. v. 2-4.

Those who will take the trouble diligently to examine and compare the above passages, must, I think, unless influenced powerfully by a human system, see that there is no ground for the distinction made. The fact seems clear, that the coming of Christ introduces his day, and forms part of it, even as the period of the sun's rising is part of the natural day. Thence we read, "so shall the Son of Man be in his day," Luke 17. 24. He is speaking of His coming as the lightning. The new theory teaches that the coming of the rising Sun of Righteousness above earth's horizon is many years before the day begins or sets in. It is true that "the day of the Lord" sometimes signifies a protracted period; but its "coming," 2 Pet. 3. 12, or beginning, is ever identified with the coming of Christ.

The separation of "the coming" from "the day" has, I conclude, no authority from the epistles to the Thessalonians; both are indeed mentioned distinctly, but not isolated from each other by a period of years, and a long series of unparalleled events. In 1 Thess. 2. 19, we read

"For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" In 1 Cor. 1. 7, 8, he says, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." And in 1 Thess. 3. 13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with his saints." In 1 Thess. 1. 10, Paul speaks of "waiting for God's Son from heaven"; and Peter exhorts the saints of this dispensation to be looking for and hastening the coming (see margin) of the day of God, with which some tell us we have nothing to do. I have already shewn that 1 Thess. v., and what is there said of the day, synchronises with what is said in 1 Thess. 4. of the coming. I would also remind of the fact, that "the rest" given to the saints, and the glorification of Christ in them, spoken of in 2 Thess. 1., will be "in that day," even the day of tribulation and destruction to the wicked, and not several years before the day sets in.

2. The teaching of the apostle in 2 Thess. 2. 1-8, in common with many other scriptures, I consider is, that the Antichrist will be person-

ally manifested on earth, before Christ is personally revealed from heaven. I shall not attempt to go into any description of Antichrist, only just avowing my belief, that, while there have already been "many Antichrists," that the Antichrist is yet to come, and that he will be an individual. The following passages, among many others, refer to this awfully wicked being: Isa. 10. 5-34, 11. 4, 14. 1-25; Dan. 8. 8-28, 8. 9-27, 9. 29, 11. 36-45; 1 Thess. 2. 1-8; 1 John 2. 18; Rev. 13., 17.; and I believe they all teach that Antichrist will precede, and not succeed, the second appearing of the Saviour. It is impossible to go into the proof of this in this paper. I can only just ask the reader especially to study the prophecy of the little horn, Dan. 7. 8, and to observe that nothing is said of "the coming of the Son of Man" until after the little horn is developed, and has gained his height of fearful wickedness. I would also ask that the other passages in Daniel pointed out maybe studied, in connection with our Lord's prophecy respecting his second coming, Matt. 24. 15-31. In Dan. 11. 36-45, we have the character and actings of the last Antichrist fully described; and then, after the prediction "he shall come to his end, and none shall help him," we have in the next chapter—which is evidently a continuation of the same prophecy—a description of the resurrection and glory of the saints, 12. 1-3, which of course includes the second coming of the Saviour; and all this is clearly after the rise and reign of Antichrist.

The passage before us agrees with these scriptures. It teaches that "that day shall not come," (which means it shall not begin, and we have proved that it begins with the coming of the Lord;) "it shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The teaching clearly is, Antichrist on earth, before Christ from heaven.

#### Interesting from the South.

The Richmond Examiner of January 2 laments the condition of the rebel army in the following strain:

"The present condition of our army is a cause of severe and painful anxiety. The courage of our troops is not abated, the eagerness for the fray is not relaxed, and yet demoralization is creeping in, we fully believe, from the insane and reckless neglect of the government to sustain and to cultivate the spirit of our soldiery.

There is too much drunkenness among the officers on the Potomac, and too much vacant idling among the men. We are informed, as a positive fact, that in the majority of the army on the Potomac the practice of regimental drills has fallen into complete disuse. This alone would be sufficient to demoralize any army in such circumstances as ours.

We cannot shut our eyes to the fact that the army is becoming a name of terror and dread to the minds of our citizens. The newspapers are still filled with advertisements of bonuses for 'substitutes,' although the War Department has adopted a rule restricting the number of substitutes to one in each company. The rates paid for substitutes are enormous. We are informed that they average from two hundred to two hundred and fifty dollars; and we have been told of a recent instance where fifteen hundred dollars were paid for the prompt procurement of a substitute to take the place of a private suddenly constrained to leave the army. Evidences stare us in the face of the unwillingness of men to accept the life of famine, dirt and vacant idleness in the army. Richmond is filled with soldiers who have come out of the hospitals, or who have got here on some pretense or other, applying for discharges, and striving and wriggling in all sorts of ways to get out of the army. It was but a few days ago that a soldier discharged from one of the hospitals here, committed suicide rather than be constrained to return to the army.

The authorities at Richmond may assure themselves, that as long as the health of the army is neglected and it is maintained in its dirty, sluggish condition, the drill's neglected, the half-rations of commissaries winked at, the rowdyism

of officers passed over, and the vacancy and idleness of a 'defensive policy' held out as rewards to volunteering, the army will not be filled and replenished but from few classes of our people." *A year closing under gloomy auspices and opening with evil tidings.*

Under the above caption the Examiner of the same date commences an article thus:

"The year closed under gloomy auspices, with a check at Drainsville and a rumored disaster in Missouri. The year which yesterday began has opened with evil tidings. We fear that there is no doubt of the fact that the Northern Union has consented to the surrender of Mason and Slidell; and with that event all hope of an immediate alliance between the Southern Confederacy and Great Britain must cease."

The Examiner then goes on to portray the depth of degradation to which the North has been reduced by the surrender of Mason and Slidell, in which it can find no consolation, however, because it removes the chance of a war with England, and because it cannot discover any sign of a popular revulsion at the North against this action of the government, which is evidently sustained by the people. Then it believes that Palmerston is the friend of the North, but thinks that the Palmerston ministry must soon be overthrown, as the interests of the British people are with the South, and then intervention will assuredly take place. The editor closes as follows:

"But, for some time, we may be left alone in this quarrel. Let us not repine, though the task be heavy on the arm. If we would respect ourselves, consolidate our nationality, ensure our future independence, and transmit a heroic memory to posterity, we must prove to ourselves and to all others that our own unaided strength is sufficient for our own redemption. If it is not, there remains one resolution by which every citizen that is worthy of freedom can avoid the sight of its extinction and the spectacle of his country's ruin—to die in the last ditch of their defense."

#### For the Herald. Early Impressions.

A sapling cut, or otherwise injured, will through many years bear marks of rough treatment: so good or bad impressions made on the youthful mind may be manifest in old age. We little know the destiny and effect of what we speak and write. A sentence uttered and forgotten by the speaker may reverberate through time and be heard in eternity. All can look back to something learned in childhood which has measurably influenced their character in after life. The following incident is illustrative of the perpetuity of ideas once expressed:

While living in Montreal, C. E. my father took me to a Sunday school celebration. I could not have been then far from six years old. One of the ministers spoke of birds and the instruction to be received from them, and among other things shewed that we may learn (1) from their creation or existence that there is a God; (2) from their wants being daily supplied, that we should always trust in him; and (3) from their migrating, that we too should prepare for hereafter. I know not the speaker's name, nor whether he is still living. Perhaps he, with many others, has forgotten all about the meeting, but these thoughts have ever since been engraven on memory's tablet, and will probably never be effaced. How true it is that a word is but

"a little thing!  
Dropped in the heart's deep well!  
The good, the joy that it may bring  
Eternity shall tell."

As words often cut more keenly than "a sharp two-edged sword," and we may thoughtlessly utter a sentence which will cast a long dark shadow over a naturally cheerful mind producing depression of spirits and irritation of feeling; while "pleasant words are as a honey-comb, sweet to the soul, and health to the bones," it becomes us to set a watch over our lips that we sin not with our tongue, and to earnestly pray with the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

J. M. O.

For the Herald.

#### The Overturned Kingdom.

Dear Bro. Bliss:—With the desire of advancing the truth I sent the following to a religious paper. Three months having passed and it remaining unpublished I send it for your perusal and disposal. There had been much in the paper, which appeared to need something of this kind.

"Overturn, overturn, overturn."

These words are so often used, it may be well to spend a few moments in the explanation of the passage, to ascertain "the mind of the Spirit," by whose dictation they were written. In the commencement of the chapter (Ezekiel 21) the prophet is directed to "set thy face against Jerusalem and prophecy against the land of Israel." Verse 3, "And say to the land of Israel, Thus saith the Lord, Behold I am against thee, and will draw out my sword out of his sheath and will cut off from thee the righteous and the wicked." Then after specifying his purposes concerning them, he speaks of a "profane wicked prince of Israel." Verse 26, "Thus saith the Lord, remove the diadem and take off the crown"—they are to be his people and nation no more—and then adds in verse 27, "I will overturn, overturn, overturn it,"—What? the kingdom of Israel;—"and it shall be no more, until he come whose right it is; and I will give it him."

Has God kept his word? Did he overturn the nation of Israel? Very well—then he has not to do it again.

We next inquire concerning the one who is to come "whose right it is," etc. We read in Gen. 49:10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," and we find them still, maintaining, though in a dependent condition, their nationality, when the long foretold Shiloh made his appearance. Said Gabriel to Mary (Luke 32,33,) "He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." As the one "whose right" to the kingdom of Israel, and "the throne of his father David" has come, we again ask, will God remember his promise? Most certainly. And although "we see not yet all things put under him;" we may add, "forever oh Lord, thy word is settled." The wise men from the east, came with the enquiry, "Where is he that is born king of the Jews?" The elders of Israel turned to the prophecies and declared that their ruler was to come out of Bethlehem; and though thus acknowledging him, and though subsequently the people escorted him to the temple, crying, "Blessed be the kingdom of our father David," &c.; the nation rejected his claim, and knowing that he was the rightfull heir, said, "let us kill him, and seize on his inheritance." Declaring they had nothing but Caesar, and finding fault with Pilate for the inscription which declared him "King of the Jews," they thus utterly refused to receive him, and brought on themselves the destruction of their city and temple, and their dispersion among the Gentiles.

But what becomes of the kingdom of the rightfull heir? Is the promise sure? Will he yet sit on the throne of his father David? Ezekiel 37:12, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This is the Holy Spirit's explanation of the vision. No room for any spiritualizing here; 'tis a plain, literal coming up out of the grave. Here then we have it; the promise will be realized after the resurrection of the dead, not before. Then the believing Jews of every generation, will be gathered to their inheritance, and these things have their fulfillment most positively and literally. It may be asked, "Is he the God of the Jews only; is he not also of the Gentiles?" "Yes, of the Gentiles also." And when God fulfills his promise to Abraham and his seed concerning their inheritance, which can only be done by raising them from their graves, then will the time have arrived. "If ye be Christ's then are

ye Abraham's seed, and heirs according to the promise." Then will the Lord of hosts reign in "Mt. Zion and in Jerusalem, and before his ancients gloriously." We cannot properly apply that text "overturn," &c. to the present state of things, because it has long since had its accomplishment; it has long since been "no more," and will so continue till the coming back of him who has gone to receive the kingdom and to return. Therefore the conclusion of the whole matter is, when he comes the second time, then he will fulfill all these promises, "to the Jew, and also to the Gentile," and in his own person, in the new earth, reign "King of kings, and Lord of lords." A better, more applicable, and probably more correct scripture to describe the present state of things, is found in Jer. 25—the cup which is sent to all the nations of the earth, when "evil shall go forth from nation to nation;" which is to continue till the close of the present dispensation, when "the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ." X.

#### Bunyan's Home in Bedford Jail.

"I was had home to prison."—BUNYAN. Home to prison! And wherefore not? Home is not the marble hall, nor the luxurious furniture, nor the cloth of gold. If home be the kingdom where a man reigns, in his own monarchy, over subject hearts—if home be the spot where fireside pleasures gambol, where are heard the sunny laugh of the confiding child, or the fond "What ails thee?" of the watching wife—then every essential of home was to be found, "except these bonds," in that cell on Bedford-bridge. There, in the day-time, is the heroine wife, at once bracing and soothing his spirit, with her zeal and womanly tenderness, and, sitting at his feet, the child—a clasping tendril—blind and therefore best beloved. There, on the table is the "Book of Martyrs," with its records of the men who were the ancestors of his faith and love; those old and heaven-patented nobility whose badge of knighthood was the hallowed cross, and whose chariot of triumph was the ascending flame. There, nearer to his hand, is the Bible, revealing that secret source of strength which empowered each manly heart, and nerved each stalwart arm; cheering his own spirit in exceeding heaviness, and making strong through faith, for the obedience which is even unto death. Within him the good conscience bears bravely up, and he is weaponed by this as by a shield of triple mail. By his side, all unseen by casual guest or surly warden, there stands with heart of grace and consolation strong, the Heavenly Comforter; and from overhead, as if anointing him already with the unction of the recompense, there rushes the stream of glory.

And now it is nightfall. They have had their evening worship, and, as in another dungeon, "the prisoners heard them." The blind child receives the fatherly benediction. The last good-night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table. A solitary lamp dimly relieves the darkness. But there is fire in his eye, and there is passion in his soul. "He writes as if joy did make him write." He has felt all the fullness of his story. The pen moves too slowly for the rush of feeling as he graves his own heart upon the page. There is beating over him a storm of inspiration. Great thoughts are striking on his brain and flushing on his cheek. Cloudy and shapeless in their earliest rise within his mind, they darken into the gigantic, or brighten into the beautiful, until at length he flings them into bold and burning words. Rare visions rise before him. He is in a dungeon no longer. He is in a palace beautiful, with its sights of renown and songs of melody, with its virgins of comeliness and of discretion, and with its windows opening for the first kiss of the sun. His soul swells beyond the measure of its cell. It is not a rude lamp that glimmers on his table. It is no longer the dark Ouse that rolls its sluggish waters at his feet. His spirit has no sense of bondage. No iron has entered into his soul. Chainless and swift, he has soared to the Dele-

table Mountains—the light of heaven is around him—the river is the one clear as crystal, which floweth from the throne of God and of the Lamb—breezes of Paradise blow freshly across it, fanning his temples and stirring his hair. From the summit of the hill Clear he catches rare splendors; the new Jerusalem sleeps in its eternal noon; the shining ones are there, each one, a crowned harper unto God; this is the land that is afar off, and that is the king in his beauty; until prostrate beneath the insufferable splendor, the dreamer falls upon his knees and sobs away his agony of gladness in an ecstasy of prayer and praise. Now think of these things: endearing intercourse with wife and children, the ever-fresh and ever-comforting Bible, the tranquil conscience, the real imaginings of the mind, the faith which realized them all, and the light of God's approving face shining broad and bright, upon the soul, and you will understand the undying memory which made Bunyan quaintly write, "I was had home to prison."—Rev. William Morley Punshon.

### Longfellow's "Art is Long."

The late Dr. Kitto was fond of poetry, and occasionally wrote it himself. A fine conception or a glowing image afforded him intense pleasure. He had met with the following verse from Longfellow, as a motto in some book he had been reading:

"Art is long and time is fleeting;  
And our hearts, though strong and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave."

He committed the lines at once to memory, and advised his eldest daughter to do the same. "I would," said he, "give fifty pounds to be the author of that verse; he has done something for the world—he has given it a fine and beautiful idea." Who then denying the originality of Longfellow's idea, he was not the first who embodied it in poetry. Dr. King, Bishop of Chichester, in a volume of poems published in 1657, has:

"But hark! my pulse, like a soft drum,  
Beats my approach, tells thee I come;  
But slow how'er my marches be,  
I shall at last sit down by thee."



### ADVENT HERALD.

BOSTON, JANUARY 18, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and disinterestedness of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

#### To the Patrons of the *Herald*.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal

generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brother and Sisters, shall this expectation be realized?

#### Exposition of Daniel's Prophecy.

##### CHAPTER VIII.

THE RAM, WHICH "BECAME GREAT,"—MEDO-PERSIA.

"Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last," v. 3.

Of the significance of this symbol there is no room for question,—the inspired interpreter having affirmed, in v. 20: "The ram which thou sawest having two horns are the kings of Media and Persia."

In the original, "horns" is in the *dual number*, which requires the expression, "two horns," in our rendering. Some commentators have applied those symbols to individual persons; as Melanchthon, who supposed the ram to be representative of Cyrus, and the horns to be the Medes and Persians in his army; or, as Hugo, Calvin and others, who supposed Cyrus and Darius to be the two horns. But such individual application of the symbol makes the emblem incongruous and monstrous. By the phrase, "the kings of Media and Persia," it is plain that the meaning is not two kings, one of each of those nations, but all their kings; so that not persons, but dynasties, the ruling powers confederate in the conquest of Babylon, are thus symbolized. The ram, then, brings to view the Medo-Persian empire as a united power; whilst the horns represent the two great divisions, the united dynasties of which constitute that power.

Why the ram is selected as the symbol of Medo-Persia, has given rise to some speculation; but the reason given by Calvin seems the most rational,—that by this animal is better illustrated, than by any other, its relation to Greece; the likeness of which by a goat, it will be seen, is most appropriate, and before whose conquests the great army of the Persians were but as sheep.

Regarding the two horns as contemporary dynasties, their relative height and successive rise are easily interpreted. All profane historians agree that the Medes were superior in power until the time of Cyrus, when the Persian dynasty took the lead; and the same is apparent from the scriptural references to those nations. When Babylon was conquered, "Darius the Median took the kingdom," Dan. 5:30; and "Darius, the son of Ahaseurus, of the seed of the Medes," "was made king over the realm of the Chaldeans," 9:1; whilst after the accession of Cyrus, Media is no longer prominent, but Persia is the name of the kingdom all through the histories of Ezra and Nehemiah. Media was an independent kingdom when Persia was only a province; but Persia, gaining sovereignty later, became in time the leading power; so that the higher came up last.

As Daniel, in vision, witnessed the development of the horns, and saw the ram at first standing "before the river," the vision goes back to the very commencement of the Medo-Persian conquests.

"I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great," v. 4.

The ram has now changed his position; he no longer "stands before the river," but is seen "pushing," Stuart renders it, "thrusting," that is, striking with violence, or, "butting";—as it is called in vulgar language; by which is characterized the irresistible assault of the Medo-Persians on surrounding nations.—These were in direction,

1. "Westward." Medo-Persia was the most eastern of the four universal empires, and its earliest conquests were in the direction of the west. Thus God calls Cyrus "a ravenous bird from the east, the man that executeth my counsel from a far country," Isa. 46:11. And again we read: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him

rule over kings? He gave them as dust to his sword, and as driven stubble to his bow," Ib. 41:2. Says Mr. Birks:

"The ram was seen, first of all, pushing westward, or towards the waters of the western sea. Early among the victories of Cyrus, and one of the most celebrated, was the overthrow of Croesus and the Lydian Empire, with the capture of Sardis on the Aegean sea." *Later Visions* p. 11.

The date of the conquest of Sardis is given by Solinus, who says that "In the forty-eighth Olympiad Cyrus entered Sardis as conqueror;" which Olympiad synchronizes with our B. C. 548 to 546, from 9 to 12 years before the conquest of Babylon. "After this," says Dr. Prideaux, "Cyrus continued some time in Lesser Asia, till he had brought all the several nations which inhabited it, from the Egean Sea to the Euphrates, into thorough subjection to him,"—(An. 540). Which prepared the way for the ram to push,

2. "Northward." Thus Dr. Prideaux says of Cyrus, that, "From hence he went into Syria and Arabia, and there did the same thing, and there marched into the upper countries of Asia; and, having there settled all things in a thorough obedience under his dominion, he again entered Assyria, and marched on toward Babylon, that being the only place in all the east which now held out against him." Ib.

The details of these conquests are not very minutely given by profane writers. Xenophon makes the siege of Babylon the final step in the subjugation of the neighboring states; and Herodotus states that Cyrus subdued all Upper Asia, before the great event of the siege,—including, of course, Pontus, the Upper Armenia, and the tribes of the Caspian sea.

Having thus extended his empire to the west, and then to the north, the ram completes the conquests by pushing,

3. "Southward," to the siege of Babylon. Thus Jeremiah said of Babylon, "Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein," Jer. 50:3. "For, lo, I will raise and cause to come up against Babylon an assemblage of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken," v. 9. "Behold, a great people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth . . . against thee, O daughter of Babylon," vs. 41, 2. So "the Lord hath raised up the spirit of the Medes; for his device is against Babylon to destroy it . . . Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the land of his dominion, and the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon . . . For the spoilers shall come unto her from the north, saith the Lord," Jer. 51:11, 28, 48. "Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease," Isa. 21:2. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have helden to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut," Isa. 45:1.

As it is now certain that this vision was seen by Daniel only shortly before, if not during the siege of Babylon, it is very apparent why it commences with a symbol of Medo-Persia;—that power being then on the course of its victorious marches. And as Daniel must have already witnessed the pushing of that power to the north, even if it had not already turned towards the south and reached Babylon, the unequivocal declaration:—"the ram which thou sawest having two horns are the kings of Media and Persia"—must have shown him that the conquest of the city, in which he was a captive, was then imminent. And, after a two year's siege, on the night of an impious feast, "was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom," Dan. 5:30, 3—Cyrus and Darius being at first partners in the empire.

These victories of Cyrus removed all obstacles to the greatness and power of the Medo-Persian kingdom. "So that," as Daniel observes of the ram, "no beasts might stand before him, neither was there any that could deliver out of his hand." That this inability of beasts to stand before the ram, is expressive of the conquest of the nations by the Medo-Persians, is self evident. And this is in accordance with the testimony of profane writers. Thus Herodotus says, "Wherever Cyrus directed his course to march, the escape of that nation was impossible." And Xenophon says: "he was able to traverse so wide a tract by the reverence he inspired, so that all were confounded, and none dared to assail him; and, indeed he subdued so many countries, that it is hard to travel over them, in whatever direction we should set out from the palace,—to the east or to the west, to the north or the south."

"But he did according to his will, and became great." Xenophon says: "That the kingdom of

Cyrus was the fairest and largest of all in Asia, it is its own witness. For toward the west it was bounded by the Erythraean sea, and towards the north by the Euxine; to the west, by the Cyrus and Egypt; and to the south by Ethiopia. But although it was so vast, it was governed, however, by the sole will of Cyrus."

The supremacy of this empire continued undisputed for two centuries—from the conquest of Babylon, B. C. 536, to the defeat of Darius at the battle of Arbela B. C. 331. During this period the Persians made other conquests, and the greatness of the fourth king from Cyrus is particularly noticed in Dan. 11:2; but after this the kingdom had various reverses, until the time of Alexander of Greece—the rise of which power is next symbolized.

#### Bible Questions and Answers.

84. "Wherewithal shall a young man cleanse his way?"

Ans. "By taking heed thereto according to thy word," Psa. 119:9.

85. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Ans. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. 6:9, 10.

86. "Are there few that be saved?"

Ans. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," Luke 13:23, 4.

87. "Who then can be saved?"

Ans. "The things which are impossible with men are possible with God," Luke 18:26, 7.

88. "What must I do to be saved?"

Ans. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:30, 31.

89. "Dost thou believe on the Son of God?"

Ans. "Lord, I believe," John 9:35, 38.

90. "What doth hinder me to be baptized?"

Ans. "If thou believest with all thy heart thou mayest," Acts 8:36, 7.

91. "What should we answer when Jesus asks each one of us, 'Lovedst thou me more than these?'"

Ans. "Yea, Lord, thou knowest that I love thee," John 21:15.

92. "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?—that is, to bring Christ down from above; or who shall descend into the deep?—that is, to bring up Christ from the dead. But what saith it?"

Ans. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom. 10:6-10.

#### The Ten Tribes.

Brother Bliss:—I like the *Herald* very much, I hope it will be continued till faith is lost in sight. I have occasionally seen questions in the *Herald*; and with your permit, I would like to ask one. I see in the *Herald*, the present war compared to the time when the eleven tribes went up against their brother Benjamin to battle. How would the secession of the Southern states compare with the ten tribes under Rehoboam?

Yours in the blessed hope,

T. E. A. M.

It would be easy to find a comparison between the two. The ten tribes, in seceding from the kingdom of David, also apostatized from God, worshipped calves of their own making, never had a ruler of whom it was not recorded that he was a sinner against his God, and at length they were driven from their own land, and were lost among the nations.

#### Apocalyptic Symbols.

Bro. Bliss:—There is much agitation in this section, in relation to the significance of the great red dragon of Rev. 12:3, the third part of the stars, and the Leopard beast of Rev. 13:2; the two horned beast of Rev. 13:11. If you could give briefly your views as to what these symbols apply, you would much oblige many of your readers.

W. S. CUTTING.

Barnston, C. E. Dec. 16, 1861.

We have seen no reason to change the view we took in our Exposition of the Apocalypse, in respect to these symbols.

The great Red Dragon with heads and horns, undoubtedly symbolizes the Roman Empire—the seven forms of government of which, are represented by the heads, and its decem-regal divisions by the horns. The stars, which the dragon cast down represent the servants of God slain by Rome. The

Leopard Beast also represents Rome; but as the Dragon brings to view the time anterior to the fall of the empire, so the Leopard Beast has respect more to the time since that fall—the symbol of power having been transferred from the heads to the horns of the respective beasts. The two-horned beast, we regard as the symbol of Eastern Rome. We can copy more in detail our views, as given in the Exposition of this book, if it is desired. If this is wished for, please signify it.

#### Appropriate Reply.

A writer, without any signature, is giving a series of articles in the Boston Recorder, in exposition of the Apocalypse. We have seen only one of them, not being favoured with an exchange, and do not gather from that the general scope and aim of the writer—except that he evidently has in view a temporal millennium. Having, however, been complained of by another correspondent of the Recorder, that he assumed the word “day,” in symbolic phraseology, as signifying a year, he replies:

“‘Inquirer’ complains that I have assumed, as an undoubted fact, that in the symbolic language of prophecy, a day stands for a year. I assumed this as I assumed the common definition of every English word that I used, without stopping to discuss its meaning.

If I were writing a treatise or vocabulary of the symbolic language of Scripture, it would be incumbent on me to assume nothing; but to give the proof that each word had the meaning assigned to it. But it consisted with my purpose of laying out a clear outline of the events predicted in this book, as I understood it, to attach to the symbols of the book, the sense which usage, the law of language, has affixed to them. And when I said that the symbolic day importeth a year, and that an earthquake meant a national revolution, and waters meant multitudes of people, &c., it was beyond my purpose to do more than to assume that the usage of Scripture language had fixed those meanings to those words. If any question my positions, and invite discussion upon them, such discussions are all very proper, and would be very agreeable, if they came within my present design, and would not hinder it, but I cannot enter upon them now. I could demonstrate to my own satisfaction, what I have assumed in the case of this word. But I have adduced many other points, which, in my view, would require more labor of proof than that. So I must decline, on the threshold, going into such discussions. But I cannot here refrain from remarking, that the instance which ‘Inquirer’ adduced from Jeremiah, wherein, in plain, unsymbolical terms, the phrase, ‘seventy years,’ is used for just seventy years, is no proof that the word day, when used in prophetic symbols, does not import a year.”

#### “Where are the Stars?”

Thus enquired a little girl as she held her father’s hand, when taking a walk after sunset. “Wait till it is a little darker,” said he, “and you will see them.” So the shades of evening deepened: one by one the stars appeared, and soon in the darkness of night the whole sky was covered with their light and beauty.

It is thus with life. Man’s extremity is God’s opportunity; and many a poor, weary, troubled soul has found in his own experience that from the verge of despair the blessedness of hope has sprung. When all other help has failed him, God has been his help and Saviour. But we are very slow to get the comforts of these promises in advance. After the stars have come out bright, and the sky is radiant with glory, we admire it and wonder at our want of faith before. Like the child who did not know where the stars were when she could not see them, we do not know where light and peace and joy are to come from when we are in trouble. Well we must wait till it is a little darker.

#### The Outer and the Inner Man.

A Paris letter states that Pere Lacordaire the celebrated French pulpit orator, is sinking day by day. His malady defies the efforts of the most eminent French physicians; and has during the past week made a progress alarming to his friends. The disease has taken a nervous form, and the patient’s sense of touch has become so fine as to be almost a torture to him. He has been obliged to throw aside on that account his coarse Dominican robes, and a sackcloth shirt which it appears he has worn for several years.

But in spite of all his bodily sufferings, Lacordaire’s intellect seems to increase rather than decrease in brightness. An acquaintance, who returned to town from seeing him said, “He speaks much on the politics of the day; or rather, improvises discourses, when conversing with men of intelligence, that would electrify an audience, and that far surpass, because more natural and illuminated by an abnormal brilliancy of thought, every thing that he has said in public.” This activity of mind is incessant; night and day two brethren of the Dominican order succeed each other in writing, while Lacordaire dictates; and this dictation lasts for nearly sixteen hours every day. Each of these amanuenses are occupied in a revision of the father’s correspondence, and the completion of some works that have been recently begun.

#### The World’s Niagara.

“We are most rapidly approaching the world’s Niagara. It is too late to doubt that we already begin to listen to its foaming roar. We are passing down the rapids with a speed that but few realize. Many are sleeping quietly, careless of the approaching danger. Like the man enveloped in the smoke of the burning house, their perils only seem to make them sleep sounder. O how awful the situation of most of the inhabitants of this world, as well as a large share of the professors of religion! What can arouse them? Brethren and sisters, let us, who see their alarming situation, be faithful and do all in our power to reach them before it is too late. Let us double our efforts this year, in every department of well doing. It may be the last one during which we can labor in our Master’s vineyard. Let it be so spent, that when he comes, he will say, ‘Well done.’—Crisis.”

#### From an Aged Brother.

S. Bliss—Dear Brother:—Through your goodness and the Christian benevolence of three friends who will never be forgotten by me—one of whom resides in Newburyport and 2 in the state of Pennsylvania, whose names are unknown to me, but I trust are in the book of life, and are known of God as his redeemed children—through the goodness of these three whom I trust soon to meet in God’s everlasting kingdom—I have had the rich favour of reading the Advent Herald for the last two years: by the which I and my companion have been abundantly blessed in the perusal of its rich columns; and by it we have received one hundred and three intellectual feasts, which many times have made me very happy in my solitary retired moments.

But poverty still holds its grip upon me, not having been able to earn one dollar for the last five years, and as the donation of these friends has been exhausted by the reception of the Herald for the last two years, you must now erase my name from your list of subscribers. I hope God will bless the givers, with an abundant supply of his grace in this life, and in the world to come with eternal life.

Your brother in tribulation waiting for redemption,

SAMUEL NUTT.

Franklin, N. H. January 6th, 1862.

“Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1 John 3:17.

DECEASE OF ELDER HOWELL.—Eld. John Howell, whose name will be remembered by many of the readers of the Herald, and who had been in failing health for some time past, departed this life on the last day but one of the year just ended, at Chicago, Ill. He was a man of great energy, and strong faith; and his death is probably another instance of the loss of life from over-exertion,—his zeal always exceeding his bodily strength. He was a good man, and we doubt not sleeps in Jesus.

#### The Release of Mason and Slidell.

Senator Sumner has delivered a masterly speech in the U. S. Senate, on the right of search; in which he conclusively demonstrates, by extracts from state papers, that whilst British usage would fully justify the late arrest of Mason and Slidell, and so leave that government no justification for the demand of their release, the past claims and usage of our government are entirely against the act of their arrest. Our government therefore should have surrendered them, even had their release not been demanded.

#### The Cause of Delay.

It is gravely surmised that one cause of the delay, in an onward movement by the government troops, is the fact that the time of enlistment of a large portion of the confederate army will expire in a few weeks. The Richmond Dispatch of the 2d inst. is in a state of very extreme apprehension that there may be some truth in the statement that Gen. McClellan may not be disposed to advance before the time of enlistment of a large body of the Confederate army expires (in February next), and it declares that, if some general consultation and conclusion does not take place among the soldiers whose terms of service are nearly out, which will give assurance to the South and its enemies that no subjugation need be based on the delusion that they will not re-enlist, all is over with Virginia, and with the Confederacy. It says:

“Richmond, with its immense military stores and manufacturing resources in the enemy’s hand, the Federal march into North Carolina would be instant and comparatively easy. Then would be realized the favorite scheme of Scott, the tightening of the ana-

conda folds which have been so long preparing about every part of this body politic. Then, from their different bases of operation upon the seacoast, the invading armies would advance to penetrate the interior and unite with the grand army of subjugation on its resistless Southern march. Then, woe, woe to the conquered in every Southern State and every Southern habitation. All this and worse—horrors, unimaginable horrors in every Southern home and every Southern plantation rise before the eye.”

Dr. Curtis of this city, a Brigade Surgeon at Fortress Monroe is home on leave of absence, and reports that among the Confederate soldiery the feeling was very general that the war was to turn out a losing game on their side. The men were praying earnestly for the arrival of the time when their term of service should expire. Neither coaxing or bullying, many of them declared, should tempt them to re-enlist; and it was not unfrequently hinted that, if any coercive measures were resorted to by the government, there would be a revolt such as would place secession prospects at a lower figure than they at present assume. It was farther said that, were there any reliable assurance that the Federal troops would make an attempt to possess Richmond, enough men could be found there to seize Jeff. Davis, his associates, and their minions and defenders, and hold them all until they were given in charge of our army. People and soldiery are alike tired of rebellion; and it is not at all unlikely, some of the released prisoners say, that this feeling may beget the destruction of the confederacy by the hands of those who are at present its apparent adherents.

The Richmond Whig of Saturday publishes Mr. Seward’s dispatch to Lord Lyons, and says that England “will certainly renew the demand for an apology and such disavowals as will guarantee the flag of the realm from future insult.”

#### The War.

As on many previous occasions, we are unable to chronicle any thing of importance in this direction since our last issue. The Boston Journal says:

“If we may credit recent statements from Washington, the public have been at fault with regard to the next movements of the Union army. It is intimated that Gen. Burnside is not to co-operate with the army of the Potomac—that, indeed, there is no prospect of immediate fighting in that vicinity. And yet it is said that not only are three divisions of the army under marching orders, but troops have already been dispatched to a certain point, and that stirring events must transpire within a week. All this is very blind, but quite satisfactory for all that. We trust the secrecy will be maintained—particularly from the rebels—up to the last moment. As in the case of the Port Royal expedition, we shall regard this timely concealment as the surest guaranty of final success. But we hope now for a success something beyond the Port Royal pattern.”

BURNSIDE EXPEDITION.—Annapolis Md. Jan. 9. About half of Gen. Burnside’s expedition sailed for Hampton Roads at 9 o’clock this morning. At 3 o’clock the rest of the fleet had steam up ready to depart.

New York, Jan. 9. A special dispatch to the Express states that Gen. Burnside’s expedition has sailed.

THE DESCENT ON THE MISSISSIPPI. St. Louis, Jan. 9. A special dispatch from Cairo to the Democrat says that 25,000 troops are now on their way there from different points, and as soon as they arrive a column of from 60,000 to 75,000 strong will march from there to Paducah under General Grant. The destination of this force is said to be Nashville, whence a junction being made with Gen. Buell’s command, the entire army will proceed to New Orleans. This movement will undoubtedly occur within the next six days.

#### Foreign News.

##### CHANGE IN THE ENGLISH FEELING.

Willmer & Smith’s (Liverpool) European Times says that “a very sudden and gratifying change had come over the public mind during the last fortnight relative to the misunderstanding which has arisen between the Government of Great Britain and the United States.” This change, it says, is due to the sobering effect of Prince Albert’s death, to the President’s message, and M. Thouvenel’s dispatch.

The belligerent course of the Times is rebuked by many of the leading presses of the kingdom. A deputation from three large religious bodies, in favor of peace, had been sent to Lord Palmerston; and memorials to the same effect have been transmitted to him from manufacturing towns. Many sermons deprecating war, had also been preached.

The European Times of the 28th says:

“Monetary and commercial affairs wore a bright aspect at the beginning of the week. The likelihood of a war with America was considered to be entirely removed by the position France had assumed with reference to the Anglo-American difficulty. Nevertheless there does exist an anxiety as to the answer

the American Government will return to England, and for its speedy arrival, to remove all doubts of the future relative positions of the two countries.”

#### THE LONDON STAR’S VIEWS.

This able journal continues to support the cause of our government with great zeal and ability. We take the following extracts from its latest received issue:

“The blatant outcry for immediate submission or instant war is meeting with a check which those who raised it did not reckon upon. The clear common-sense of the English people, who desire nothing more than that right should be done, is not to be misled by any amount of rhetorical artifice and halting casuistry. It is proof, too, against those wicked appeals to pride and hatred so industriously made in order to raise a clamor which it was hoped might drive the government into a war with the Federal Union.

“Although the general opinion remains steady in condemning the conduct of Capt. Wilkes as contrary to international law, and an aggression on the rights of nations, every day multiplies proofs that it is not considered as sufficient cause of war, or, at any rate, that it is a proper case to which to endeavor to apply the principle of arbitration, as proposed by Lord Clarendon at the Paris Congress, and solemnly adopted by that body.

“War with America could not be carried on without causing sharp distress and provoking loud discontent in every poor man’s home. It would be a war extending to every baker’s shop and every cottage cupboard. It would be a war smiting with hunger, and perhaps with death, thousands utterly powerless over the cause of the quarrel, but not so powerless to avenge themselves on its promoters. It would be a war waged upon industry and democracy in this country, as well as in that, and certain, therefore to instigate an insurrection of principles and passions which, in more quiet times, find vent enough in the rejection of an unpopular candidate or the demand of a moderately extended suffrage.”

EMANCIPATION. William C. Bryant and Wm. Curtis Noyes head a petition to the President which represents, among other things:

“That we are admonished—and day by day the conviction is gathering strength among us—that no harmony can be restored to the nation, no peace to our Union, no permanency established for our government, no hope elicited for the continuance of our freedom, until slavery shall be wiped out of the land utterly and forever.”

NEGROES ON THIS CONTINENT. It is estimated that there are some fifteen million persons of African descent on this continent. In the United States they number 4,500,000; Brazil, 4,150,000; Cuba, 1,500,000; South and Central American Republics, 1,200,000; Hayti, 2,000,000; British Possessions, 800,000; French, 250,000; Dutch, Danish and Mexican, 200,000.

It is said that, during the whole excitement caused by the Mason and Slidell affair, the conduct of Lord Lyons was eminently that of a high-toned gentleman and diplomatist. It is appreciated in official circles in Washington, and it is due that it should be so also throughout the country.

#### A New Tract.

“THE RESTITUTION: OR THIS EARTH, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—“the Purchased Possession” promised to “the Children of the Resurrection.” Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

#### For Sale at this Office.

Dr. Cumming’s Great Preparation. First and 2d volumes.

Dr. Thompson’s Morning news in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the Herald of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar’s dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

#### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor’s attention to the omission.

X. Received. “O. K.;” which means All correct.

J. M. O. Received No. 12.

D. B. Received No. 2.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Samuel Chapman.

Bro. Bliss:—When I wrote last, dating Rochester, Oct. 15th; in which I said, "My next stopping place will be Springwater, and that will be my address till I write again," I expected to come from R. direct to this place, 40 miles south of R. But when my letter was completed, and sent off to the office, I enquired of a friend, who should have known better than myself, the distance to the Suspension Bridge, and was told, "Sixty miles only." That being a shorter distance than I had supposed, and knowing Lewiston, where I had formerly labored, to be only five miles from there, I decided at once to visit L. before coming further south. Accordingly I took the 7 o'clock train there the next morning for the Bridge, and found it 75, instead of 60 miles. Arrived there just in time for the Lewiston train, shifted cars, and was in Lewiston village a little before 10 that morning. Notwithstanding our frequent stops to exchange mails and passengers, shift cars, &c., we accomplished our 80 miles journey in less than three hours. Providentially I found Bro. Wm. H. Sage in the village, with his team, just ready to start for home. He was exceedingly glad, though much surprised, to see me. I stopped in, and went directly home with him, 3 m. east of the village. Took breakfast in R. and an early dinner there—83 miles apart. Oh, the facilities for traveling to proclaim our specific and important message! Expecting to make but a brief stay there, the neighbors were readily notified, and on Friday evening, Oct. 18th, a respectable number convened for worship at the old tavern stand, now occupied by mother Sage. After preaching, several spoke with life and animation, which rendered the season very refreshing. Several of the friends had recently left for the far west, so that the present number of Adventists was quite small; and even when all together they had never entered into ch. organization; and yet I was happy to find the little flock steadfast in the faith, and to learn that they had been prompt to maintain their meetings of social worship, just as they resolved to do when I left them (to meet an earnest call from Warren Co.) some 18 months before. As mother Sage's house was the most central place for our meetings, and she made us welcome to occupy her large room, we continued our meetings there during my stay among them. After a few days the people began to come out from the village, and other directions, two, three and four miles, till our sanctuary was full; and as the interest to hear on the subject of our faith continued to increase, we protracted our effort for four weeks. Our Advent brethren and sisters were signally revived and greatly strengthened in their faith. Prejudice was removed from the minds of unbelievers, and quite a number received the word understandingly, and made public confession of the same. Two of these received baptism at my hands; after which it was thought proper to organize. A brief constitution was therefore drawn up, expressive of their faith and resolutions, to which sixteen happy souls subscribed. Provision was then made, and we celebrated the Lord's supper, — in which a goodly number besides the church heartily participated. It was indeed a memorable season. At our last evening meeting, it being generally understood that our subject on that occasion would be the final inheritance of the saints, the friends flocked in from every quarter, and filled our place of worship. After attentive listening for two hours to that farewell discourse, some twenty or more happy souls rose in quick succession, responding heartily to the word, and adding their warm exhortations that each might be in constant readiness to meet the Lord at his coming, and then receive the inheritance promised. This protracted the services to a very late hour, and even then the congregation seemed loth to leave. Some, who resided more than 4 miles off, lingered till past midnight. But they left in good spirits, and we rejoiced together in the prospect of soon meeting again in the everlasting kingdom. Although our conclusion to visit L. before coming south was a hasty one, it was manifestly or-

dered of the Lord, and with the Lewiston friends I heartily respond, Amen.

From L. I returned to Rochester, made a brief stop, and the next day, Thursday, Nov. 14th, came to this place, where, as usual, I met a hearty greeting. Visited the friends from house to house, resting from pulpit labor until Sunday the 17th, and then entered upon my accustomed work. Preached that day to the Springwater church, after which we scattered our labors, as we had calls, into several neighborhoods, holding our meetings generally at district school houses. Sometimes, to accommodate sickly or infirm persons, we have convened at private houses, where we have enjoyed precious seasons. By request of Bro. R., a prominent man (though attached to no religious sect) we held a brief series of meetings at his school house, two miles south of the village. He and his wife, and several others, received the word gladly, and prejudice was removed from the minds of others. At one of our most interesting meetings, a Methodist minister dropped in one evening, — and with manifest hostility, listened to the preaching and several appropriate exhortations from the brethren on the subject of our faith, and at the conclusion of the services spoke contemptuously of us, and our views, and said, "If God will forgive me this time, I will promise never to attend another Millerite meeting." A few days after, having failed to obtain an appointment as chaplain in the army, for which he was very solicitous, he borrowed, with the promise of returning, a splendid carriage, buffalo robes, with other equipment, and three valuable horses, and started for Lockport, where he was to take in a lady passenger; he then, it appears, proceeded to Buffalo, where he found a ready sale for his horses, &c., but returned his passenger, probably for his own accommodation. The rightful owners have since pursued the devoted man, and recovered their property; but him they could not find. It is by no means a wonder that such ministers should be annoyed with preaching and exhortations on the advent subject. If we turn to Jer. 25:34-6 and Matt. 24:48-51, we shall there find predicted just such shepherds, evil servants, &c., with their destiny given in distinct terms. But I forbear. During my present stay in this section, I have visited the isolated brethren in East Springwater, Wayland, Canadice, Sparta and Conesus, and, by the grace of God, have been enabled to strengthen "the things which remained." At Conesus I preached two evenings. Had more out than we anticipated. After preaching, several warm exhortations were given. Father and mother Jenne, for whose special benefit the meetings were appointed, were greatly comforted. They are truly pillars in the advent ranks, or church of Christ.

By particular request of Dr. Patchin I spent last week in Patchinsville, Steuben county, eight miles south of here. Preached every evening and once on the sabbath. After the first evening, the Methodists refused to give us a hearing, and endeavored to keep others away, but succeeded in hindering none but their own class. The "common people heard us gladly." The doctor and his wife, and some half-dozen others, received the doctrines we hold understandingly, and confessed it publicly. The doctor manifested much gratitude to God, and respect for his servant, for that labor of love among them. This was manifested, not in word only, but in liberal deed also, for which he will doubtless receive his reward in due time. God bless him and his family, is my prayer. For several weeks before going to P., we had been holding meetings on the sabbath and three evenings in the week, at a school house two miles north of Springwater village, exclusive of the weekly prayer-meeting, and an interesting revival was in progress when I left. Several precious souls were converted, and others were enquiring, What shall we do? but we concluded that a little respite might do them no harm, but would afford them opportunity to meditate on what they had heard. Since I returned we learn that the ordinary meetings of the church have been well attended and the converts not only meet at the house of worship, but act their part well. Some half dozen of them have decided to go forward in baptism next Sunday. Some are yet waiting, and others seeking. The Lord continue his good begun work here, and save other precious souls, is our most earnest prayer. I have several calls yet to meet before I leave this region. So let my Post office address remain as before, Springwater, Livingston Co., N. Y., care of S. H. Withington. Hope the friends will be prompt in writing, and fail not to remember me in their prayers. Yours, Bro. Bliss, as ever,

SAM'L CHAPMAN,  
Springwater, N. Y., Jan. 1, 1862.

PS. It is due to Bro. Sterling, Bro. E. Himes, and the Springwater brethren generally, for me to say, they have been untiring in their labors, co-operating with me—which has added much to my own happiness.

## A Suggestion.

Dear Bro. Bliss:—Enclosed you will find four dollars. Please credit two dollars and twenty-five cents on my Herald. The balance, \$1.75, belongs to the Millennial Association.

If you, or any of the brethren and sisters, are anxious to know how it belongs to them, I will enlighten you, and hope others will take the hint and do likewise.

I was led to consider what I could do to assist the Herald office, by reading the appeal to the Patrons of the Herald; and I thought the least I could do, was to give one day's earnings. Accordingly I gave the second day of December, reckoning my day's wages, and a small trifle of profit in a trade which amounted, as above, to \$1.75. Now, friends, do make an effort, and give at least one day to the good cause. You can surely earn ten, twenty, or fifty cents—perhaps more—in one day; which is a trifle to you, individually, but would be a great relief to the office, and give Bro. Bliss and the office staff, a surprise, to see the establishment out of debt, with funds on hand. May our God help us all to be up and doing while the day lasts, and keep us in a patient waiting for his coming.

Yours in love, A. L.

South Durham, C. E., Dec. 26, 1861.

PS. Since writing the within I laid the subject of giving one day's earnings to a young friend, and he cheerfully adds one dollar—making five in all—that is his wages, but he has to pay his board out of it; so he gives more. A. L.

Was this last dollar enclosed? If so we failed to find it.

This idea is a good one, and we hope will be generally considered. ED.

## The Maine Advent Mission.

The work is going well. Since our annual conference Bro. Fassett has held many very interesting and profitable meetings in several parts of the state, in which some have been led into the gospel hope, from other hopes, and in several places lost sinners have been brought to Christ. The Lord is signally blessing this effort, and the appearances indicate much success to the cause of God. Some of our brethren and sisters are subscribing and contributing liberally to sustain the mission. Yet there are many more who can, and, we trust, will aid in this noble work. We are carrying this gospel of the kingdom into new and destitute places, where it is not expected to receive a competence to pay expenses. Therefore those who have learned the blessedness of the truth, and of sending it to others, should improve this opportunity, and send their donations, or pledges, to the committee, the missionary, or the treasurer, that the work may go on unembarrassed. We have believed it economy to purchase a team for the mission, as a great saving of expenses in traveling, and convenience in getting about the country where the public conveyances afford no accommodations. In doing this we have made an outlay of seventy-five dollars for a horse, and twenty-five dollars for a sleigh, harness, robes, &c., and shall need a wagon in the spring. This property will belong to the mission for its continual use. Now we propose to those who are interested in carrying on this mission, that they contribute such sums as they wish to invest, in meeting this outlay, as a separate item from the current expenses of the mission. Bro. H. B. Sevey has given ten dollars to begin with. Who will help fill up the amount? Let us do as we can do now. For now is the time to work.

Yours in behalf of the mission,

I. C. WELLCOME, Treasurer.

Richmond, Me.

## Vienna Quarterly Conference.

This conference commenced as appointed, Dec. 19, under unfavorable appearances, as there was not snow for sleighing, and was bad wheeling. Yet the faith and zeal of the brethren brought a good number together to enjoy the blessings of God on this occasion. There were a few brethren in the place who were much interested in the truth in the beginning. The meeting began well, and continued to increase in numbers and interest until its close. The ministers in attendance were, H. B. Sevey, O. R. Fassett, E. M. Haggard, D. M. Hancomb, I. C. Wellcome, I. K. Lombard, H. D. Reed, C. H. Leverton. All seemed to labor faithfully for the upbuilding of believers, and the conversion of sinners. The preaching was earnest, faithful, and scriptural, especially adapted to these times, and was listened to with much attention, by the candid portion of the community, many of whom seemed to consent that these things are so. Several of our Methodist brethren attended who seemed to be looking into the gospel message we preach, favorably. The most perfect union prevailed throughout the meetings, and we all felt that it was good to be there. The

Lord manifested his love and grace by clothing the word with power, and making it effectual by his Holy Spirit, in convincing sinners of their need of a Saviour, to fit them for the home of God's people. In one meeting two decided to seek the Lord, and arose for prayers, one of whom—the school teacher in the place,—soon found peace with God through our Lord Jesus Christ. Several others were deeply impressed with their lost condition. We trust the work of the Lord will not stop here, but will continue to go on until others believe the whole gospel and find peace in Christ. The hearts and doors of the brethren and friends were open to us, who kindly entertained us. It being stormy on Monday and Tuesday following, several of us were obliged to remain, we therefore held two meetings, in prayer and conference, and in relating our conversion to Christ, and to the Advent faith. The blessing of God rested upon us, and made these meetings seem more precious than any of those previous. One more sinner arose for prayers to be offered in her behalf, and we trust she will obey the Lord. On the whole this was the best quarterly conference I have ever yet attended, and this was the remark of the brethren generally. May the Lord still continue to increase his blessings upon our efforts until Jesus comes in his glory, and then gather us into his everlasting kingdom.

Vienna, Me., Dec. 25, 1861.

From Bro. D. Campbell.

Dear Bro. Bliss:—I would say, by your permission, to those whom I induced to take the Herald on trial, as the sums they generally commenced with were small, and my object being to enlighten them on the personal reign and to aid the Herald, I hope this season to have them send funds to continue it; and I hope those who do not desire it, will not embarrass the Association by letting the Herald be discontinued.

All embarrassed on the Jew question should read "Messiah's Throne" with care, and look at the conditions of the gathering promised in Ezek. 43:11, Matt. 23:37, the unalterable gathering and complete salvation of all Israel, Rom. 11:20. If any person apply this to a gathering of the Jews in the flesh, then where is the promise of final salvation, or the resurrection of all Israel? A peculiarity of Adventists, and of Messiah's Church, is to hold to the above gathering by the resurrection. Under the impression that Dr. Litch could enlighten Dr. John Cumming of London on the above question, I forwarded to him a copy of Messiah's Throne, and he acknowledged its reception. I wish some person would send him Bliss on Chronology. I have heard H. G. Guinness, the noted preacher; and while admiring his representation of the weapons that are not carnal, I found him, in my judgment, not in the dark on the Jew question. I left a copy of Messiah's Throne for him at Toronto.

I admire very much your answer to Elder J. M. Orrock, on the question of Eternal Life. I should like that answer in a tract form. I should like to have 50 or 100 copies of it. Bro. J. M. O. thinks it is no virtue to be silent on this question. I have been fully convinced of that for some fifteen years, I think I have aimed to enlighten some on the above sentiments. I send you one new subscriber for the Herald.

The Lord of life and glory will soon be here, to judge the living and dead. That article on the signs of the times, in the Herald of Nov. 30th, is very clear on what constitutes saying, My Lord delayeth his coming. Love to all who are keeping the commands of the Lord. Your brother, waiting for the sign of the Son of God from heaven,

DANIEL CAMPBELL.

Flamboro', C. W., Dec. 6, 1861.

From Bro. W. H. Swartz.

Dear Bro. Bliss:—During the past few weeks we have been engaged in a protracted effort here—our worthy Bro. Litch assisting us much of the time. We have had several conversions, and the spiritual state of the church greatly invigorated. A very fraternal and reciprocal feeling has been created and secured among the friends of the different denominations worshipping in this place. At our communion season last evening the greatest good feeling existed. We had a very full representation both of "hearers" and "doers." Many of the brethren and sisters of the sister churches united with us in the commemoration of the holy sacrament.

Yours fraternally,

W. H. SWARTZ.

New Kingstown, Pa., Dec. 23, 1861.

Note from Elder Hines.

As I am making arrangements for the winter, those who wish my labors will write me as soon as convenient. I am now detained at Richford by a glorious and extensive revival. We have large au-

dences, and hold three services each day. I preach in the P. M. and evening. From twenty to thirty come out for prayer at the close of the service. A large number have been reclaimed from a backslidden state, and quite a goodly number have been converted; and the work is increasing. All praise to God. Elder Garvin is in the work, and is a true yokefellow. Elders Dudley, West and others have been with us a part of the time.

J. V. HIMES.

Richford, Vt., Jan. 8, 1862.

From Bro. A. Banning.

Bro. Bliss—I should be glad to do something besides paying for the Herald; but business is very dull at present. I am in hopes to get one or two subscribers to the Herald soon.

AUG. BANNING.

Taunton, Mass.

New subscribers are the best encouragement we can receive. They are the life of a paper.

ED.

## OBITUARY.

DIED, in Coaticook, C. E., December 21st, 1861, GEORGE McDUFFEE, in the 27th year of his age.

The deceased was the only child of Bro. Moses McDuffee—formerly of Barnston, C. E. When about thirteen years old he made a profession of faith in Christ by baptism and felt interested in the Advent doctrine. He took part in devotional exercises and seemed willing to "confess with the mouth the Lord Jesus," but, like many others, after a few years his religious fervor abated—his love waxed cold. He sustained, however, a good moral character, and probably few young men were more highly respected than he was by those who knew him. He went into business as a merchant at Coaticook, where his parents now reside, and about two years ago his health began to fail—Death had marked him as his victim. He was remarkably patient and kind in all his afflictions, and as his end approached, he realized the importance of returning to God from whom he had wandered. He prayed for himself and desired others to do it for him; and though his parents feel that the hand of God has touched them, yet they "sorrow not as others, without hope," believing that He who said, "Take with you words, and turn to the Lord," and "I will heal your backslidings, I will love you freely"—has been as good as his word; and when the Conqueror of death comes, they expect to greet their loved one on "the shining shore."

The body was brought to Barnston for interment, and though the day of the funeral was very stormy and cold, the attendance was good. The writer endeavored to improve the occasion by a discourse founded on Amos 4:12, "Prepare to meet thy God."

J. M. O.

BRO. JEROME A. HEATH, of Worcester, Mass., fell asleep in Jesus Dec. 12th, 1861, aged 23 years.

"There is sadness in our home to-day,  
A cold dark weight of woe;  
And many tears are falling fast  
For our loved one death's laid low."

The subject of this notice embraced the Christian hope and was immersed by the writer, while at the early age of eighteen, becoming an active and beloved member of the Advent church then worshiping on Thomas st. in W. His steadfastness, piety, and devotion to the cause, made him a pattern to older members, while his amiable spirit and generous nature endeared him to us all. His disease, which attacked him last season, appeared to be consumption of the bowels, having its basis in scrofula. It has terminated fatally, though its insidious nature caused him to hope for life to the last. Going into the country for better relief he sank rapidly; but the enemy found him prepared, calm and peaceful. His motto was, "The Lord will provide." He would often exclaim, "Praise the Lord, how much we have to be thankful for." To his youthful wife he said, "Trust in the Lord—he will provide for you. Tell my friends I hope to meet them in the better land." His companion writes me, "It seems at times as though it was more than I can bear. Then I think of his words, and I'll try to meet him on the other shore. Heaven and my Saviour never seemed half so near. I think of the glories at God's right hand and I long to be there. It seems a little singular that he should be taken from me just one year from the day we were married."

Bro. Heath is gone, Jerome is now dead and there is no male survivor in the family. Two sisters, a wife and step-mother remain—may God comfort them in their loneliness. Elder A. Ross attended the funeral, and his words were truly consoling to the bereaved. Not less than fifteen of the Adventists of Worcester have fallen asleep since we first came there in Sept. 1854. Who will be the next victim? And how long shall death the tyrant reign?

D. T. TAYLOR.

## ADVERTISEMENTS.

### Pre-millennial Tracts!

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### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

#### THE TIME OF THE END.

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1, its former retail price.

#### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—Concord Democrat.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"A compendious collection of Second Advent essays."—N. Y. Evangelist.

"We commend it to those whose enquiries lie in this direction."—Haverhill Gazette.

"This is a remarkable volume."—International Journal.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"It is a publication curious, interesting, and attestting the indefatigable investigation and researches of its compiler."—Boston Daily Atlas.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—Chris. Intelligencer.

"It teaches essentially the same important doctirits so ably advocated in the Advent Herald."—American Baptist.

"A great abundance of materials for the prosecution of the study of prophecy."—Port. Chris. Mirror.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—Portland Transcript.

"This book will prove a mine of interesting research."—Montreal Journal of Literature.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

"As a collection of authorities, it is a curious and interesting book."—New Bedford Standard.

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#### AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

Digitized by the Center for Adventist Research

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of sa't rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of serofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another where a lady whose face was much disfigured by serofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

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Dr. LITCHEN'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use.

Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

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### BOOKS.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 18, 1862.

## A Lesson from the Lilies.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these," Matt. 6:28, 9.

The lilies fair are found  
On shadowed ground,  
The shady haunts of sunny clime,  
And breathe the balm of summer time;  
Refreshed by morning dew, and veiled from noon tide  
They taste the softest light and air; and this is how  
they grow.

Updrawn from verdant sod,  
By look from God,  
These holy, happy flowers pervade  
The sloping lawn, the forest glade:  
And charmed by zephyr's wing, and lulled by stream-  
let's flow,  
They calmly muse, they brightly dream; and this is how  
they grow.

They bloom in sheltered nook,  
By purling brook;  
And earth how firmly, fondly loves  
These treasures of her streams and groves:  
The dark mould cherishes their petals white like  
snow,  
With heaven-apportioned nutriment; and this is how  
they grow.

I have considered them,  
The flexible stem,  
The blossoms pending airily  
Beneath their leafy canopy,  
Their witching fragrance, spotless hue, and thus I  
feel and know  
That God imparts their loveliness; and this is how  
they grow.

Wherefore, if God so clothe the grass  
of the field, which to-day is, and to-mor-  
row is cast into the oven, shall he not  
much more clothe you? O ye of little faith! Therefore take no thought, saying, What  
shall we eat? or What shall we drink? or  
Wherewithal shall we be clothed? (for  
after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye  
have need of all these things. But seek  
first the kingdom of God and his righte-  
ousness; and all these things shall be add-  
ed unto you," *Ib.* vs. 30-33.

## Sabbath School Lessons

FOR EVERY WEEK IN THE YEAR.

The following table of lessons for a year has been prepared for me, with much care, by Prof. James Strong, S. T. D. It is arranged to embrace in chronological order the leading events recorded in the Four Gospels and the Acts of the Apostles—or from the Birth of Christ to the first imprisionment of St. Paul at Rome—a period of sixty-one years. It gives an outline but connected history of the period. The same lessons may be used for other years than 1862 by simply changing the dates at the left to correspond with the number of the lesson. This series of lessons will be followed through the year, just as here set down. A copy will be supplied to every Teacher and Scholar, and no one having this, will be in doubt as to the lesson for any sabbath. Each lesson includes the two verses given; thus the lesson for Jan. 5, begins with the 8th verse and ends with the 14th verse of Luke 2.

ORANGE JUDD, Sup't.

Flushing (N.Y.) M. E. Sabbath school.

No. of Lesson	Day 5 1862	Subject	Chapt.	Verses
1.	Jan. 5	Angels at Bethlehem	Lu 2: 8-14	
2.	" 12	Visit of the Magicians	Mat. 2: 3-9	
3.	" 19	Christ at twelve years of age	Lu 2: 42-9	
4.	" 26	The Baptist's mission	Mar 1: 4-11	
5.	Feb. 2	Christ's temptation	Mat 4: 3-10	
6.	" 9	Interview with Nicodemus	John 3: 1-8	
7.	" 16	Christ equal with the Father	Jno 5: 18-24	
8.	" 23	Doctrine of the Sabbath	Mar 2: 23-8	
9.	Mar. 2	Parable of the sower	Mat 13: 3-9	
10.	" 9	Calling of the twelve	Mat 10: 1-7	
11.	" 16	John's imprisonment	Mar 6: 21-9	
12.	" 23	Christ the bread of life	Ja 6: 26-33	
13.	" 30	The transfiguration	Mat 17: 1-8	
14.	Apr 6	Necessity of child-like temper	Mat 18: 1-7	
15.	" 13	Appointment of the seventy	Luke 10: 1-7	
16.	" 20	Parable of good Samaritan	Luke 10: 30-37	
17.	" 27	The Lord's prayer	Luke 11: 1-8	
18.	May 4	Christ the Good Shepherd	John 10: 1-7	
19.	" 11	Parable of the prodigal son	Lu 15: 11-19	
20.	" 18	The Lord's Supper	1 Co 11: 23-9	
21.	" 25	The agony in Gethsemane	Lu 22: 39-46	
22.	June 1	Seizure of Christ	Lu 22: 47-53	
23.	" 8	Peter's denial	Lu 22: 54-62	
24.	" 15	Christ before the Sanhedrim	Lu 22: 63-71	
25.	" 22	Christ before Pilate	Lu 23: 1-7	
26.	" 29	Christ before Herod	Lu 23: 8-16	

27. July 6 Christ sentenced by Pilate Lu 23: 18-25
28. " 13 The crucifixion Lu 23: 32-38
29. " 20 Death of Christ Lu 23: 44-53
30. " 27 The sepulchre guarded Mat 27: 61-7
31. Aug. 3 Resurrection of Christ Mark 16: 1-8
32. " 10 Christ's appearances Mar 16: 9-16
33. " 17 The Ascension Acts 1: 6-12
34. " 24 Gift of the Holy Spirit Acts 2: 1-7
35. " 31 Peter & John at Sunhedrim Acts 4: 5-12
36. Sept. 7 Community of goods Acts 4: 31-37
37. " 14 Martyrdom of Stephen Acts 7: 54-60
38. " 21 Conversion of Paul Acts 9: 1-8
39. " 28 Conversion of Cornelius Acts 11: 11-7
40. Oct. 5 Founding of ch. at Antioch Ac. 11: 19-26
41. " 12 Peter delivered from prison Acts 12: 1-7
42. " 19 Paul appointed missionary Ac. 12: 24-13: 5
43. " 26 Decree of council of Jeru. Acts 15: 22-29
44. Nov. 2 Philippi jailer converted Acts 16: 25-31
45. " 9 Paul's preach'g at Athens Acts 17: 22-28
46. " 16 Tumult at Ephesus Acts 19: 21-27
47. " 23 Arrest of Paul at Jern'm Acts 21: 27-33
48. " 30 Paul begins voy'ge to Rome Acts 27: 1-8
49. Dec. 7 Storm dur'g Paul's passage Ac 27: 13-20
50. " 14 Paul encourages mariners Acts 27: 27-34
51. " 21 Escape from the wreck Acts 27: 38-44
52. " 28 Paul's arrival at Rome Acts 28: 11-16

## Light up Yonder.

"I don't see," cried Harry Johnson, "why some folks are in such a hurry to get to heaven. This world is bright enough for me."

His older sister, Jane, laid down her sewing, and looked straight down into his happy, black eyes. "Harry, would you really like to know the reason? Come, look at this picture."

She took up a little school geography, and showed him a picture of some men at work in a deep mine.

"Now, Harry, there are poor people who spend all their lives in just such places as that. It's dig, dig, dig, with them, with their pickaxes and shovels, from morning till night—only they never know when it is morning, and when night, for they have no sunlight down there."

"Ugh!" cried Harry, "that must be horrid!"

"Not quite so horrid to them, after all," said his sister. "For, you see, they get used to it. And some of them have never seen the sun in their lives. They are born, and they die there. There are their friends; and I have no doubt it seems to them quite a good sort of way to live. They have lamps to work by, and with the lamps they go round into the dark holes of the mine to dig.

"But suppose now, Harry, that some day one of these people takes it into his head to come up from under ground, and see the world outside. He jumps into the great bucket they have to hoist the ore they dig out in the mines; round and round goes the wheel at the top that winds up the rope; and by and by the man begins to get up into daylight. 'Oh! isn't it splendid!' he cries out—a good deal happier than you were, Harry, when you went to the museum. 'What a glorious world they have got up here!' He sees the green grass, and the waving trees, and the blue sky; he sees the houses, and the people, and the laughing children; and he can't help clapping his hands in delight at the beautiful things around.

"After a while he gets into the bucket again, and slowly the rope lets him down into the dark. When he comes to the bottom of the mine, his friends want to know how he likes things up there.

"Oh," he says, "I don't want to live in the mine any longer." "Don't want to live in the mine?" they ask him. "Pray, why not? Isn't it as pleasant here as it was before you went up? Are not the lamps as bright—the food as good—the work as easy—the wages as large—your friends down here as kind as ever they were?"

"Yes," he says, "everything is just as it was. But I've seen the world up yonder. It isn't because I like the dark mine here less than I did that I want to go; but because I love the happy fields, and the sunny sky up there, so much more."

"Now, Harry, do you think it is anything strange that he would rather mount up again to the outside world?"

"No, Jane, I'm sure I don't. I should feel just so."

"Well, the Apostle Paul says in one place that he wants to leave the earth, and be with Christ. And if you would like to know the reason, read what he says in another place. 'I knew a man in Christ above fourteen years ago (he means himself, Harry), caught up into the third heaven.' There! that was the reason! What glorious things he saw in God's pure heaven above, we do not know—what sights of

the golden city, and the angels all in shining robes, and the harps of gold, and the crowns, and the sea of glass, and the mighty multitude singing God's praises together. We know nothing about all that. But who can wonder that when he came down into this lower world again, he wanted to get back up yonder?"

"But, Jane, have you, and papa, and mamma, been in heaven, as Paul had?"

"No, Harry. But it sometimes seems to me as if I had. When I read in Revelation about the river of the water of life, and think of those blessed ones who, as the hymn says,

"Range the sweet plains on the banks of the river,  
And sing of salvation forever and ever,"

—when I think, Harry, of our dear Lord as there among them, with his loving countenance, it seems to me, sometimes, as if I were really there. This world—though I love all the beautiful things and the kind friends in it—is not quite bright enough for me, Harry, if it is for you. You remember Billy, your bird, that got away last year, don't you?"

"Oh, yes, Jane, I cried a week about it. And Billy seemed so happy, singing in his cage, I didn't see why he needed to go, if the door was open."

"Ah, Harry, so is the Christian happy, singing in his cage—this world, that is. But Billy was far happier when he could spread his little wings for a flight to the grove over yonder. And so it is with the Christian, when death opens the door to his cage. He is glad to be on God's beautiful earth, but a good deal more glad to fly away into God's more beautiful heaven."

"I wish I was a Christian," said Harry, slowly. He sat with his little elbows on his knees, and his chin on the palms of his hands. It was clear that he was thinking hard. God help him—and you, too, dear reader—to pray as well as think, and pray with a Christian heart.—*British Mess.*

## APPOINTMENTS.

The Lord willing, I will preach in North Springfield Vt the second and fourth Sundays in January, 1862.

C. O. TOWNE.

My appointments are as follows: At Canterbury Centre the 2d Sabbath in January; and at Warner, lower Village in the Methodist meeting-house, the 4th Sabbath in Jan.

T. M. PREBLE.

I preach regularly at Concord, on the first and third sabbath in each month; and we attend to the Lord's supper on the first sabbath in each month.

T. M. PREBLE.

Expect to preach at Bristol, N. H., if the Lord will, the 2d Sabbath in February.

T. M. PREBLE.

Champlain, Sunday, Jan. 19th, at the usual hours; Odell Town, Mastin's school house, Jan. 26th, at 2 o'clock P. M.

R. HUTCHINSON.

My address for two or three weeks, care of A. Loomis, Champlain, N. Y., or J. Schutt, Lacolle, C. E.

R. H.

## BUSINESS NOTES.

E. Wolcott. The money for those extras was lost, or was never received, and the papers, it seems, were nearly so—they being sent when you notified us of having sent the missing money.

Mrs. T. Sheldon, \$1. Sent book and tracts the 9th. N. Clark. You were cr. Dec. 12, \$2 for 1 dozen. Restoration and on Herald to No. 1092.

E. Parker. Have cr. yourself, J. Learned, L. Atkins and S. Seabury, each to 1127, Mrs. E. Benedict to 1136, and C. Kellogg to 1084—each \$2.

W. H. Sage. Have sent you a Herald of March 16th, containing the image, and exposition of the same. Was at a loss whether you wished for that, or for the large image on rollers. This last is a part of a set of charts, comprising the beasts, &c., the price of which is \$5. To sell the image separately would break the set, and render the balance comparatively of little value.

J. M. Orrock. Sent by Cheney's Ex. the 13th.

J. Sharer. There was nothing due on the old account.

## A. M. ASSOCIATION.

The "American Millennial Association" located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, JAN. 14, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by

January 1.

Amount of previous payments ..... 145.25

Norman Peck, Low Hampton, N. Y. ..... 1.00

New Kingstown Millennial Aid Society ..... 50

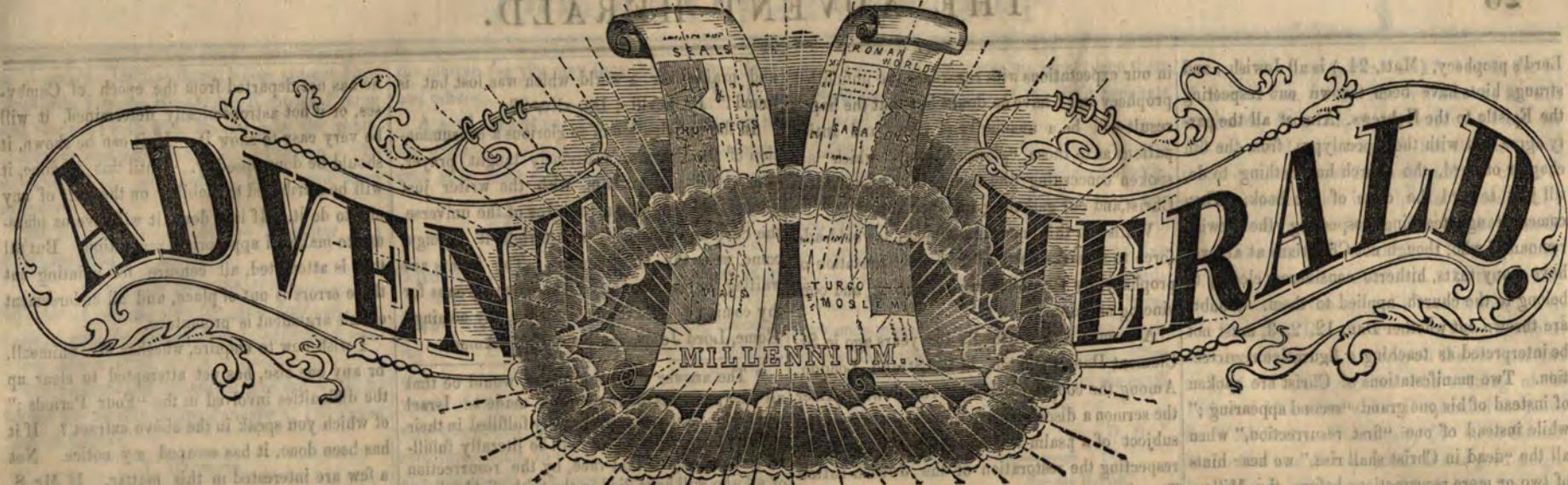
Mrs. A. P. Hale	Worcester, Mass.	1.00
George Mott	Camden, N. J.	.50
Mrs. Truman Sheldon	Glasgow, Iowa	1.00
Mrs. Martha Mattison	Wardwell, N. Y.	1.00
John Brewster	East Rockport, O.	1.00
S. Blanchard	Barre, Vt.	1.00
Church, or Millennial Aid Association	in Providence	6.00
Samuel Sharer	Pine Grove Mills, Pa.	1.00

Total received since Nov. 1 ..... \$167.75

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

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WHOLE NO. 1079.

BOSTON SATURDAY, JANUARY 25, 1862.

VOLUME XXIII. NO. 4.

## THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.  
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee  
J. V. HINES, on  
LEMUEL OSLER, Publication.

## TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free, of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1., amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

Bro. Bliss.—By request of one of your subscribers, I ask you to re-publish the following verses. They may be sung in the tune put to the hymn—“That beautiful world.” Try it.

J. M. O.

## LONGING FOR HOME.

There is a land, which seen from afar,  
Appears to the eye like a well known star,  
Where the ransomed ones of the King of kings  
Will taste of the bliss which redemption brings,  
And the banner of peace, as it floats in the air,  
Drives war from the midst of the dwellers there;  
Where sin with the curse that attends it now,  
Will never more darken the saintly brow :  
O that beautiful land ! O that beautiful land !

There the bride of the Lamb, in her Eden bower,  
Shall gaze with delight on the fadeless flowers ;  
And the serpent's trail no more will be seen  
Like a withering curse on the new earth's green:  
For the glory of God, like the noon-day sun,  
Shall arise on the land of the Holy One  
And the weary saints in their robes of white  
Will joyfully rest in the realms of light  
O these beautiful realms ! O these beautiful realms !

There death, the proud tyrant, no longer will reign ;  
Nor battle-fields teem with the wounded and slain ;  
There friends who have met will be parted no more  
For the days of their exile and sorrows are o'er :  
As grief finds no place in their bosom to dwell,  
So none give each other parting, “Farewell,”  
But resting in glory they never will die  
While earth blooms again 'neath an unclouded sky ;  
O that beautiful home ! O that beautiful home !

To that blest land of the good and the free,  
The present rolls onward—as waves of the sea,  
And bidding adieu to the ocean of time  
We long to dwell in a holier clime  
And leap to that land of such heavenly charms  
As the infant leaps to his mother's arms :  
For we feel like strangers and fain would go  
Where breezes of mercy forever blow :  
O that beautiful world ! O that beautiful world !

From the London Quarterly Journal of Prophecy.

The Epistles to the Thessalonians,  
and the Lord's Coming.

(Concluded.)

3. The coming by which the Antichrist shall be destroyed is the second coming of Christ unto salvation. The Lord will destroy the Antichrist “with the brightness of his coming.” Do not these words “the brightness of his coming,” the “epiphany or outshining of his presence,” point directly and explicitly to that manifestation of Christ which will take place when, the heavens no longer retaining him, he is “revealed from heaven?” Is not this “the second appearing,” and not a third manifestation, years after the saints have been raised?

This passage, therefore, is not only a clear

proof-text for the premillennial coming of Christ but is also an equally clear proof-text that neither the coming of the Lord, any more than the day of the Lord, is before the man of sin is revealed.

I conclude, then, from these four passages in the Epistles to the Thessalonians, which have been considered and compared with other scriptures, that, when the Lord Jesus returns in glory, and takes his people up to enjoy their full salvation, then the hour of Satan's casting out, and of the world's judgment, will have fully come. There will be no gay period of earthly glory after that—no building of a great Babylon on the earth after the light of Christ's glory has once shone upon it—no rising up a dominion which shall eclipse all earth's mightiest kingdoms in power and attractiveness. No, no ! The Lord's coming and the saint's resurrection will be the heavenly signal for the fires of judgment to spring forth upon a sinful world, until “sinners be consumed out of the earth, and the wicked be no more.”

It has been asserted that the word “epiphany,” or “manifestation,” is never applied to the rapture, but always to Christ's “appearing” in glory with his saints; and that the saints do remain till the “Parousia,” or “coming,” but do not remain till the “Epiphany,” or “appearing.” The word epiphany (found, as we have seen, in 2 Thess. 2. 8) is used also in 1 Tim. 6. 14, “Keep this commandment until the appearing of our Lord Jesus Christ.” This is a direction to a suffering witnessing Church. Again, in Titus 2. 13, “Looking for the glorious appearing.” How could the saints keep the commandment until “the epiphany,” or “look for the glorious epiphany,” if they are to be removed at the “coming,” or “parousia,” years before the “epiphany?”

As regards the word rendered “coming,” signifying a secret advent,—so, as an advocate of this system writes, “to leave the darkness and slumber of the world undisturbed,”—it may be safely asserted, that if there be one word marked in the New Testament with attendant circumstances of publicity, it is the word “parousia,” rendered “coming.” In the following passages, it is applied to the second advent of Christ:—Matt. 24. 3, 37, 39; 1 Cor. 15. 23; 1 Thess. 2. 19, 3. 13, 4. 15, 5. 23; 2 Thess. 2. 1, 8; James v. 7, 8; 2 Pet. 1. 16, 3. 4, 12.

The word “epiphany,” rendered “brightness” 2 Thess. 2. 8, is translated “appearing” in 1 Tim. 6. 14; 2 Tim. 4. 8; Tit. 2. 13; and 2 Tim. 4. 1. This last verse has been translated, “I testify (before God and the Lord Jesus Christ who shall judge the quick and dead) his appearing and his kingdom.”

There is another word frequently used, viz., revelation; a close examination and comparison of the places where it occurs, would clearly prove the publicity of the next manifestation of Christ from heaven. “For what (says one) were the Corinthians taught to wait? Not a secret coming, but (see margin) for the revelation of our Lord Jesus Christ.” (1 Cor. 1. 7.) The same word occurs four times in 1 Pet. 1. 5, 7, 13, 4. 12; also Luke 17. 29, 30. In 1 John 2. 38, the word rendered appear means “manifested,” as 3. 2, 3. So also in Col. 3. 4, when he shall appear, or be manifested, we also shall appear with him.

(viz. be manifested with him in glory.) See also Rom. 8. 18, 19; it is the same word, “manifestation of sons of God.” Everywhere, as in Mark 4. 22, “For there is nothing hid which shall not be manifested,” the opposite of secrecy is clearly brought out,—everywhere are we taught what the church in all ages has believed, (till the few mournful exceptions of the last few years) that the second “coming,” “appearing,” “revelation” of the Lord Jesus will be with power and great glory.

There is another text in the Second Epistle to the Thessalonians to which I ask attention: “And the Lord direct your hearts into the love of God, and unto the patient waiting for Christ.” Yes, this should be our grand desire, to have communion with Divine love, to have our hearts in it as our only elements of life and joy, and to be found patiently waiting for him who is the altogether lovely One—the grand proof and illustration of Divine love. The margin reads, “the patience of Christ;” and some suppose that it refers to the patience which Christ himself was the subject of on earth, and which he manifests in heaven, where he is “expecting till his enemies be made his footstool.” Certaintly, Christ is the great exemplar of patience—our perfect pattern of waiting God's time, and of doing his will while waiting. I can truly affirm, that it is not because I desire the Lord's coming to be delayed that I have made these remarks with reference to some events occurring first. I only desire to ascertain what is truth, to hear what God speaks concerning the coming of Christ, and the events immediately connected therewith. The disciples of Christ, in primitive times, including all the inspired apostles, certainly knew that there would be many events before the Lord Jesus came again. They looked forward as some of them expressly state, to their own death, (as well they might; see John 16. 2,) and gave directions for the conduct of the Church after their departure, (John 21. 19; 2 Pet. 1. 13, 14, 3. 1, 3; 2 Tim. 4. 6, 8, 3. 1-5;) and yet the coming of the Lord was very dear to them, and was of great practical power. Thus may it be with us, even though we believe that God's Word teaches us that some prophecies referring to Israel, the nations, and Antichrist, are first to be fulfilled. We look for no millennium first. We expect evil days, perilous times, and sore judgments; yet, amidst all, we expect to see God's work go on, and his blessing attend our labors to save souls. We look for, and earnestly desire, the coming, and day of the Lord. If he tarries awhile, we would not abuse the fact as some will do, (Matt. 24. 48,) but watch while we wait, knowing that “the long-suffering of our Lord is salvation,” and that “he who shall come will come, and will not tarry”—not tarry beyond the appointed time. And knowing, also, that, in the ages of eternity, compared with which our longest periods are but moments, this long delay, so unexpected by the primitive church, will furnish matter for praise, and subject for wonder. God help us to be patient, and yet full of yearning desires to see him as he is. Not weary of waiting and working, and yet praying from the depths of our souls that he will finish his work, and reveal himself speedily in all his glory.

There are three things connected with the Lord's coming, which are matters of simple tes-

timony, and which we do well to ponder. The first is, that as soon as the Lord had left our world, he required his followers to take the attitude of waiting for his return, (Acts 1. 11; Mark 13. 34, 37; John 14. 2-4.) Secondly, it is clearly intimated to those who were at once to begin to wait and watch, that though, in one point of view his absence would be for “a little while,” yet, in another, it would be for a considerable period. “After a long time the Lord of those servants cometh.” (Matt. 25. 19;) “The bridegroom tarried,” (ver. 5;) “My Lord delayeth his coming,” (24. 48.) Yet, thirdly, notwithstanding that the coming would be deferred beyond the expectations at first cherished, yet, at last, it would be sudden and unexpected, taking most by surprise. “The Son of man cometh at an hour when ye think not,” (Luke 12. 40.) It may be that soon the mighty angel will declare that “the time shall be no longer delayed,” (Rev. 10. 6;) and then all the terrors and glories connected with the seventh trumpet shall be fulfilled, (Rev. 11. 15-19;) and the loud shout shall soon peal through creation, “Alleluia: for the Lord God omnipotent reigneth.”

It may be asked, Where is the evil of the view objected to,—that there will be a secret coming, and rapture; or that Jesus will come secretly for his saints some years before he appears openly with them? Does it not shew earnest love to Christ thus to desire his coming without the intervention of a single event? Without presuming to judge any brethren, and even giving all credit for right motives, the inquiry must still be, Does God's Word sanction such distinctions as these new motives teach? If not, all such teaching must be erroneous, and all error, however well-meaning its authors may be, must do evil. The teaching referred to is mixed up with much precious truth, and is held by many who no doubt love the Lord, and desire to serve him; still I think the effects of this secret advent doctrine have already been evil. Not to dwell on the divisions which it has caused among Christians, and the probability that it has repelled some from the study of prophecy altogether, I would refer to its effects on the interpretation of God's truth. Connected with its promulgation, there have been new and startling statements respecting the Person and work of the Lord Jesus. The most zealous advocates of the erroneous views concerning the non-vicariousness of the life of Jesus, so frequently and ably exposed in this Journal, have been among the principal promulgators of the secret advent theory. In the writings of these persons we also find the new and suspicious term of the “heavenly humanity” of Christ. Things have also been written by the same party concerning “priesthood,” “covenant,” “sonship,” which are novel and strange, differing from, or opposed to, what has hitherto been considered orthodox. I believe that there is some subtle connection between some of these views and the secret rapture theory. But beside these growing directly out of this doctrine, is the exclusion of the Old Testament saints from fellowship with the glory of the church of this dispensation; and then comes a breaking of Scripture into many new distinctions; and saying, “this and that does not apply to the church.” Some take away the Sermon on the Mount; others teach that the

Lord's prophecy, (Matt. 24,) is all Jewish; and strange hints have been thrown out respecting the Epistle to the Hebrews. Almost all the party agree that with the Apocalypse, from the 6th chapter onward, the church has nothing to do, till just toward the close of the book. Then comes strange teaching respecting "the Jewish remnant," who, though not Christians at all, yet have many texts, hitherto considered clearly to belong to the church, applied to them. Doubts are thrown out whether Dan. 12, 2, 3, must not be interpreted as teaching a figurative resurrection. Two manifestations of Christ are spoken of instead of his one grand "second appearing;" while instead of one "first resurrection," when all the "dead in Christ shall rise," we hear hints of two or more resurrections before the Millennium. These things lead many Christians to look with much anxiety on the tendencies of the new teaching, which I have endeavored to examine.

Though we live far down the ages, and the day of our salvation draweth near; yet, like Daniel, there are some things we yet but imperfectly understand, (Dan. 12. 8.) Let us, like him, listen reverently, pray earnestly, testify diligently; that if we are not favoured during our mortal life to see the Lord return in glory, we may yet be favoured, through infinite mercy, to share the blessing of "the man of loves." "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

### An Affectionate Address to the Children of God.

CONCERNING THE SECOND COMING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST IN GLORY, AT THE COMMENCEMENT OF THE MILLENNIUM.

BY REV. J. FRY.

The writer desires to lay before his dear brethren in the Lord what the God of truth himself says concerning the Lord's future coming to establish his glorious kingdom upon earth; the great events by which it will be preceded or accompanied; the state of the world during the Lord's millennial reign, and the events which will mark and attend its close.

His object is to remove the prejudices which blind the eyes of many of his beloved brethren, so that they cannot see and receive the glorious truths which the word of God reveals respecting the afore-mentioned subject.

"Great peace have they that love God's law: and nothing shall offend them," says the Holy Ghost. And if my dear brethren did but perceive how much peace they lose by rejecting this part of God's gracious testimony, and how great a stumbling-block, or rock of offence, they place in their own way by not receiving these truths, sure I am they would "search the Scripture daily, to see" whether the scheme of prophetical interpretation here advocated be, or be not, in accordance with Divine truth; and equally sure I am, that if they would patiently investigate the word of truth for this purpose, in humble teachableness of mind, and prayerful dependence upon the Holy Spirit, they would arise from the investigation convinced of the truth, and rejoicing in the happy discovery, that the Lord's personal advent is at hand, and the day of their redemption and the world's renewal near to come. And the more they studied this large portion of Divine Revelation, the more would they perceive how "profitable" it is "for instruction in righteousness;" how calculated to promote holiness in heart and life, and how rich in solid consolation and heavenly hope.

If a regard be had to those parts of the word of prophecy which have already received their accomplishment, it will plainly appear that they have received a literal fulfillment: e. g. how literally have been fulfilled the judgments of God respecting Israel and Judah; and in both remarkably literal a manner also have been accomplished the predictions respecting the First Coming of Christ in great humility to be the sacrifice for sin: indeed a little attention to the subject will show how all fulfilled prophecy has received the most literal accomplishment. Such being the fact, is it not reasonable to believe that what remains to be fulfilled of the word of prophecy, will be accomplished in the same literal manner?

Let but this simple rule be applied to guide us

in our expectations with regard to the unfulfilled prophecy and I have no doubt but that the happy result will be a unanimity of views and anticipations as to those "glorious things" which "are spoken" concerning "the coming of the Lord Jesus Christ, and our gathering together unto him."

Whilst on this important subject, I would add force to remarks on the literal interpretation of prophecy, by the following interesting and convincing anecdote:—

A sermon was preached a few years ago in St. Clement Dane's Church, in the Strand, London. Among the congregation were two Jews. After the sermon a discussion arose in the vestry on the subject of a Psalm which contained a prophecy respecting the restoration of the Jewish nation. The clergyman denied the interpretation of the national restoration. One of the Jews, who spoke for both, interposed and said, "Then how can you wonder that we deny what you call the incarnation?" The Jew then asked for a Bible, and opened it at that passage which contains the address of the angel to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."\* He then invited this clergyman to go on with him through the passage. The clergyman went through the first three or four clauses, and the Jew allowed the literal interpretation to pass. But when he came to this passage, "And the Lord shall give unto him the throne of his father David: and he shall reign," &c. "That is," said the clergyman, "he shall reign in the hearts of his people." "Is that so?" said the Jew, "and not at Jerusalem where David reigned?" Then I deny that Mary had a son; it signifies only that the Messiah was pure from his birth; that is the meaning of the virgin having a son. I take your mode of interpreting this verse, and I carry it back to the former verse, and deny the incarnation." "But," said the clergyman, "we believe in the literal interpretation of this; because the event has shown it to be literal." Then said the Jew, with an indescribable mixture of scorn and contempt, "Ha! you believe because it is done: we believe because God spoke." Oh, let us, dear brethren, take God at his word; let us believe the word which the Lord has spoken, and not bend the words of eternal truth to meet our prejudices and preconceived opinions; lest by so doing we be tempted and ensnared to turn the truth of God into a lie, to his dishonor and our souls' loss. Suffer the word of exhortation, while I entreat you to give a close and prayerful consideration to the following texts. They are but a few in comparison of the large number which might be adduced; but they will be found sufficient to show that the future coming of the Lord in glory will be, not, as the generality of Christians suppose, at the end of the Millennium, but at the commencement; and to usher in that glorious era of the world's regeneration and of the saints' perfected glory. That therefore, his coming is near at hand, and speedily to be looked for, and daily to be anticipated; and that "blessed is he that watcheth, and keepeth his garments" (i. e. "unspotted from the world"); "for unto them who look for him shall he appear the second time without sin unto salvation." How inconsistent is it with the prayer which Jesus, our elder Brother, has taught us to put up daily to our Father who is in heaven—that his kingdom may come, and his will be done on earth as it is in heaven! How inconsistent, I say, is it for any of our dear brethren not to be looking and longing for the coming of that blessed and "holy One, whose voice is harmony, whose smile is life, whose will is law, and whose law is love"—at whose coming "the forms of nature shall be renovated in beauty, and all the graces of heaven shall attend and adorn the spirits of men. The eye shall be satisfied in seeing, the ear in hearing, and the heart in loving; man shall be restored to his right position in the world, the world to its right position in the universe, and the illimitable universe shall break forth into joy

\* This places it in the restitution, and after the resurrection.

and praise over a world which was lost but is found!" Ps. xcvi. ; Isa. xliv. 23.

In the anticipation of so glorious a consummation of the Christian's divinely taught prayer, who would not exclaim, with the writer just quoted, "O thou who art the Joy of the universe, the Saviour of the lost, whose right it is reign, come, wear thy many crowns. Thy saints are waiting for thy coming! The earth groans for thy coming! Heaven is silent for thy coming! Come, Lord Jesus, come quickly." Amen.

\* The answer we should make, would be that all the promises of restoration made to Israel and Judah, that were not literally fulfilled in their restoration from Babylon, will be literally fulfilled to the pious of that race, by the resurrection of all who will have died in the faith of Abraham, and by a change to immortality of such as may be living at that epoch, and a restoration of them to the land given to the father of the faithful—the land, like its occupants, being redeemed from the curse.

ED.

For the Herald.

### Chronology.

Bro. Bliss:—In reviewing your letter to Bro. Chapman in the Herald of Sep. 1, 1860, as I came near the conclusion I was very forcibly impressed with your statements in the following words:—

"As these are all the discrepancies that involve variations in chronology, they are all that we care to notice—though we might specify various argumentative conclusions. These cover, as you will see,

#### FOUR PERIODS.

"1. From the Exodus to the Temple, in harmonizing the sub-periods of which he has twice included his years of Samuel's separate judgeship, and gains 8 years over the estimates of Messrs Bowen, Elliot and Jackson.

"2. The interregnum between Amaziah and Azariah, by the omission of which he loses 11 years, in opposition to the judgment of Drs. Hales, Jarvis, and Chapin, with Cunningham and Miller.

"3. The Period of the Captivity, in which he counts 19 years twice over, and so gains that number, in opposition to the opinions of Bickersteth, Birks, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Usher, Dr. Prideaux, &c. And,

"4. His departure from the astronomically determined epoch of Cambyses, by which he loses 4 years, in opposition to the judgment of all those last named.

"As these are points in which Mr. Shimeall varies from approved chronologers, his chronology is of value over theirs only in case it can be shown that he is more accurate than others in these particulars. For in all points of agreement with others, where he repeats their periods, his chronology can of course have no superiority over theirs, and it is in respect to these points of difference that the interest lies.

"There are, then, four questions which need to be answered:

"1. Are these things, thus specified as discrepancies, clearly determinable; or are they not?

"2. If they are, do they, or do they not, affect Mr. S's argument as a demonstrative conclusion?

"3. Should discrepancies in an argument on which vital interests depend, be frankly and courteously shown; or should it be refrained from, whenever it favors our own position? And,

"4. Are exceptions to be made in the exposure of errors, because of the connection of any particular person with their origin or promulgation; or, on seeing such, shall they be kindly specified,—irrespective of whose they are?

"We desire to take it for granted, that every one wishes, if in error, to be enlightened; and hence we conceive that we could have performed no more acceptable service, to Mr. S. or to our readers, than to take up and specify these points of difference. And if we are in error,—if Mr. S. does not twice include his period for Samuel in his harmony of Paul's 450 years; if there is no omission of 11 years between the 29th of Amaziah and the 1st of Azariah; if he has not twice included 19 years of the 70 between the 4th of Jehoiakim and the 1st of Cyrus; and if

he has not departed from the epoch of Cambyses, or if not astronomically determined, it will be very easy to show it. If it can be shown, it should be done speedily. Until this is done, it will be attributed to inability on the part of any one to do it. If it is done, it will give us pleasure to make all appropriate reparation. But till this is attempted, all censure for pointing out these errors is out of place, and all endorsement of this argument is premature."

I wish now to enquire, whether Mr. Shimeall, or any one else, has yet attempted to clear up the difficulties involved in the "Four Periods;" of which you speak in the above extract? If it has been done, it has escaped my notice. Not a few are interested in this matter. If Mr. S. has not yet attempted a reply, it would appear he is unable to do it; for he has had time enough certainly, to do it, since you published the criticisms above referred to, it being nearly a year and a half since!

I hope Mr. S. will do the public the favor, either to show that you are wrong in your conclusions; or else acknowledge that he is wrong in his!

Will he speak one way or the other, and that soon?

Yours, hoping for truth, in this matter,

T. M. PREBLE.

Concord, N. H. Jan. 8, 1862.

REMARKS. We are not aware that any attempt has been made to show any inaccuracy in either of the positions taken in our review of the chronology referred to,—although nearly two years have now elapsed, and although it would be with great cheerfulness we should correct any inadvertence into which we might have fallen.

That the allegations specified are irrefutable, we believe will be the opinion of every chronologist who shall candidly examine them,—a sound and impartial judgment, and knowledge of the subject, being qualifications needed to give weight to any verdict that may be rendered. So long ago as a year last November, one of the most able of American editors and reviewers, wrote us from New York city saying,

"If he can answer your objection in respect to his twice counting nineteen years, why does he not do it? You would publish a reply, if legitimate. I am heartily glad you have stated your objection to his calculations. I see not how he is to answer you. He intimates, however, I heard, that you have done him injustice. I think I was told he meant to respond to your allegations."

Our allegations will bear, we doubt not, the closest scrutiny. Could they have been, they would, doubtless, have been answered long since.

The long delay, in attempting the promised effort, must be regarded as a confession of inability in that direction. We have never expected any attempt to show that our specifications were either uncourteous or inconclusive; but we did expect a frank and prompt recognition of them. We think no one who values a reputation for candor should long hesitate to admit and rectify what is clearly proved; and where this is not done, there can be but one verdict. It may be however, that some future explanation will satisfactorily account for the delay.

ED.

### Keep a List.

Keep a list of your friends; and let God be first in your list, however long it may be.

Keep a list of the gifts you get; and let Christ who is the unspeakable gift, be first.

Keep a list of your joys; and let the joy unspeakable and full of glory be first.

Keep a list of your hopes; and let the hope of glory be foremost.

Keep a list of your sorrows; and let sorrow for sin be first.

Keep a list of your enemies; and however many they may be, put down the "old man," and the "old serpent" first.

Keep a list of all your sins; and let the sin of unbelief be set down as the first and worst of all.

Meeting of the Standing Committee.

The Standing Committee met, as per notice, at the office of the Advent Herald, on the 14th

of January 1862.—there being present Brn. Bosworth, Pearson, Bliss, Osler, Knowles, Pearce and Gunner; with Eld. Bosworth in the chair. Prayer was offered by Eld. Pearson. The minutes of the last meeting being read, were approved.

The following report of the Treasurer was then presented and adopted.

REPORT OF THE TREASURER.

Of the A. M. A. for the first half of the fiscal year, beginning July 1, 1861, and ending Jan. 1, 1862.

The receipts and expenditures of the A. M. A. for the six months ending January 1, 1862, have been as follows.

I. RECEIPTS.

1. From payment by subscribers to the Advent Herald.	1366.07
2. From sale of Books,	90.61
"    "    "    "    Tracts	24.50
3. Donations	269.65
4. Advertising	2.00
5. Interest	13.51
	1765.34
Add cash on hand and funds in hand of agents, July 1, 1861.	184.56
	1950.90

II. EXPENDITURES.

1. For expense of office, viz.	
Editor and clerk hire	552.00
Compositors, or type setting,	468.00
Press work, W. A. Hall	192.55
Paper, &c.	434.63
Rent of office (Pd. early in the past year)	
Cartage of forms, and express	29.23
Fuel, and getting in	40.00
Discount on uncurrent bills,	7.59
Postage, including pre-payment on papers sent to Canada and England	45.01
Gas bill	2.70
Stationery	3.84
Boston Journal to Jan. 1	3.00
Ice bill, water Jar, Paste, and Brushes	5.85
Ink-roller, sponge, twine, and matches	1.29
Repairing gas-burners and cleaning floors	85
Blank books	.75
Paid for Books and tracts	53.71
Total Expenditures	\$1840.50
To this add bal. due from agents	111.40
	1950.90

A letter was received from Eld. G. W. Burnham, when it was

Voted, That the Secretary communicate to him the understanding of the committee. Also Voted, That Eld. G. W. Burnham be authorized to collect, as he proposes, the balance of his account.

Attest : F. GUNNER, R. Sec.

For the Herald.

A Suggestion.

There are many friends of the *Herald* scattered throughout the country who are too isolated to be connected with any church of Adventists, and who therefore, sit under the ministry of other denominations, and do something to aid them pecuniarily. Some of these ministers would doubtless, read the *Herald* and be benefited, if they could get it free, but hardly feel able, or inclined at present, to pay for it themselves. Now I would suggest to our brethren and sisters that with a dollar or two of their means, they order the paper sent to their minister for six months or a year; and I am persuaded, if he is what he should be, he will be willing to read on the important subject of the Master's return, and will be grateful to you for your kindness; but if he has too much pride or prejudice to do this, I think you will not sin if you leave his meetings to go elsewhere. Do what you can to get the light into the pulpit, and it will soon find its way to the pews.

I had several times thought of making this suggestion since my tour West, but neglected it, till again reminded of it by a friend who, acting on this principle, requests me to send the paper to a Congregational minister in Minnesota. "Go thou, and do likewise." Do not be negligent in

the matter, for you may thus benefit yourselves and others.

J. M. O.

A good suggestion. We ought not to listen to the preaching of those who lack the candor to read or to treat with courtesy, this doctrine.

E. B.

For the Herald.

The Times Immediately preceding the Coming of our Lord. No. 2.

That the times immediately preceding the coming of our Lord, were to be times of "trouble" and "commotion," is not only plain from the words of Christ, Lu. 21: 24, 26, as noticed in a former article, but the unanimous testimony of scripture seems so plain, I am astonished that any one should ever have doubted it.

Beginning with Dan. 7: 26, we find that the power into whose hands the saints were given, for a "time times and the dividing of time," was to receive judgment, and be consumed unto the end. One of the agents in that destruction is thus pointed out by Inspiration: He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. That the people of God fell by the sword, and by flame, by captivity, and by spoil, many days, through the machinations of this antichristian power, will not be questioned by any reader of history. His dominion was taken away by the strong arm of military power, and—though partially restored—it has since been wasted by the sword, and as a civil power it must take its exit by the hand of violence.

For when the cities of the nations fall Great Babylon comes into remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. That cup is too plainly explained to be the sword, to admit of doubt. See Jer. 25: 16. There is "trouble" and "commotion" in store for mystic Babylon yet: and her own premonitions tell her as plain as the voice of prophecy itself, those "Times of trouble are at hand." And the expiring groan of her secular power, must be heard among the convulsions of nations before the opening heavens reveal the coming Messiah.

Again: look at Joel 3: 9, 12. Prepare war! wake up the mighty men! Let all the men of war draw near. Beat your plowshares into swords, &c. The prophet, it is true, does not absolutely declare that the God of war shall run riot over the earth, but he indicates beyond the possibility of a doubt that preparation shall be made for it on a scale of magnitude hitherto unknown. And had the prophet wished to point out the state of things now existing, his words could not have been more fitly chosen.

Again: look at Zph. 1:14, 17. The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fenced cities and against the high towers. And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord. The prophet first announces, "The voice of the day of the Lord," as though mighty events should usher it in as the rumbling wheels announce the approach of the yet distant train. Then we have "wrath," "trouble," "distress," "desolation," (the very picture of things behind Joel's army) "the trumpet and alarm of war," "besieged cities," "falling towers," "men walking like blind men," all the pomp and circumstance of war, and the consequences of the same. Surely here is a picture of "troubles and commotions," ushering in, and filling up the day of the Lord, that should convince any one that the Savior does not come in a time (at least) of universal peace. Nay! but at a time when the tangled web of politics cannot be unraveled. When the skill of diplomats fails, and the sword of the warrior is "bathed in heaven." If it be contended

that the events described those events, we must place them in the order that the Lord of the holy prophets has placed them.

Again: See Zech. 14: 1, 4. Here we have the nations gathered against Jerusalem to battle, the city taken, amid all the horrors of war; and then Messiah appears to vindicate the place of his throne. War, tumult, commotion, around Jerusalem, and affecting all the nations: in the midst of which Messiah comes and stands on Olive's brow once more. Surely the prophets have spoken in no doubtful manner on this subject. Then let us prepare for the things coming on the earth, and to stand before the Son of man.

D. B.

For the Herald.

Travels about Home. No. 12.

Thursday, Sept. 26th. This being national Fast day in the U. S. I preached in the church at Derby Line, Vt. from Hosea 4: 1, "The Lord hath a controversy with the inhabitants of the land;"—shewing 1. That sin is the cause of Jehovah's controversy with any people, v's 1—3. 2 That Famine, pestilence, war, and commercial difficulties are visible evidence of such a controversy existing. Micah 6: 2, 9—16; 1 Chron. 21: 1—16. And 3. That humiliation, fasting, prayer and reformation becomes a nation thus chastened:—of this Nineveh furnishes an example, Jonah 3: 4—10. The application was easily made, for now

"a cloud is hanging o'er us,

We pause in our career,

And giant hearts are trembling,

And failing them for fear."

From Oct. 8th to the 13th. I attended the A. E. A. Conference in N. Springfield, Vt. and though disappointed at not seeing some there with whom I had met on former occasions, I must say it was one of the best seasons of the kind I ever enjoyed; and as I heartily concur in the report of it already given by Bro. Hutchinson, Pearce and others, nothing more need be said.

From the Conference I went directly to Magog, C. E. where I preached Thursday Oct. 17th and administered the Lord's supper to the "little flock" there. The Rev. L. Loring—the resident Congregational minister—took part in the services, and with the Rev. T. Charbonnel—a French Methodist missionary—met with us at the communion table. I feel much interest in the welfare of this small church, which I was instrumental in organizing about ten years ago, and though it has since passed through many trials and changes, I believe there are some left who love "the present truth," and who by virtue of their union with Jesus constitute "a holy seed—the substance thereof." Some since the organization have gone "out from us, for they were not of us." Others have fallen asleep in Jesus, and "will be had in everlasting remembrance." Some have gone to distant land; while others are in the furnace of affliction, and God loves them. May such have sufficient grace to say with the poet

"Quiet as a peaceful river,

Quiet as the wind-hushed sea;

In Jehovah trusting ever,

We are kept in perfect peace.

I'll not ask Thee what Thou doest,

Whatsoe'er it be, 'tis right,

Thou, our friend, of friends the truest,

Wilt sustain 'midst storm and night.

Deep beneath the warring ocean,

Deep beneath the howling flood;

All unmoved by the commotion,

Lie the promises of God.

We are anchored firmly to them,

Though in tatters hang our shrouds;

Calmly we look up, and through them,

View the thunder-riven clouds.

This our constant heart consoleth,

And we will not be afraid;

'Tis our Heavenly Father ruleth,

And on Him our souls are stayed,

Quiet as a peaceful river,

Quiet as the wind-hushed seas;

In Jehovah trusting ever,

We are kept in perfect peace."

Having spent from Oct. 19th to Decem. 6th on my regular circuit, with but little to vary the monotony of a pastor's life, I "purposed in the spirit" to "go again and visit our brethren in Waterloo, and see how they prospered. Accordingly I spent Sunday Dec. 8th there, preaching

in the A. M. from 2 Cor. 4: 17, 18; in the P. M. from 2 Cor. 5: 6, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

—viewing the saints in a threefold condition, 1. As clothed, or embodied, v. 6th. 2 As unclothed, or dis-embodied, v. 8th. And 3. As re-clothed, or in the resurrection state. In the evening my subject was the apostolic benediction, 2 Cor. 13: 14. The Rev. C. Pearl, a Congregational minister, was present during all the services and assisted. I spoke again in the evening of the 10th and 11th after which I intended to leave for West Derby, Vt.—nearly 50 miles distant, but in this was disappointed. It was good sleighing when I left home, and had been for some time, but a thaw came, leaving me on bare ground, and I was compelled to remain over another Sabbath, so that what was lost to one congregation was given to another.

Dec. 16th. Returned to Magog, but found no door open for public labor as a course of lectures was being given on phrenology. I had therefore a little time for rest and visiting. It may be duty to state that I found sister H. M. Johnson still in deep affliction. It will be remembered that she voluntarily desired an interest in the prayers of the brethren and sisters assembled at our late conference, and was there made a subject of prayer. As I listened to the petitions offered in her behalf by Bro. D. T. Taylor, who knew from experience how to sympathize with her, I fondly hoped the great Physician would interpose for her speedy recovery; but His thoughts are not as our thoughts, nor His ways as our ways, and it is remarkable that just at the time of the Conference, she was taken so much worse that her life was despaired of; and she recently remarked to me that it seemed as though she never knew before what it was to suffer through the entire system as she had done for a few weeks past—it seemed at times to be more than nature could bear. Her case is an extraordinary one, and I am led to inquire, Have we prayed for her with that earnestness, perseverance and faith that we should?

In her affliction, however, she is not alone. I believe she feels the greater part of the time the influence of the restraining and comforting grace of God. The silent tear that rolled down her cheeks gave evidence of the emotion of her mind as I cited with a few brief remarks the words of him who knew as much of suffering and glory as any one: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Now as this article may fall into the hands of some, who, like her, are on beds of languishing, I would call special attention to this text. It is a treasure of itself. Wesley remarks, "The beauty and sublimity of St. Paul's expressions here, as descriptive of heavenly glory, opposed to temporal afflictions, surpass all imagination, and cannot be preserved in any translation or paraphrase, which after all must sink infinitely below the astonishing original." Parkhurst quotes Chrysostom a father of the fourth century, as saying—"The apostle opposes things present to things future a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word and doubles it, saying—

καὶ ἡ περιβολὴ εἰς ἡ περιβολὴν  
that is, a greatness excessively exceeding." I might add that from *hyperbole*, the word that is here twice used—comes our English word *hyperbole*, which is a figure of speech in which a thing is represented as better or worse, greater or less than it really is, as when we say of a large man, he is a giant, or of a fine house, it is a palace; and it is as if the apostle had said, you may add one *hyperbole* to another, yet you cannot really exaggerate respecting that "eternal weight of glory" which will be given to the faithful, patient, suffering saint. "O the depth of the riches" of the grace of God in Christ Jesus! Well might tears of gratitude flow from the eyes of every believer in view of such a statement.

On Sunday Dec. 22nd I preached in the af-

ternoon, by request to a number of the volunteers of a Company of the 8th Vt. Regiment, which was being raised at Derby Line, and who were to leave that week. The season was one of no ordinary interest. I selected as a text, Exod. 32: 26, "Who is on the Lord's side?" and endeavored to answer the question in the light of the Bible, by illustrations drawn from a soldier's life.

Thursday, Dec. 31. We commenced a series of meetings on Christmas day in the stone school house about a mile north of Bebee Plain. Elder I. H. Shipman arrived in time for the evening service and has since rendered efficient aid. Thus far the attendance has been good. Believers have been revived and edified. Some have expressed a determination to be on the Lord's side. Many are convinced of sin and have felt the power of truth; but how many will believe with the heart on the Lord Jesus and with the mouth make confession unto salvation, time and eternity must determine. We have sowed the seed and are harrowing it in by prayer, and waiting for God to give the increase. May it be bountiful.

To-day the month of two new moons and five Sundays closes and with it the old year dies and 1862 springs into being.

"Hark! there comes at midnight hour,  
Sound like funeral knell,  
Chaining us with magic power,  
Whispering—Farewell!  
'Tis the dying year's last sigh  
Mingling with the storm,  
Closes now his hollow eye,  
Sinks his feeble form,  
Still at midnight dark and lone  
Mournful echoes ring.  
Murmuring in a solemn tone  
Time is on the wing."

In looking over my memorandom of the year, I find I have been enabled to travel—mainly by private conveyance—over 2000 miles; have preached 178 times, including 11 funeral sermons; and have attended other meetings of various kinds sufficient with my preaching appointments to make 300; which, with study, writing and visiting, has kept me from being idle. But how does all this labor appear in the eyes of my Master? This is the question to be pondered, and as I do so a great necessity is felt of joining in the prayer—

"Wash all our works in Jesus' blood."

J. M. O.



## ADVENT HERALD.

BOSTON, JANUARY 25, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to

remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

#### CHAPTER VIII.

THE HE-GOAT, WHICH "WAXED VERY GREAT"—GRECIA.

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes," v. 5.

The meaning of this symbol, like the other, is given by the angel, who said to Daniel, "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king," v. 21. The distinction here made between the "king of Grecia," as represented by the goat, and "the first king," as represented by its great horn, shows that the word "king" is used in the sense of "kingdom," and this horn represents its governing power when a unit.

The appropriateness of the goat as a symbol of Grecia has been observed by many writers.

It is a tradition of the Greeks that Caranus, the first king of the Macedonians,—who commenced his reign B. C. 814, about three hundred years before the date of this vision,—was led by goats fleeing before a tempest, to the city of Edessa,—the name of which, when he there established the seat of his kingdom, he changed to *Ege*—or goat's town—(See Calmet.) The Macedonians, from the foregoing circumstance, seem early to have adopted the goat as an emblem of their kingdom; and they were called by other nations *Egeadæ*, or goat people. Taylor Combe Esq. writes to the editor of Calmet's Dictionary:

"I have lately had an opportunity of procuring an ancient figure of a goat with one horn, which was the old symbol of Macedon. It was 'dug up in Asia Minor.' He adds: 'Not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented by a goat, with this peculiarity,—that it had but one horn.' About ten years before the conquest of Babylon by the Persians, Macedon became their tributary, and thus avoided a threatened invasion. This event seems to be recorded on one of the pilasters of Persepolis, there being on it the representation of a goat, with an immense horn growing out of its forehead, which is held by a man in Persian dress standing by its side. Macedonian coins have been found with the emblem of a goat's head on their reverse. And the use of this emblem may have been the reason why the son of Alexander was surnamed *Aegus*, or the son of the goat. Josephus affirms that when Alexander was at Jerusalem he was shown the prophecies of Daniel by the Jewish high priest, and that they caused him to confer on the Jews extraordinary favors. If this story is credible, it shows that Alexander readily recognized the appropriateness of the emblem.

He came "on the face of the whole earth." This shows the extent of Alexander's conquests; which extended as far east as the river Indus, and embraced the greater portion of the then known world. This symbol appeared in the vision whilst Daniel was "considering:" that is, while he was meditating respecting the significance of the ram and its movements, which the angel had not yet interpreted, this new emblem came bounding into the field of vision.

"From the west." No argument is needed to show that Macedon is to the west of Persia, or that Alexander's conquests were in the direction of the east.

"And he touched not the ground." This conveys a vivid impression of the rapidity with which Alexander's conquests were achieved. Dr. Prideaux says of him:

"He flew with victory swifter than others can travel, often with his horse pursuing his enemies upon the spur whole days and nights, and sometimes making long marches for several days, one after the

other, as once he did in pursuit of Darius, of near forty miles a day for eleven days together. So that by the speed of his marches, he came upon his enemies before they were aware of him, and conquered them before they could resist him." Con. An. 330.

It was thus that in the short space of twelve years the Grecians overran the world and brought its kings into subjection. Being asked how he obtained such great victories, Alexander replied, that he "deferred no opportunity." Thus, in his attack on Darius at Granicus, when Parmenio would persuade him to wait till the next day, he at once passed over the river, attacked the Persians and achieved a victory.

"And the goat had a notable horn between his eyes." The margin reads, "a horn of sight." Stuart says: "The meaning seems to be that from its magnitude it was particularly conspicuous;" which is the rendering of Whiting. A horn being an emblem of power,—as in Zech. 1: 18, 19: "These are the horns which have scattered Judah, Israel, and Jerusalem"—and the ram having at this time only a single horn, and one of great prominence, it signifies that the government of Grecia was then a unit, and that its governing power was one of great energy. The angel has, however, settled its meaning, as he has that of the ram: "The great horn that is between his eyes is the first king," v. 21.

As the four horns, that subsequently stand up in the place of this, are said to be "four kingdoms," v. 22, it follows that "king" is here used in that sense; though Alexander alone is conspicuous as the head of the united Grecian empire.

"And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." v. 6.

Before this the Persians, symbolized by the ram, had pushed towards the west, and poured down their armed hosts into Greece; but now the tide of conquest has turned, and the goat from the west invades Persia, and his running upon the ram, indicates the vehemence and fury with which the Greeks rushed upon the armies of Darius. Says Bishop Newton:

"One can hardly read these words without having some image of Darius' army standing and guarding the river Granicus, and of Alexander on the other side, with his forces, plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined. It was certainly a strange, rash, and mad attempt, with only about thirty five thousand men, to attack, at such disadvantage, an army of more than five times their number; but he was successful in it, and this success diffused a terror of his name, and opened his way to the conquest of Asia." Dis. p. 239, 40.

### Bible Questions and Answers.

93. "What advantage then hath the Jew? or what profit is there of circumcision?"

Ans. "Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3: 1, 2.

94. "What if some did not believe? shall their unbelief make the faith of God without effect?"

Ans. "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged," Rom. 3: 3, 4.

95. "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?"

Ans. "God forbid: for how then shall God judge the world?" Rom. 3: 5, 6.

96. "Are we better than they?"

Ans. "No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous no not one," Rom. 3: 9, 10.

97. "Is the law then against the promises of God?"

Ans. "God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin; that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 21, 2.

98. "Where is boasting then?"

Ans. "It is excluded," Rom. 3: 27.

99. "By what law? of works?"

Ans. "Nay: but by the law of faith," Rom. 5: 27.

100. "Is he the God of the Jews only? is he not also of the Gentiles?"

Ans. "Yes of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith," Rom. 3: 29, 30.

101. "Do we then make void the law through faith?"

Ans. "God forbid: yea, we establish the law," Rom. 3: 31.

102. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"

Ans. "If Abraham were justified by works, he hath whereof to glory; but not before God," Rom. 4: 1, 2.

103. "For what saith the scripture?"

Ans. "Abraham believed God, and it was counted unto him for righteousness," Rom. 4: 3.

104. "How was it then reckoned? when he was in circumcision, or in uncircumcision?"

Ans. "Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believed though they be not circumcised, that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith," Rom. 4: 10—13.

105. "What then? shall we sin because we are not under the law, but under grace?"

Ans. "God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey: whether of sin unto death, or of obedience unto righteousness," Rom. 6: 15, 16.

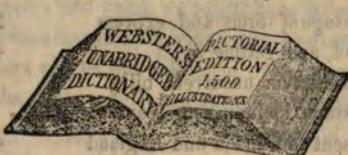
106. "Who shall deliver me from the body of this death?"

Ans. "I thank God, through Jesus Christ our Lord," Rom. 7: 24, 5.

107. "Wherefore then serveth the law?"

Ans. "It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator," Gal. 3: 19.

### Webster's Dictionary



The latest edition of Webster's Dictionary—the Pictorial, unabridged, revised and enlarged by Prof. Chauncy A. Goodrich, Mr. Webster's son in law,—is an unrivaled monument of American literature, comprising more than fifteen hundred quarto pages, and meeting almost every want of the student of our language.

In the fullness of its vocabulary, and the accuracy and completeness of its definitions, there is nothing more to be desired; and the light it sheds on the usus loquendi of Biblical terms, by its abundant scriptural quotations, makes it an indispensable companion to the student of the Bible.

This Pictorial edition contains more than 1500 engraved illustrations, covering eighty pages of the work, arranged under classified heads, and giving a clearer and much more distinct conception of terms in Agriculture, Botany, Geometry, Heraldry, Mechanics, Music, Coats of Arms, objects of Natural History, Etymology, Geology, Mechanics, Music, &c. &c. than could be conveyed in mere words. This is a valuable feature of the work, conceived and executed with great skill and taste.

Another new feature of this Dictionary is a valuable Table of Synonyms, by Prof. Goodrich—containing brief discriminations between many hundred of important words, and others closely allied to them in meaning. The study of these will show nice distinctions and shades of meaning between words ordinarily confounded: and disregard of which leads to confusion of thought and want of precision in expression.

It contains an Appendix, giving more than nine thousand new words and meanings, which have been collected during the past fifteen years by the editor, aided by gentlemen familiar with various departments of science—rejecting unimportant compounds, and unauthorized or absolute terms of no value.

Another invaluable feature of this work is a carefully revised series of tables, giving full lists of Scriptural, Classical and Modern Geographical Names, the rules for, and indications of, their correct pronunciation.

To this is added a Pronouncing Vocabulary of Names of distinguished individuals of all countries of Modern times; which supplies a previous important deficiency. And as this gives the country of residence and profession, or occupation of each person named, it serves as a compendious biographical dictionary.

And following this are extensive quotations, with their translations, of words and phrases, proverbs, idioms and colloquial expressions,—from the Latin, French, Italian, and Spanish,—current in modern literature.

The names of the principal persons referred to in the Bible, are also defined according to their original

meaning. And to this may be added an extensive list of abbreviations explained; the alphabets of all languages, and rules for the pronunciation of the principal European dialects.

Thus, independent of its use as a dictionary for ordinary reference, this work, in its latest form, is a repository of a vast amount of knowledge on a great variety of subjects.

It has been customary, of late years, for persons not familiar with the subject, to decry Webster as authority in orthography, in comparison with Worcester. We wish not to offer a word in disparagement of the latter; but a careful examination will show greater differences between the several editions of Worcester's Dictionary, than those now existing between Webster and Worcester.

The changes of orthography originally recommended by Dr. Webster were of two kinds.

1. Taking etymology as the standard, he advised a conformity to the orthography of the language from which words are derived. But after a trial of twelve years, he became convinced that, however desirable and philosophical such etymological changes might be, they would never be conformed to by the great body of the people; and accordingly, more than twenty years ago, they were abandoned.

II. He recommended a uniformity of spelling in words of similar or analogous classes—thus aiming at a greater simplicity and broader analogy in the orthography of our language. And the changes of this kind are so obviously desirable, that the greater number of American writers and authors have conformed to them,—some of those changes having been universally accepted. Thus,

1. In words formerly ending in *our*, he dropped the *u*, as in *favor*, *labor*, &c.

2. In words of more than one syllable, formerly ending with *ick*, or *ack*, he dropped the *k*, as in *music*, *maniac*, &c.—retaining it in such derivatives as *trafficker*, *mimicking*, and others which would be improperly pronounced with that omission.

3. Words from Greek, and others analogous, ending with the sound of *ize*, he gave that termination, to distinguish them from those derived from the French and other sources, which end with *ise*—catechise and exorcise of the former class being exceptions.

4. In adding *able* to words ending with a silent *e*, he dispensed with that letter,—unless preceded by *c* or *g*,—as in *blamable*.

5. In the spelling of “connection,” “deflection,” “inflection,” and “reflection,” he conformed to that of their verbs.

6. He retained the *i* in all the derivatives of *vilain*, in accordance with the analogy of all similar words.

7. The verb practice, he spelled like the noun, with a *c*, in conformity with *notice*, *apprentice*, and all similar words in which the accent precedes the last syllable. And,

8. He suggested changes in the spelling of various chemical terms—all the foregoing having now been generally adopted.

Other changes, of a like character consist of classes of words which are given in this work in both the new and former mode of spelling.

1. “Drouth” is given as spelled by Spencer, Bacon &c.; and “hight” as spelled by Milton.

2. The *u* having been dropped from *gold*, *bold*, *fold*, *colt*, &c., or else never there introduced, Webster added to that list “mold,” and “molt.”

3. Words formerly ending with *re* had already, in some hundred of instances, as in *cider*, *chamber*, *diameter*, &c. had their termination changed to *er*—leaving only some twenty words, with their derivations, unchanged. To complete the analogy, Dr. Webster changed the termination of these, as in *center*, *meter*, *theater* &c.—excepting only *acre*, *lucre*, and *massacre*, for the reason that *c*, soft before *e*, would lead to their mispronunciation. And

4. “Plow,” he spelled like *cow*, *how*, *now*, &c.

The foregoing classes, being either now spelled alike by Webster and Worcester, or given in both modes of spelling by Webster, reduces the peculiarities of Webster's orthography to the following:

1. “Woe,” takes the *e*, like *doe*, *foe*, *hoe*, *shoe*, *toe*, and all similar nouns of one syllable—the termination *o* belonging among monosyllables to the other parts of speech, as *go*, *so*, and to nouns of more than one syllable, as *motto*, *potato*, *tomato* &c.

2. The word “*Ax*,” is made to conform to *lax*, *wax*, &c.

3. He substitutes *s* for *c* in the three words, *defense*, *offense*, and *pretense*, because *s* is used in their derivatives, *defensive*, *offensively*, *pretension*, &c.—making them conform to *expense*, *recompense*, *license*, &c.

4. He retained the double *l*, in the nouns *installment*, *thrall*, *dom*, and *enrollment*, because the omission of one *l* might lead to a false pronunciation; which is the reason of its being retained in *befall*, *miscal*, *install*, and other compounds of words ending in *ll*.

5. He also retained the original spelling, of

words of one syllable ending in *ll*, in that of their derivatives, as in *dullness*, *fullness*, *skillful* and *willful*. And,

6. It being a recognized rule of orthography,—while the final consonant of words accented on their last syllable, is doubled when the formative *ing*, *ed*, or *er* &c. is added,—that it is not doubled when the accent falls on any syllable preceding the last; and some hundreds of words in our language having been conformed to it, as in *benefiting*, *gardener*, &c. Dr. Webster, in conformity with the advice of Dr. Lowth, Perry, Walker, and others, restored to their true analogous spelling some fifty words derived from those ending in *l*, as *traveling*, *canceled*, *leveler*, *counselor*, *duelist*, *marvelous*, &c. in which this rule had been violated,—excepting such derivatives as come directly from Latin words spelled with *ll*, like *metalline*, *crystallize*, &c.

This is the extent of the present difference in orthography between Webster and Worcester; and it is in respect to this that the attempt has been made to discredit the former; who is sustained by analogy, and the judgment of the majority of writers.

AN EXPLANATORY AND PRONOUNCING DICTIONARY of the English language with Synonyms, abridged from Dr. Webster's larger work, and designed for use in the higher classes of Academies, the Counting House, the Family &c. published by Mason Brothers of New York appears in an octavo volume of about 500 pages, and is admirably adapted to the above uses. It retails for \$1.50, the larger work, published by George and Charles Merriam of Springfield, sells for \$7.

Sold in Boston by Magee, Brown & Taggard, Crosby & Nichols, and by all Booksellers.

THE POCKET HARP. Will those wishing a supply of the pocket edition of the Harp, give us early notice of the number they would like? For, should there be enough demand for it to issue an edition, we should do so as soon as we learn that fact.

NOTE. Our aged Bro. Eld Samuel Nutt, will see by receipts, that a good Bro. in New Boston has paid for the Herald to him another year.

TRACT ON THE RESTITUTION. We are nearly out of this Tract. Should there be a call for another edition, and if those wishing it by the 100 copies, notify us the number they want without delay, it can be reissued. It has been received with good favor.

#### Information Wanted.

In the Herald of Jan. 4th, under the head of “Bible questions and Answers,” I find the words of Eliphaz, in Job 4:18, 19, quoted in answer to his question in the previous verse. I wish to know whether the answer is truth, it has always appeared to me a great falsehood. I have not found in the accredited account of God's dealings with his angels, that he ever “charged them with folly,” and it is clearly taught that he did put “trust in his servants,” Abraham, Moses, and Paul, with many others. Quoting Eliphaz as authority, makes me think of the man who preached a funeral sermon from the words of the serpent, in Gen. 3:4, “Ye shall not surely die.”

Also of the one who quoted Rev. 11:10, on a Christmas celebration, to show they were by their Christmas gifts, fulfilling that prediction. Please tell us what authority Eliphaz had for charging God thus, in his showy speech of vanity?

Yours truly, I. C. WELLCOME.

We do not doubt that Eliphaz designed to answer his own question; nor do we question its appropriateness,—in the sense in which it is evidently designed to be taken—showing the vast difference there is between the wisdom of the Infinite Creator and that of the most exalted of his finite creatures.

“In wide fields of knowledge one may not know all, And much in God's work even angels may learn.”

Language like that of Eliphaz, as may be seen by comparison with other scriptures, is not to be taken absolutely, but relatively—like the declaration of our Lord: “If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.” Luke 14: 26; whereas, elsewhere we read, “HE that hateth his brother is in darkness,” 1 John 2: 11; and “whoever hateth his brother is a murderer,” 3: 15, and therefore not one of Christ's disciples.

The import of all such language is very intelligible,—it being only a negative form of uttering a positive truth. As Christ's words mean simply that our friends here are not to be loved more than him—are to be loved with a degree of love, which, in comparison with the love we should have for him may be denominated “hate,” and yet in respect to them is actual, positive and ardent love,—so do we

conceive that Eliphaz makes no assertion of actual folly on the part of angels, except to affirm that their highest wisdom is folly when compared with God's wisdom.

It will be observed that there is here no imputation of sin to the messengers of the Most High; and the whole thing is well illustrated in the following extract from a partially published poem, of no little merit—the same from which the two lines above quoted are taken:

“... We read, in the record of Truth,  
That even God's angels with folly are charged ;  
But folly and sin are two different words ;  
And folly is but a comparative term :  
Their wisdom is folly, compared with the Lord's ;  
Compared with our wisdom, their folly is wise.”

Zethar, Book 1, p. 63.

There has, however, been sin as well as folly among the angels.

“Apostacy did not begin  
In sorrow-veiled earth ; it was born in the spheres  
When Lucifer, son of the morning, rebelled,  
And drew in his train a third part of the stars.”

lb. p. 40.

“God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment,” 2 Pet. 2: 4. We do not, however, suppose Eliphaz makes reference to these, but designs merely to contrast the wisdom of angels with God's by denominating it folly, in comparison with the wisdom of the All-wise.

There is much language in all writings that, standing alone and unqualified, might be taken absolutely, which is greatly modified by the context and by other declarations to the same import. In the great question of veracity between God and the Adversary, to which reference is in the above made, God had said to man, of the tree of good and evil. “In the day that thou eatest thereof thou shalt surely die;” but “the serpent said unto the woman, ye shall not surely die.” Now whose word shall we believe, God's, or that of the serpent? Should we believe the serpent, we should be compelled to deny that man did die in the day he ate thereof; but as God's word is true, though it make every man a liar, we know that man did “surely die” in the day of his disobedience; and, knowing this, we know the use which God makes of the term “die”—it being a change which then passed on Adam,—leaving him an apostate from the life of God, and subject to all the mental, moral, and physical consequences of the fall, until “the dust return to the earth as it was, and the spirit shall return to God who gave it,” Eccl. 12:7.

MASON AND SLIDELL. Doubts are very generally expressed that the report of the safe arrival of the rebel commissioners at St. Thomas, by the steamer Gladiator, are not to be relied on, and it is feared that the Rinaldo, of which nothing has been heard, has gone down with all on board.

#### Foreign News.

##### ITALY.

On New Year's day the Pope received General Guyon and the French officers. Gen. Guyon spoke of their devotion to the Pope. The latter thanked Gen. Guyon for the sentiments expressed, and said the French soldier at present in Rome would not permit the fulfillment of any irreligious or impolitic act. He concluded by bestowing the Apostolic benediction on the Emperor Napoleon and the Imperial family.

The National Roman Committee placarded bills in Rome declaring that the issue of Roman consuls by the Papal Government, after the 27th of March, 1863, would not be recognized by the Italian Government, as from the moment the Italian Parliament declared Rome the Capital of Italy, the temporal power of the Pope would be legally terminated.

A MAN UNSUSPECTINGLY ORDERS HIS OWN GRAVE CLOTHES. Last week a merchant of this city, in the prime of life, and apparently in a perfectly healthy condition, called upon a tailor and was measured for a suit of clothes to be sent home on Saturday night. They were received at the time appointed, but the merchant had suddenly sickened with brain fever and died, and the new suit was used for the purpose of clothing the body for the grave.—Traveller, 17th.

A THOUSAND CHINAMEN DROWNED. The California journals, in giving an account of the late disastrous floods with which they have been visited, state that the Chinese have been very great sufferers. No less than forty-five Chinamen were carried away in their cabins at Oregon Bar, in Placer county. The Chinese hongs in San Francisco have since received letters from the interior of the State to the effect that during the late freshet near one thousand Chinamen were washed off from Long Bar and vicinity on the Yula, and drowned. It appears that the poor fellows remained in their cabins on the bar, as they had done during previous floods, until the raging

waters rose about them and rendered their escape impossible.

#### The War.

A private letter from Frostburg says there are 25,000 Federal troops in and near Cumberland ready at a moment's notice to do battle. There are reports of some 17,000 rebel troops approaching Romney, and a battle is expected very shortly.

The vast quantities of ice which have floated down the Mississippi river are supposed to have damaged the rebel torpedoes so as to make them useless for any blowing-up purposes.

The troops now in Western Virginia are estimated at fully twenty-five regiments. Except Schenck's brigade, the volunteers are wintering in tents warmed by camp stoves, and there is said to be three month's provisions for all the men, who are made as comfortable in all respects as circumstances will allow.

From Cairo we learn that the big chain stretched across the river at Columbus proved unable to sustain its own weight. The other day one of its links parted. It has been repaired again. Good naval authorities declare that the smallest boat in the squadron here, running against any chain they can make, would snap it instantly.

A late order of Gen. Grant to bring in all persons living within six miles of Bird's Point, and hold them in camp, on account of their shooting sentinels, has revealed facts that fully prove them the murderers. In the house of one man ten loaded guns and five revolvers were found, although he denied having any weapons whatever. About forty prisoners have been brought in, with sufficient of their property to keep them quiet. A number of arms have been found with them.

A gang of twenty rebels was captured in Baltimore on the 16th. On their persons were found a large number of letters for Baltimore traitors now serving in the rebel army, besides a large number of pistols and revolvers.

Sommers, one of the party arrested, was connected with the expedition that was to go South some months ago, with a large amount of revolvers, gold lace, &c., but was detained awhile by order of the Provost Marshal, and Sommers placed in Fort Lafayette, from which he was released a short time since by taking the oath of allegiance. A schooner was chartered, and was lying near the city, on which they intended to take passage for the land of Dixie. The authorities have taken possession of the vessel.

Louisville, Jan. 17. The Journal's Munfordville correspondent says the rebels are driving and killing the cattle in ponds and the watering places on the route of the advance of the Federal army, to render the water unfit for drinking.

New York, Jan. 17. Robert S. Oakley, President of the National Bank Note Company, died yesterday.

Advices from Port Royal state that an expedition toward Savannah is supposed to be in progress. Reconnoitering parties have proceeded beyond Tybee Island with apparatus for removing obstructions from creeks south of the Savannah river. It is understood that the land force would consist of 10,000 men, and that the Warsaw Inlet would be the first destination of the expedition.

The railway is progressing across Hilton Head Island.

The St. Louis Democrat says that great exertion has been made to concentrate the Federal troops in Kentucky so as to support the contemplated attack of Gen. Buell on the rebels at Bowling Green; and speaking of the departure of troops from Caiaco, it thinks appearances do not point to Columbus as forming more than an incidental place of interest in connection with the expedition. It may be that the Cairo and Paducah forces are merely to hold the Confederates now at Columbus in check, to prevent the reinforcement of Bowling Green, whilst Gen. Buell assails the latter intrenchment. Or, it may be, that a column is to move on Nashville, with the hope of soon attaining Memphis, which after all is the key to the Mississippi valley, as well as all that vast region supplied by the railroads concentrating there. Bowling Green and Nashville in possession of the Union soldiers, Columbus must fall without a fight, in order for the rebels to make any sort of stand at Memphis.

VICTORY IN KENTUCKY. Tuesday, our last day before going to press. We have just received intelligence of an important engagement with the confederates in Kentucky—at Mill Springs in Wayne Co. The Federal loss is heavy, but the enemy were completely routed, and the rebel general, Zollicoffer, killed. The battle occurred on Sunday morning, the battle being commenced by the enemy—another instance of defeat attending the party that begins a battle on the Lord's day.

Latest arrivals from California report another great freshet in that state—equally destructive with the former one.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Soliloquy and Enquiries

OF A SPIRITUALIZING CHRISTIAN IN THE NEW EARTH.

"His works had all been burned up, yet he himself saved, as through fire." 1 Cor. 3:15.

(Reclining under the shade of "the fir, the pine, and the box tree together.")

"This truly is a most delightful place! . . . And yet . . . I am somewhat puzzled . . . I thought I was going to heaven. . . . I will enquire of Abraham whom I just now see."

Abraham greets him most cordially, and sitting down with him lends a listening ear to his perplexities, and then says, "My brother, did you not read that our God bade me look to the north, south, east and west, and said, 'all the land thou seest, to thee will I give it, and to thy seed forever;' and that believing this, I spent my days in a tent, and died in the assurance of one day having the fulfillment of the promise? But our beloved brother Paul is just here, who will call to your remembrance what the Lord bade him write." Paul joins them, and immediately comprehending the subject, reminds the brother that the Lord directed him to say that he had promised Abraham, that he should be heir of the world; and, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Abraham now beckons to David, Isaiah and Daniel, who, under a beautiful vine at a little distance, have been singing together one of the Psalms, which Daniel informs them, cheered his heart so much in the lions' den. They hasten to join them, when David repeats a large portion of the 37th Psalm, showing that the righteous are promised the earth for an eternal inheritance; together with the direct promise to the Messiah of the earth for his possession, to which Daniel and Isaiah add their testimony.

"I remember, Brother Daniel," said the enquirer, "that I once preached from what you said about the kingdom being given to the saints; to which a queer old man took exceptions; for he said I hung the kingdom on nothing, and was blind as a bat, and I begin to believe it. I once attempted to shew a sister whose brain had been turned, as I thought, that the righteous were inheriting the earth; but she knocked my argument all to pieces, by reminding me that a good brother had just had all his inheritance burnt up, and asked what I thought of depending on promises, if they were of that sort; and when I talked with some of our D. D.'s and Professors of our Theological Institutions, they told me to preach 'Jesus and him crucified,' and let such intricate affairs alone, as nobody could, or need, understand them."

Matthew, Luke, John, and Peter, were now seen coming quickly toward them, earnestly desiring an early interview with him who, when on the old earth, thought himself "the least of all the apostles," and were made exceeding joyful to find not only the one so desired, but so many others, whose hearts, and faith, and hopes, had been one, while in the old earth.

Peter, having lost none of his whole-souled earnestness, again repeated the testimony once given him by the Holy Spirit, that "we, according to his promise, look for new heavens and a new earth," and that he had just left, at a little distance, a large company who told him they had been called to endure great sufferings while in their mortal bodies, for maintaining that they had not "followed cunningly devised fables." John, too, had been surprised to learn that so many had thought the revelation God gave to him, a sealed book, especially as he was directed to pronounce a blessing on those who read and keep those sayings; rehearsing how unspeakably great was his delight, as the revealing angel unfolded concerning the new heavens and new earth, the coming of Jesus, quickly, and dwelling on the earth; so that unable any longer to contain his overflowing emotions, he burst out with an earnestness which absorbed his whole being, "Amen; even so come, Lord Jesus."

The somewhat bewildered brother being now fully

clear that he was actually in the new earth, the promised inheritance, which was to be eternally enjoyed; greatly wondering that he should never have understood it before; almost regretting that mortal scenes were over, so that he could not undo the mischief of singing,

"And each a starry crown receive,  
And reign above the sky,"

now joined with the sweet singer of Israel as he struck up the song, "Thou wast slain and hast redeemed us, and we shall reign on the earth." The ears of the deeply interested and happy group were now saluted by distant music, like the sound of many waters, and yet, Oh how sweet and harmonious—the joys of deliverance; the glory, glory, to the Lamb.

HAWTHORNE.

## An Old View.

Dear Bro. Bliss:—I have copied the following letter from the Theological Magazine, "Printed in New York by T. & J. Swords, for C. Davis, 1796," and if of any interest to you, may use it as you think proper. Respectfully yours,

T. DUDLEY.

Jacksonville, Ill.

Rev. Caleb Alexander—Sir: In compliance with your request, I take this opportunity to send you my thoughts on the millennium. You are sensible that I informed you that it is my belief the first resurrection, or the resurrection of the saints mentioned Rev. 20:4-6, must be understood in a strictly literal sense, of a real and proper resurrection of the saints; which is to commence a thousand years before the rest of the dead are raised. By which I understand, i. e. the rest of the dead, not only those dead who are not raised at the commencement of the millennium, but all others who shall die during the millennium, or thousand years' reign of Christ on earth. My reasons for this sentiment are, 1st, that the most obvious sense is always to be considered as the true sense of a text, and that the literal sense ought ever to be esteemed the true sense, except when the connection of the discourse, or the common use of the phrase in other parts of Scripture plainly show it to be used figuratively, or when the literal sense implies in it some absurdity; for, in all these cases, the figurative sense is the most obvious sense. Thus when Christ is called a way, a door, a rock, a lamb, and a lion, the figurative sense is the most plain and obvious sense of those passages.—Now as there is nothing in this passage to induce us to put a figurative meaning upon the first resurrection, any more than upon the second, and as there is no absurdity implied, in supposing that some may have a resurrection of the body, many years before the rest, of which we have an example in Matt. 27:52, 53: "And the graves were opened, and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many;" so, for these reasons, I am constrained to believe that the first resurrection will be a real resurrection of the body.

2. I know it is said that the Revelation is a very figurative and mystical book; and it is very difficult to be certain that the literal sense is the true sense. Here I would ask, Are we to understand the second resurrection and the general judgment in a mystical and figurative sense? If the first resurrection is to be understood figuratively, so is the second. Again, if the first resurrection is to be understood figuratively, for a general revival of religion; then the rest of the dead must mean the spiritually dead, or the unconverted who are yet in their sins. And consequently all who are not converted when this spiritual resurrection takes place, will never be converted until the thousand years are expired;—that is, all the unconverted adults, and all the children that will be born into the world, both of the unconverted and converted, must live and die in their sins.

3. Another reason that convinces me that the first resurrection is to be understood in a literal sense, is that a literal resurrection seems to be implied by the seventh chapter of Daniel—that when the Ancient of days did sit the thrones were cast down, or rather more agreeably to the original the thrones were placed, as the learned Mr. Mead observes, doubtless for the judges to sit upon. And when One like the Son of man came with the clouds of heaven, and came to the Ancient of days, there was given him dominion and glory and a kingdom, that all people and nations and languages should serve him. Now people, and nations, and languages, are distinctions which belong to this world, and will entirely cease in the future state; consequently the kingdom of Christ in the millennial state, will be a kingdom established in this world over all the nations of the earth. And what with me puts the matter out of all doubt, that the raised saints shall sit with Christ on his throne to rule and govern the world, is his express declaration: Matt. 19:28, "Ye which have

followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." By the regeneration I understand the resurrection; for this is the true resurrection or being born again. Hence Christ is "declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead, Rom. 1:4; and the first-begotten from the dead, Rev. 1:5. And the declaration in Psa. 2:7, "Thou art my Son; this day have I begotten thee," is expressly applied by the apostle, Acts 13:33, to the resurrection of Christ from the dead; so that Christ is not only the Son of God upon the account of his miraculous conception, Luke 1:35, but also on account of his resurrection.

This I conceive to be Christ's new name, viz. Son of God, by the resurrection from the dead. This new name, Christ promises to write upon him that overcometh, Rev. 3:12. This is the only sense, I take it, in which any Christian is called the son of God; and in this sense, Christ is called, Rom. 8:29, "the first-born among many brethren." Because Christ was the first, who arose from the dead to an immortal life, he is properly to be considered as the elder brother of all, who are raised from the dead to glorious immortality.

Spiritual regeneration, is properly the sealing of the Spirit, by which Christians are marked out for the day of redemption, as in Eph. 1:13, 14, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." And that Christians are the sons of God, on account of their being heirs of the resurrection, will also appear from Luke 20:36, "They are the children of God, being the children of the resurrection."

For these reasons I conclude that the word regeneration, in Matt. 16:28, means the resurrection; and if so, then Christ has promised his twelve apostles that they shall, in the resurrection, sit on twelve thrones and judge the twelve tribes of Israel. And indeed this seems to be the only sense of which the words are capable; for this text most evidently refers to Christ's second coming in the clouds of heaven with power and great glory. This same truth is also clearly held up in Rev. 2:20, 21: "He that overcometh and keepeth my words to the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers, even as I received of my Father." To which may be added Rev 3:21, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne." What can be the meaning of these two last texts, unless they imply that the saints in the resurrection state shall in a literal sense reign with Christ and overcome all his and their enemies, and give laws to all the inhabitants of the world according to Isaia 2:2, 4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people."

In the third verse it is said, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" that is, from the church when Jehovah, which is the Lord Jesus Christ, shall preside, and shall, with the raised saints, assume all the legislative, judicial and executive powers of government, and shall be a proper theocracy, as there was in the time of Moses and Joshua.

Under this theocratic government will be restored the visible symbols of the divine presence, which is called the cloud of glory and by the Rabbins the Shechinah. This is very evident from John's description of the New Jerusalem, Rev. 21 and 22, if that be allowed to belong to the millennial state.—To this description may be added Rev. 15:8, "And the temple was filled with the smoke from the glory of God and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. Hence I conclude that the Shechinah will be restored at the commencement of the period of the seven phials, which is some time before the thousand years' reign of Christ and the raised saints. It is plainly declared by the prophet Isaia, 4:5, 6, that "The Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from the storm and from rain." There is so plain an allusion to Moses' description of the cloud of glory in the wilderness, that it needs no comment.

In like manner Ezekiel, in the 13th chapter of his prophecy, speaks of the return of the glory of God to the house of the Lord; and in the fifth verse he tells us that the glory of the Lord filled the house. Now it is generally allowed that the cloud of glory never made its appearance in the second temple, and I believe it will pretty plainly appear to an impartial examiner, that the nine last chapters of Ezekiel relate wholly to the gospel dispensation, and principally to the times of the millennium. But if this be true, then here is a plain declaration that the Shechinah shall be restored when the millennium commences; and what farther shows that the prophet is speaking of the restoration of the Shechinah at the commencement of the millennium, is, that after he had informed us that the glory of the Lord filled the house, he immediately adds, v. 6 and 7,—

"And I heard one speaking to me out of the house, and the man stood by me and he said unto me, Son of man, the place of my throne and the place of the soles of my feet, when I will dwell in the midst of the children of Israel, and my holy home shall they no more defile. This evidently implies that when this event takes place, the people of God shall no more apostatize from the true religion, and consequently this must relate to the period of the grand millennium.

Now as it appears that angels and cherubim called the church of God, were the attendants upon the Shechinah under the Jewish dispensation, so we conclude that when the millennium commences the angels and the raised saints, who we are told by Christ shall be equal to the angels, shall reside with Christ, in that cloud of glory; and consequently the raised saints will neither eat nor drink, marry nor be given in marriage. For all these things will be incompatible with the state of the raised saints, who will then be reigning with Christ in glory, and be in an equal state with the angels. This appears to me to be the true scripture account of the thousand years of Christ's reign on earth. These sentiments, composed in great haste, I submit to your candid inspection, giving you full liberty to make what use of them you please, trusting that your goodness will dispose you to overlook the inaccuracies of a very hasty performance, and am, with great respect, your sincere and affectionate friend and brother in the ministry,

SAMUEL WEST.

Rev. Caleb Alexander, Mendon.

NOTE. May it not be probable, after all that has been said and written, that Dr. West's view of the nine last chapters of Ezekiel may be correct, and that this is that building "not made with hands, eternal in the heavens;" to which Christ also alludes, "In my Father's house are many mansions;" which may be found in that city coming down from God out of heaven, Rev. 21:2? Is there anything either improbable or impossible in the idea?

T. DUDLEY.

The foregoing view differs in several respects from our own; but it was written nearly two-thirds of a century ago, since which much light has been thrown on several points referred to. In the resurrection they do not marry. The regeneration is synchronous with the resurrection, but means much more than that—embracing the whole earth, whilst that has respect only to man. Jerusalem and the church are not necessarily the same. There is no temple in the New Jerusalem, and therefore the temple in Rev 15:8 has no place there. We think it very clear that the closing chapters of Ezekiel's prophecy were a conditional prophecy, offering to the Jews certain great and glorious promises,—if they would put away all their iniquities—See 43:9-11.

ED.

From Bro. R. R. York.

Dear Bro. Bliss:—Elder James A. Libby, of W. Poland, Me., was the author of the poetry sent you by Bro. D. Bosworth and published in the last Herald. It needs a little correction, viz.:

The last line of the chorus to the first verse should read, "We soon shall reach the harbor," &c. First line of second verse read "billows" instead of waters. In last line of same verse read "voyage," instead of sufferings. In third verse first line for "heights" read "lights." In second line of same verse for "realms" read "coast." In last line of same verse for "the chart," read "our chart."

As Bro. B. has it, it is good enough; but I think in justice to the author, it might be well to give the corrections.

Yours till the "voyage" is over,  
R. R. YORK,  
Yarmouth, Me., Dec. 21, 1861.

From Bro. Levi Hooper.

Dear Bro. Bliss:—We are rather on the rising

scale in this place. We have had three conversions of late, and two persons have come out from the Baptist society. There is also more devotion and spirituality with the old believers.

I thank you heartily for the light you have thrown upon the term Eternal Life, elicited by the enquiry of Bro. J. M. Orrock. It seems to make the matter plain, clear, and in harmony with the word.

Farewell.

LEVI HOOPER.

New Boston, Dec. 15, 1861.

We regret, at the present time, to be receiving many letters of nature like the following, from an esteemed brother :

"I am sorry to be compelled to part with the Herald, but must bow to stern necessity. But should it be the will of God to place me in more prosperous circumstances, I shall order it again. The Herald has been a very welcome visitor to me for the past five years, and I had hoped I should be able to continue it until Jesus comes, when it would be no longer needed. But a series of misfortunes has compelled me to request you to discontinue it for the present, and I trust you will grant me this request. Yours truly," &c.

**FIDELITY OF RUSSIA.**—In a letter to the American Minister at St. Petersburg, forwarded by the last steamer, Prince Gorchakov says: "The Emperor has never ceased to avow his hopes for the grandeur of the American Union."

## OBITUARY.

The Postmaster of West Derby, Vt., writes, Jan. 8th. 1862, as follows :

"Mr. Bliss.—DANIEL M. ADAMS is dead. He died some four weeks ago. His wife died last summer, and his family is broken up. It is about as sad a case as I have known. He was a fine man, and honest. I know, as I have sold him goods and dealt with him ever since he has been in this place."

DIED, at Port Royal, South Carolina, GEORGE E. SCHELLING, of Kingston, N. H., and a member of the 4th N. H. Regiment, aged 18 years.

The following letter from the matron of the hospital to the mother of the deceased, will be of interest to the friends, showing the faith of the deceased in Christ, and showing that he was ministered unto in his last hours in a distant land.

Port Royal, Hilton Head, S.C., Dec. 15, '61.

Mrs. Schelling—Dear Madam: You have probably ere this received the sad tidings of the death of your son, in the hospital at this place. As he in his dying moments left messages for father, mother and sisters, I take it upon myself to send you his words, just as he expressed them. His disease was fever. A part of the time he was delirious; but most of the last day of his life, he was conscious, and knew that he must die. He was calm, resigned, and very happy in the "Savior's love" and forgiveness. He spent much of the day in prayer, and felt that Jesus was with him and would be with him even unto the end. I was with him a part of the afternoon, when he desired me to send home his last messages,—saying: "Tell my father, I die happy. I am going to heaven to be happy evermore. Tell my mother, I send her a kiss. Tell her I am very willing to die, and am willing to die out here; for the Saviour is with me and I am not alone." And, my dear friends, he was not alone; for kind friends and kind hearts ministered unto him, and kept close watch over him, until "bright angels" came and bore his spirit away to rest with his God.

When he was first brought to the hospital, he took a ring from his finger, desiring that, should he die, it should be sent to his sister Lizzie. While dying he again wished it to be sent to her, and said, "Tell my sisters how much I love them. Tell my sister's child," whom he called—"how much I love her; tell them all how much I love them."

I went to him again in the evening, and staid until a few minutes before he died, when he seemed to be sleeping; and thinking that he might live some hours, I went out. Very soon he awoke, and, breathing a few times, passed sweetly away, without a struggle or a groan. He was buried very decently and respectfully—his company following him to his last resting-place; which is in the cemetery here, where others of our regiment have been laid before him; and many others will find a resting place, if we stay here long. There are many homes to which absent ones will come back no more.

And now, my dear friends, as it became my sad duty to write you thus, let me commend you to that God that supported your dear son while passing through the "valley of the shadow of death."—He feared "no evil"; for God was with him. And, as the deep waters of sorrow roll over your souls, remember that "whom the Lord loveth he chasteneth." Thus, in its very morning, he has given his young life to his country, and though it was not his

fortune to share in the perils of battle, he was no less a martyr to its holy cause, and no less a hero. May the remembrance that he died for his country, sweeten the bitterness of your deep sorrow. Mr. Joseph James, from South Tamworth, a man that lay close beside your son and was able to administer some to his wants, is about to go to his home; if possible, he will go and see you; but if not, and you wish to know more than I have written, you can write him, and he will give you all particulars. I send the ring in this letter. May God comfort you in this sad hour. Very respectfully,

J. A. SAWYER, Hospital Matron.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another, pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambition of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

#### Opinions of the press :

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The inquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attest the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrin so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

### Pre-millennial Tracts!

"OCCUPY TILL I COME." By Rev. J. C. Ryle. 12 mo. 24 pp. 4th American edition.

SOME SCRIPTURE TEXTS ON THE SECOND COMING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST, IN GLORY, AT THE COMMENCEMENT OF THE MILLENNIUM. By Rev. Mr. Fry. 12 mo. 24 pp. From 2nd London edition.

\$1.50 per 100 copies (by mail, \$2) being at the rate of 1600 pp. for \$1. 50 cts. for 25 copies; 25 cts. for 12 copies; 3 cts. single one.

Published by W. Z. Harbert, Depository 1308 Chestnut street, Philadelphia.

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glower, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

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From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE**—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

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I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

**DR. LITCH'S RESTORATIVE**: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

**DR. LITCH'S ANTI-BILIOUS PHYSIC**. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

### BOOKS.

### PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Laws of Symbolism	75	.11
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## CHILDREN'S DEPARTMENT

*"FEED MY LAMBS."*—John 21:15.

BOSTON, JANUARY 25, 1862.

## A Story of the Ice.

How often do we hear of accidents upon the ice. Children venture upon the frozen pond before the cold has been intense enough to make it sufficiently strong to bear them. At the same time, whilst we grieve over the foolishness and disobedience which has led to the sacrifice of so many lives, our hearts are often rejoiced by the accounts of the heroic actions of those who have been the means of saving others. I will relate to you a little history, which may show you these opposite qualities.

It took place in France, during the winter of 1786. The day after Christmas, three children were playing upon a large fish-pond, opposite to the Orangerie at Versailles. The pond was not yet sufficiently frozen, and the ice bent under the feet of the three children, who only laughed at it. Amongst the numerous spectators who were on the banks, a person, certainly possessed of very little sense, threw a stick upon the ice, which slid very far, and then challenged the three unfortunate children to bring it to him. Excited by this cruel challenge, they all three launched forward together; but their weight broke the ice, and they disappeared in a moment. They must have been lost, if they had not received immediate assistance. Amongst all the spectators, there did not appear to be one who had sufficient courage to attempt saving them. While every one was deplored the misfortune, a boy arrived, who but a moment before was playing at ball near the pond. He inquired what had happened, and immediately cried out,—"Since I am older than they, I will attempt to save them."

Knowing the greatness of the danger, and determined either to succeed or perish in the attempt, he threw himself on his knees, raised his heart to God, and in an instant was on the ice, with only his vest and wooden shoes. He was very poor, and his name was Joseph Christian. He had scarcely got half-way, when his left foot sank, and he could not withdraw it but by leaving his shoe. This little accident impeded, but did not discourage him. Arriving at the place where the ice had broken, after having again recommended himself to God, he immediately plunged into it. When on the point of seizing one of the three unhappy children, he felt himself severely bitten in the left foot, the toes of which were uncovered. Not being able to hold his breath any longer, he regained the opening, and, leaning on the ice, was almost overcome. After having recovered himself, judging that the ice would not be sufficiently strong to support two at once, he began to break it, and in a short time succeeded in opening for himself a passage to the bank. His hands were covered with blood; he suffered much also from the bite he had received in his left foot; but neither his pains nor the dangers he had run could intimidate him. He immediately swam from the bank, and plunged in a second time. In less than a minute he reappeared with one of the unfortunate children, whom he had the happiness to bring up safe. This first was he who, not having been able to use his hands, from their being benumbed by the cold, had made use of his teeth, and so severely bitten his deliverer. After laying him safely on the shore, he plunged again the third time, and drew out the youngest, who was eleven years of age. Encouraged by this success, he set off in search of the third, who was much taller than himself. He found him in the very bottom of the water, seized him by the hair, and dragged him forward; but, not discovering the opening soon enough, he endeavored to break the ice by striking his head against it, but in vain. The spectators began to despair of ever seeing him again; and he even thought himself lost; when in a moment he discovered the opening, and saved himself and the poor youth. The back of Joseph's head was covered with blood. They were all ill some days; but their deliverer, for want of proper care, was ill for a much longer time.

As soon as Joseph had recovered his

health, he resumed his former labors, without thinking anything more of what he had done, when, one day, a nobleman of distinction sent for him. Christian, who was rather timid, showed some reluctance in accepting the invitation. In the end, however, he went. The nobleman questioned him; and, finding him possessed of so much modesty and good sense, he made him a present of a complete suit of clothes, of which he had great need, and of some money; but, not satisfied with that alone, he related the heroic action wherever he went. At length, it reached the ears of the king, Louis XVI. This Prince, struck with such a noble instance of self-devotion in one so young, thought it his duty to reward him in such a manner as should make a lasting impression on the minds of the public. He ordered a large gold medal to be struck, bearing the name of the hero, and the date of the event. The Minister of the palace himself tied this decoration to the button-hole of the young shoemaker's coat. He was then shown into the presence of the King and Queen, from whom he also received a substantial recompence for his truly heroic action.

## The Crumbs belong to the Birds.

One cold winter morning, when the snow was deep upon the ground, and the frost had turned the rivers and brooks into solid ice, a happy family party were seated around a well-supplied breakfast-table. The youngest in the group was about six months old; but he was so muffled up in blankets that the children said he looked like an old man, and they insisted upon calling him "old fellow." The fire blazed, grandfather told stories, the cat purred, and the dog kept poking his nose up towards the table, and asked in dog-talk for something to eat.

At last the breakfast was over, and the children helped their mother to clear away the things. Sally took the bread; Laura carried off the coffee-cups; each one took something; and John was told to shake the table-cloth. He snatched it from the table, and quickly shook it in the fire, at which all the family looked at him reproachfully, and asked him how he could do such a thing.

"Do what?" asked John.

"Why," said Sally, "you have robbed the birds. Mother, did you not say that the crumbs belonged to the birds?"

"Yes, my child," said the mother, "I have often told you never to waste a crumb. When I hear the crumbs crackling in the fire, I always think that some poor little robin is sitting on the tree outside, and has been robbed of its breakfast."

"Look," said Sally, who had gone to the window, "there are several little birds waiting in the snow for the shaking of the table-cover. Poor little things, how cold you look! But John has burned your breakfast."

"I should like to know," said John, "how it came to be their breakfast? They did nothing for it."

"Just in the same way," replied the mother, "that the Lord Jesus Christ became your Saviour--because you needed him. God in heaven saw that we were lost, and he sent his Son to die for us. It was only because no one else could help us, that Jesus came from heaven. Those little birds need the crumbs; they are cold and hungry; hear them now chirping as if in their simple way they were asking us for a few crumbs, begging us to shake the table-cover, that they may pick up what falls from it."

"But, if I had given them the crumbs, they wouldn't have thanked me for it," said John.

"Do you receive nothing for which you are not thankful?" asked his mother.

"But the birds are thankful, and when the snow has melted, the grass grown, and the leaves have come forth, the little birds will be outside the door to sing a sweet song of thankfulness."

"Mother, I know I've done wrong," said John at last. "I knew it the moment it was done. But I was ashamed to own it. I'm like that little boy you were reading about, who said he didn't want to be naughty, because, when he was naughty, it did stick to him so. May I give my dinner to the birds? It would only be fair, for I have robbed them of their breakfast. I can go without a meal better than they."

"Yes, my son, you may give them what

you choose; and you shall have your own dinner, too, just because you need it. But never in future forget that the crumbs belong to the birds; not because they earn it, not because they will be thankful, but because it ought to make us truly happy to show mercy to those who are helpless, and thus follow the example of our Saviour, who, just because we were lost, came to save us."

The children and the "old fellow" all stood at the window while John went out, and with a tear on his cheek, broke up a large piece of bread for the birds. Then he came in and stood with the group watching them as they ate their breakfast, and thinking how pleasant a thing it was to be merciful even to the little birds.—S. S. Times.

## Sing to Me.

How dear to me those sing divine  
That from my infancy I've heard!  
Sweet memories cluster round each line;  
Heaven's sacred peace flows from each word.

Alike when blessings fill my cup,  
Or when I feel the chastening rod,  
That song shall still inspire my hope  
Of "All thy mercies, O my God."

Should, one by one, my dear loved friends  
Forget or act a treacherous part,  
Sing, for sweet peace, the hymn that breathes,  
"Give me a calm, a thankful heart."

And when my heart its coldness mourns,  
Its vile ingratitude to God,  
Sing, till with holy zeal it burns,  
Of that blest "fountain filled with blood."

If, lured by folly's glittering snare,  
I careless tread the downward road,  
Sing, till my soul join in the prayer,  
"O for a closer walk with God."

When standing by the graves of those  
Whose love we prized, whose loss we weep,  
Sing of their calm, their sweet repose,  
"Asleep in Jesus! blessed sleep."

And when my dying hour shall come,  
Sing to me o'er and o'er again,  
Of that bright "land" beyond the tomb,  
"Where rests no shadow, falls no stain."

*Musical World.*

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. .... 5.00  
Stephen Sherwin, Grafton, Vt. .... 1.00  
Martin L. Jackson, Milesburg, Pa. .... 2.00  
Mill. Aid Society in Providence, R. I. .... 16.30  
Millennium Aid Society in Shiremanstown, Pa. .... 9.00

" " " New Kingstown, Pa. .... 4.50  
S. Blanchard, Barre, Vt. .... 1.00  
Lloyd N. Watkins, Toronto, C. W. .... 1.00  
Church in Newburyport. .... 9.00

Pardon Ryon, Smith's Landing, N. J. .... 2.00  
Josiah Vose, Westford, Mass. ("or more") .... 2.00  
Henry Lunt, Jr., Newburyport, Mass. .... 2.00

O. R. Fassett. Cr. you \$4.50 and sent stamps the 17th.

S. Leonard. Sent the tracts. We design to put in all the news that is reliable.

Naomi Colburn. Have changed it to your name, hoping you may see your way clear to continue it.

L. Hooper. Sent the 21st.

J. W. Aiken. The one dollar was received Dec 31st, paid to No. 1075, and is credited in the Herald Jan 4th.

J. H. Lamson, \$1. Sent the books the 21st. As no other one had sent, we cr. as you said. The Herald to J. M. S. is paid to Jan. 1, 1862.

R. Hutchinson. We are so near out of the Restitution

that we could not send the quantity you order. Have cr. Mary Hutchinson to No. 1075 for \$3.10—Mrs. K. having before been credited.

## APPOINTMENTS.

The Lord willing, I will preach in North Springfield Vt the second and fourth Sundays in January, 1862.

C. O. TOWNE.

My appointments are as follows: At Canterbury Centre the 2d Sabbath in January; and at Warner, Lower Village, in the Methodist meeting-house, the 4th Sabbath in Jan.

T. M. PREBLE.

Expect to preach at Bristol, N. H., if the Lord will, the 2d Sabbath in February.

T. M. PREBLE.

Champlain, Sunday, Jan. 19th, at the usual hours; Odell Town, Mastin's school house, Jan. 26th at 2 o'clock P. M.

R. HUTCHINSON.

My address for two or three weeks, care of A. Loomis, Champlain, N. Y., or J. Schutt, Lacolle, C. E.

R. H.

Elder Benj. S. Reynolds, Providence permitting, will preach in Waterloo, C. E., Sunday, Feb 2d, at the usual hours.

CONFERENCE IN CANADA WEST. Bro. Bliss:—I wish to call the attention of our brethren to the time of the convening of the conference of Messiah's church of Canada West, which will take place upon the 12th of February next, which is the second Wednesday in said month. The place (as designated in the Herald of April 6th, vol. 22, No. 14) is Messiah's chapel, near Cainsville, in Br. Lampkin's neighborhood. It is desirable that our brethren stir themselves to attend this yearly gathering; and as the signs of the times are very ominous, and as we need to cherish sentiments of forbearance as well as concentration of force, and need great grace from our heavenly Father, as well as counsel with and from our brethren, let us pray the Head of the church to give us the spirit of self-examination, that we come together for the mutual benefit of all, as well as individual blessing.

The Missionary Board will please remember the desirability of a full representation.

D. W. FLANDERS,  
Secretary of Conference.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

G. W. Burnham. Have received one dollar for you from Waterbury, and one dollar from Providence. R. H. Bird. Sent tracts the 14th. Your Herald is pd. to No. 1049.

L. Dudley. Your appointments came too late for their insertion to be serviceable.

S. R. Beebe. We did not know the address of Bro. Mears, nor his first name, and so sent the tracts on the 16th inst. by express, directed to "S. R. Beebe, Brooklyn, N. Y. care of Rev. Mr. Mears." If they have not reached you, please enquire for them at Adams express office.

J. Matthews. We sent the books and tracts, in two packages, the 16th—we cannot use Canada stamps this side of the line.

O. R. Fassett. Cr. you \$4.50 and sent stamps the 17th.

S. Leonard. Sent the tracts. We design to put in all the news that is reliable.

Naomi Colburn. Have changed it to your name, hoping you may see your way clear to continue it.

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## A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, JAN. 21, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST.—\$400 Needed January 1.

Amount of previous payments ..... 167.75

Church in Newburyport ..... 8.00

Lemon Robbins, Montgomery, Vt. .... 1.00

Columbus Green, " " " 1.00

Emma Stickney, E. Templeton, Mass. .... 50

Horatio N. White, " " " 50

Pardon Ryon, Smith's Landing, N. J. .... 2.00

Mrs. D. S. Green, Marquette, Wis. .... 1.00

The cr. to Elijah Conover, Upper Pittsgrove, N. Y. of \$2 in Herald of Jan. 11th, should have read three

dollars, we therefore add. .... 2.00

Sarah S. Wilson, Black Rock, Ct. .... 1.00

J. C. M. Greeley, Hudson, N. H. .... 1.00

Josiah Vose, Westford, Mass. .... 5.00

Mary A. Hardy, Groveland, Mass. .... 50

A Friend to the cause " " " 50

Jabez N. Breed, McDonough, N. Y. .... 1.00

Mrs. Lydia Ruggles, Grand Detour, Ill. .... 1.00

Phineas Ross, Winchendon, Mass. .... 27

George Blake, South Durham, C. E. .... 63

Elijah Sprague, Coal Run, O. .... 1.00

Henry Lunt, Jr., Newburyport, Mass. .... 2.00

Total received since Nov. 1. .... \$196.65

## RECEIPTS.

UP TO TUESDAY, JAN. 21.

L. Ingalls, T. Adamson, and tracts. Lewis Howe, as you say, S. R. Beebe, Orlando Land, sent tract the 16th; Geo. Murphy, A. Kenny, J. S. Brandenburg, Rev. T. Marver (as we make the name), E. H. Sherman, M. E. Powers, Charles Beckwith, John Dalton, Mrs. Lydia Ruggles, Rev. John Watson, J. F. Alden, Polly Buck, if N. S. A. C. Doolittle, S. D. Marden, each to 1101; S. H. Horn 1105, Artemas Brown 1049, H. B. Woodcock 1080, E. Sprague 1095 and \$1 for books—each \$1.

Emma Stickney, J. C. Burdick, Joseph Greaves, Mrs. A. L. Babbitt, Fanny Clark—say "one dollar to July," but the letter contained two, which pays to January, '63, Sarah S. Wilson, N. French, J. Vose, and \$1 for Morning Hours, B. M. Fletcher, Calvin Beckwith, Lyman Beckwith P. Ross, and \$1 for book and tracts, in two packages, the 18th; H. Marshall, J. R. Norton, J. V. Pinto, D

# ADVENT HERALD

WHOLE NO. 1080.

BOSTON SATURDAY, FEBRUARY 1, 1862.

VOLUME XXIII. NO. 5.

## THE ADVENT HERALD

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To whom remittances for the Association, and communications for the Herald should be directed.  
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee  
J. V. HINES, <sup>on</sup> Publication.  
LEMUEL OSLER,

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### (Original.)

## MY SAVIOUR.

In 1859 while having charge of a weekly Scripture reading meeting it was part of our work to consider the names of the Supreme Being contained in the Bible. Some of His titles beginning with the letter G as embodied in the following stanzas, written in the autumn of that year, may be interesting to some:

My God, in whose presence the cherubim now,  
Though holy and happy, do reverently bow,

Thy name I adore,

Thy grace I implore: For "God over all," ever blessed art Thou.

My Goodness thou art—for all sinful was I  
By nature and practice deserving to die

Till thou didst forgive

And say to me, Live; And bade me by faith on thy promise rely.

My Governor then Thou becamest to me,  
And strong are the bands which now bind me to Thee;

Thy law on my mind

Now written I find,  
And hope a true loyalist ever to be.

My Glory thou art, and of Thee I will sing  
For all my true comfort in Thee has its spring;

With heart and with voice

In thee I rejoice,  
And cherish the hope I will yet be a king!

My Guide thou hast been for some years that are past,  
And such I expect thou wilt be to the last:

If thou art beside me

No harm can betide me  
Though rough be the way, and the sky be o'ercast,

Then, Father of mercies, to Thee I will raise,  
For love so amazing, a carol of praise:

The "unspeakable Gift"

And none other—could lift  
A beggar like me on thy glory to gaze.

*a Rom. 9:5. b Psa. 144:2. c Matt. 2:6.  
d Psa. 3:3. e Psa. 48:14. f 2 Cor. 9:15.*

J. M. O.

For the Herald.

## Divine Aid Necessary.

*A sketch of remarks made before the A. E. A. Conference in N. Springfield, Vt. Oct. 12th, 1861, by J. M. Orrock.*

In the apostolic benediction—"the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all"—we have, at least, two of the cardinal doctrines of orthodox Christianity recognized, namely, the tri-unity of the God-head, and the absolute necessity of our dependence for success here and salvation hereafter upon the grace, love

and fellowship of the Father, Son and Holy Ghost.

The work in which Christians are engaged, and for which success is desired, is an elective one: God has visited the Gentiles "to take out of them a people for his name;" and the glorious result of this merciful visitation, as foreseen and stated by the seer of Patmos, is this—"I beheld, and lo, a great multitude which no man could number, of all nations, and kindred and people and tongues, stood before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." God requires that every individual who has been brought "from darkness to light and from the power of Satan unto God" should use his influence to bring others to a knowledge of the truth. He has given "to every man his work;" and the command stands unrepealed, "Go ye into all the world and preach the gospel to every creature." Whether, therefore, we occupy the pulpit or the pew, we are without excuse: there is work to be done, and a responsibility rests upon us as professed Christians which we cannot escape.

In this work of saving souls, however, we have to contend with the world, the flesh and the devil—a trinity of evil; and therefore need the assistance of the trinity of the God-head. This is the Scriptures positively teach.

1. We need the help of God the Father. Though Paul was "in nothing behind the very chiefest apostles," and "labored more abundantly than they all," yet no one felt the force of this truth more than he; hence when he alludes to his labors in Corinth and to those of Apollos, "an eloquent man and mighty in the Scriptures," he says—"I have planted, Apollos watered, but God gave the increase: so then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." The illustration used is very striking: he might plant a vine and prune it, Apollos might water it regularly and care for it, but they could not make the sap ascend the stem, the branches blossom, nor the fruit ripen. There was something they were called to do, and could do, but beyond a certain limit they were unable to do. They might preach the word, and brethren might pray for them—but the success must come from above.

2. The aid of God the Son is requisite. This Jesus taught when he said,—"The harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." And again, "Abide in me, and I in you: as the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me; I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The farmer may break up the fallow ground, sow his seed and harrow it in, but he has to wait for God's sunshine and rain, the gentle breeze and falling dew, before there will appear "first the blade, then the ear, and afterwards the full corn in the ear." So a minister may be brought up at the feet of another Gamaliel, be "learned in all the wisdom of the Egyptians," and have the eloquence of an angel, but his efforts to regenerate the hearts of men will prove abortive with-

out the Redeemer's blessing. This, however, it is the privilege of every minister of the gospel to have, and then the statement—"I can do all things through Christ who strengtheneth me"—is far from being vain boasting.

3. The assistance of God the Spirit is needed. I speak of the personality of the Holy Ghost as I would of that of the Father, for I have never supposed when baptizing "in the name of the Father, and of the Son and of the Holy Ghost," that by the latter a mere influence was intended: neither have I had such an idea when pronouncing the apostolic benediction. We live in what is emphatically, a dispensation of the Spirit, and this truth should never be forgotten, nor practically ignored. No one can read carefully the New Testament without perceiving it. The apostles, though commissioned of Christ to preach, were not to enter upon their work till endued with power from on high: which endowment took place on the day of Pentecost. After this we find them frequently receiving directions from the Spirit respecting their labors:—"as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away: so they being sent forth by the Holy Ghost, departed unto Seleucia."—Acts 13:2-4. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, and they passing by Mysia came down to Troas." Here Paul had a vision from which he gathered that they were called into Macedonia to labor, and the sequel proved that in this he was not mistaken. See Acts 16th chapter. Being thus guided, we need not wonder the work of God prospered wherever they went, and that many became obedient to the faith.

As it is the Spirit's work to convince of sin, of righteousness, and of judgment; to assist in prayer, comfort in trials, lead into truth, produce works of holiness, bear witness of our sonship, and, in a word, fit us for glory—the importance of being "led by the Spirit" cannot be over-estimated. A person unacquainted with the art of blasting rocks might look upon the work as being mere child's play. He sees after great labor the holes drilled, and powder, like black dust put in; the fuse inserted and the packing done, but as no change is thus far perceptible, he smiles at the idea of anything great being effected. But the match is applied, the men retire, a stillness reigns, a few moments pass, and then the terrific explosion announces that the rock is broken to pieces. So Christians in their efforts to do good may have a learned ministry, and everything to bring about desirable results, but as the powder was powerless without the fire—so human instrumentalities will not be effective without a baptism of fire—the influence of the Holy Ghost: for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," that the work is accomplished. As the wind blowing over the rocks leaves them as hard as they were before: so man may speak to the ear, but God must speak to the heart.

This truth—admitted by all evangelical de-

nominations—is not one recently discovered, but one, the importance of which, I fear is not sufficiently felt by any of us. The psalmist has well said, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Jehovah will not give his honor to another. Ministers should study and preach, and the membership labor, but God must be honored by all looking to him for a blessing. Systematic sermons and elaborate productions are needed, and have been rendered useful, but generally God works by very simple means. The falling of a leaf, a few words of a child, a single argument or sentence of Scripture have been instrumental in saving souls. The treasure of the knowledge of Christ is given in earthen vessels, that the excellency of the power may be of God and not of man. Some may want flowery speeches and rhetorical flourishes in sermons, which, like poppies in a field of wheat, may please the eye though they never feed the hungry,—but those who have learned that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" feel that they are the most able ministers of the new testament who, like the priests of old, read the word of the Lord distinctly, give the sense, and cause the people to understand the reading. Nehem. 8:7, 8. Textual preaching, or the frequent quotations of Scripture, though not pleasing to the natural heart, and not at all likely to draw the applause of the multitude, will be pleasing to God, as it makes the Holy Ghost the speaker and opens the way for God to honor his own word.

The importance of this subject will be felt if we duly consider the specific work to which we as a people are committed,—that of proclaiming the speedy personal, pre-millennial advent of the King of kings. Ours is a dispensational truth which the devil hates, a godless world despises, and a lukewarm church rejects; but

"Truth crushed to earth will rise again,  
The eternal years of God are hers,  
While Error, writhing with her pains,  
Dies amid her worshippers."

We are assured that, whosoever will be ashamed of Christ and of his words before this adulterous and sinful generation, of him will the Son of man be ashamed when he comes in the triple glory of heaven, Luke 9:26. Yet, many who boast of their freedom, hesitate to connect themselves with an unpopular truth, and go elsewhere to escape reproach. Now I believe it has been well said

"He is a slave who fears to be  
In the right with two or three."

When we wish to arrive at a knowledge of the truth, we should never stop to count heads, but texts. Whatever doctrine has God on its side, has a majority, and this will be fully manifested in the day of judgment.

The enemies of the cause of the Coming One are numerous and powerful, but we should not be discouraged. There is much work that needs to be done, and the lingering, golden moments call for earnest, united, continuous, systematic action.

"Will ye play, then; will ye dally,  
With your music and your wine?  
Up! it is Jehovah's rally!  
God's own arm hath need of thine.  
Hark, the onset! will ye fold your  
Faith-clad arms in lazy lack?"

Up, O up, thou drowsy soldier !  
Worlds are charging to the shock.  
Worlds are charging, heaven beholding,  
Thou hast but an hour to fight ;  
Now the blazoned cross unfolding,  
On, right onward for the right !  
On ! let all the soul within you  
For the truth's sake go abroad !  
Strike ! let every nerve and sinew  
Tell on ages, tell for God !"

Now to the end that we may be successful in "making ready a people prepared for the Lord," may "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

For the Herald.

Review of Editorial Remarks,  
ON THE 14TH CHAP. OF ZECH. IN THE ADVENT HER-  
ALD DEC. 28, 1861.

It is to the following passages in these remarks, that we propose to direct our attention, "We interpret the fourteenth of Zechariah literally. Verses 1 and 2 of this chapter, we apply to the siege of Jerusalem by the Romans." We agree with the author of the above commentary, in the literal interpretation of the 14th chap. of Zechariah; but differ with him in its application. The 1 and 2 verses cannot apply to the siege of Jerusalem by the Romans, for two reasons,—first,—because it is not in harmony with the sense of the context; secondly, because it is at variance with historical facts in reference to that siege. We regard the 1 and 2 verses of the 14 of Zech. as a continuation of the 12th and 13th chapters. Let any one read those three chapters, as if there were no divisions of chapter, or verse, as it was in the original, and we think this conclusion will be unavoidable. In the 12th chap. we find the Lord personally present, as well as in the 14th. It is said "they shall look upon me whom they pierced; and they shall mourn, as one who mourneth for his only son." And the land shall mourn—every family &c. Zech. 12.10—14. At this time the Jews were delivered and made a "burdenstone" to all the nations that come against them." The Savior was not personally present at the siege of Jerusalem by the Romans; neither was there any such deliverance, as the whole of the 12th chap. of Zech. portrays. True it is said in Zech. 14.2. that only half of the city were preserved;—but this we anticipate at the coming of the Lord; for of course we expect the sinners of Jerusalem to be cut off—we have no reason whatever to conclude that all will be in a state to receive deliverance. But the prophetic scriptures, in reference to the Roman siege do not predict any deliverance at all, for any of the inhabitants that were to be found in that city at that time. Neither do they indicate that there should be a city or a part of one left,—but Zech. 14. 2. says, half of the city shall go forth into captivity, and the residue shall not be cut off from the city." How different the prophecies concerning the siege and destruction of Jerusalem by the Romans. Of this it is said "a third part of them shall die with the pestilence, and with famine—and a third part shall fall by the sword—and I will scatter a third part into all the winds." Ezek 5. 12. Here they are all disposed of—with no mention of half of them remaining in the City as in Zech. 14. 2. This evidently refers to the siege by the Romans, as the facts of history prove, and it is unlike any other siege of Jerusalem, while no historical record, that we have any knowledge of, gives any account of the deliverance of half the City at that time. "The city and temple were taken by Titus and totally destroyed. A. D. 70." This is in substance the language of five books of reference, that we have before us,—and if there is any history that gives any other account of this siege; or that mentions even a partial deliverance, we have not seen or heard of it. True the christians were warned out of the City, and departed before the siege commenced, but this has no connection with the siege of Zech. 14. 2, for after half were cut off—the residue of the people remained in the city. Compare this with Ezek. 5. 12. where all perish, or went into captivity, and it will be seen, that they cannot both refer to the same siege. Beside the facts of history identify Ezekiel's prophecy with the destruction by Titus, while

they are at variance with Zech. 14. 2. It is also said in the context, I will do in thee that which I have not done, and where unto I will not do any more. Ezek. 5. 7. This is also sustained by the facts of history;—there never was a siege like it in all its details of horror, nor so total a destruction as that by Titus.\* Jerusalem was literally "heaps"—and the last act of the Romans fulfilled another prophecy. "Jerusalem shall be ploughed as a field." Micah. 3. 12. It is also unlike the Roman siege in several other points. In Zech. 14. 2. "All nations were gathered together to battle." This was not the case in the Roman siege. "And then shall the Lord go forth, and fight against those nations." Zech. 14. 3. which he did not at that siege; but fought against the Jews. So evident was this that Titus himself ascribed his victory to the interposition of supernatural power. Ezekiel's account of their after history is another point of identity with the Roman siege. "I will make thee a waste and reproach among the nations—in the sight of all." So it shall be a reproach and a taunt, an instruction and astonishment. Ezek. 5. 14, 15. We therefore conclude that as the points of identity between Ezekiel's prophecy and the Roman siege are sustained by history, and are at variance with that of Zech. 14. 2, and these two prophecies are totally dissimilar in their incidents and events,—that the position taken in the paragraph at the head of this article is not the proper solution of Zech. 14. 2. We might multiply evidences from other prophecies, and historical incidents to prove our view, but our limited space will not admit. A. P. J.

(To be continued.)

\* Note.—"In executing the command of Titus, relative to the demolition of Jerusalem, the Roman soldiers not only threw down the buildings, but even dug up their foundations, and so completely levelled the whole circuit of the city, that a stranger would scarcely have known that it had ever been inhabited by human beings."—*The Destruction of Jerusalem.*

NOTE BY THE EDITOR. The writer of the above, evidently, has not read our exposition of Zechariah, published in the Herald about three years since, and to which our editorial note, reviewed in the above, makes reference. A perusal of our exposition will show that we did consider Zech. 14: 1, 2 as the continuation and proper end of the two previous chapters; and there will be found in full the evidence and arguments we presented for their fulfillment in the past, and in support of a view adverse to that taken in the above. Will Bro. Litch show our correspondent those articles? E. D.

For the Herald.

### The Reign of the Saints.

Dear Bro. Bliss:—In reading the 20th chapter of Rev. I lately noticed a fact which strongly corroborates the pre-millennial view. This chapter clearly presents the judgment and the final destiny of the wicked, which is punishment in the lake of fire—the second death. How is it possible that all notice of the reward,—the future destiny of the righteous is omitted, in this most full description of the judgment? But nothing is said of them, but that they live and reign with Christ, by the first resurrection. This resurrection and commencement of the reign synchronize with the beginning of the millennium, and as the future reward of the saints is indicated the millennium cannot occur in the present life.

Again the second death denotes the future and final punishment of the wicked; therefore the first resurrection denotes the future and final reward of the righteous; for the two are placed antithetically to each other; thus, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." v. 6. And further, "But" instead of, in contrast with the second death—"they shall reign with Him 1000 years." Ib.

ARTEMAS BROWN.

Jeffersontown, Ky.

### Materialism.

Webster in defining it says, among other things, it is "the doctrine of materialists"; a materialist being "one who denies the existence of spiritual

substances. "In this sense, we protest against any relation to any persons who profess such a faith—or more properly want of faith: and our christian brethren do well that they do not under any circumstances allow themselves to be recognized by this term. When a professedly christian teacher says, "all the Holy Ghost there is he can put in his pocket," (as was said by one whose name is familiar to us, but which we do not care here to mention,) and, attempting to suit the action to the word, thrust his Bible in his pocket, we do not hesitate to say we cannot with our present convictions acknowledge any fellowship with such a man; neither can we fellowship that kind of doctrine that has materialism for its legitimate end. Because a substance is impalpable, it does not follow that it does not and cannot exist. Such is the fact with the æriform fluids; and we might with as much propriety deny the existence of the Arctic pole, as to deny theirs. Many of them, like the Arctic pole, we never saw, and in the nature of things never can see either.

The expression, "immaterial substance," is said to be a contradiction of terms, and hence we must believe in materialism or nothing. But this is more plausible than weighty. To affirm there is no such thing as immaterial existence, or substance, is simply to be "wise above what is written." The expression in such an instance would be but a fit synonym of the word nothing; it would express nothing, and could mean nothing. In short, it would properly have no fit place in language. But to the contrary of this, it is always used, when intelligently employed, to signify something, the existence of which is beyond being demonstrated by our physical senses. To say there is nothing the existence of which cannot be thus demonstrated, is equivalent to denying the existence of God. It therefore follows that it is in this sense the word is used when applied to spiritual existence which is denied, and is meant to be denied, by the teachings of materialism. In no other sense can we understand the term Spirit as commonly used in the Scriptures. But more anon.—M.

Crisis.

### Prince Albert,

The prince was born in the Austrian castle of Rosenau, August 26, 1819, in the same year with the Queen, being three months her junior. He received his early education from private tutors, and, afterwards entered Bonn University for the study of jurisprudence. He was not a brilliant but laborious student, winning a reputation for methodical habits by keeping diligently to his books ten hours a day. A small house, simple in aspect, hidden by trees, and standing in the shadow of the cathedral of Bonn, is still pointed out as the Prince's modest residence during his university career.

A few months before reaching his nineteenth year, he made a visit to England in the company of the King of Belgium, and, before returning, plighted troth with the young Queen. The alliance, which was publicly celebrated with many festivities, in 1840, proved to be not only a marriage of state, but, so far as the world knows, a marriage of love.

The Prince's first popularity in England arose from the announcement that he was a stanch Protestant—a character which he stanchly held all his life long. His high-toned personal character was worthy of his station, or of any station. He was a man of refined taste, with a German genius for music, considerable skill in drawing, and wrote English verses which he was wise enough not to expose in print. As Consort to the Queen, he had in himself no reigning rights, and being thus prohibited from mingling in politics, he devoted himself zealously to the education of his children; to which end, his family fortunately grew large enough to give him sufficiently wide range of employments. No wealthy Englishman did more than he to foster the growth of science and art in Great Britain. He was, moreover, in the habit of giving not only his money but his personal interest and laborious industry to the furtherance of many salutary schemes of practical philanthropy; often making personal journeys to distant parts of the kingdom on such errands. To him belongs that part

of the design of the World's Fair at London, which made it an exhibition of the industry, not merely of Great Britain, but of all nations. He was a scientific agriculturist, and took great pride in raising cattle poultry, and general farm stock, and in carrying off prizes at agricultural fairs. He was an elegant and courtly chairman of public meetings, and his absence from the annual sessions of the Scientific Congress will be a loss to that body not easily repaired. He leaves a memory unstained.—Exchange.

### "Preparation."

The above is the heading of an interesting English work, from an able writer, in which he takes the position that the end of this dispensation is at hand, and that Napoleon III. is to perform an important part in the closing scenes. He denominates the present state of Europe as "The calm before the storm." When referring to the movements of the year now closed, and the apparent delay in the execution of the vast programme, he says,

"The outbreak that has so long been contemplated is of so enormous a magnitude, both in violence and in extent, that, as the time approached, the very conspirators themselves stood aghast at their own work." Hence, as he says, 'more preparation' was the word. All must be made sure—nothing left to chance—the plan fully digested—every agent in his place—every implement of war wrought to perfection—the subtle inventions of the most destructive brain carried out into form, before the great conspiracy unfolds. After forty years of peace—after a deluge of cant—the whole extent of christendom is converted into a theatre of war. One half of mankind preparing to defend—the other to destroy. One half preparing to defend the venerable hypocrisies and villanies of the past, the other half to set up the blooming hypocrisies and villanies of the present. . . On both sides, preparations for war that are absolutely without a parallel. The ancient armies of Rome or Macedon were like 'two little flocks of kids,' compared with the armies of that Christendom which takes its name from the Prince of Peace. The whole ingenuity of Christian nations is exhausted upon implements, not of us, but of destruction—in devising, not how to save, but how to kill. . . Such is the state of things. A calm before a storm—and the longer the calm, the more dreadful the storm. The winds are gathering up their sullen strength, and folding their dark wings, until the appointed hour shall come; and then they will cover the whole heavens with one instantaneous gloom.

Yet all these things are in the hand of God. One man seems to hold all the cords that move the world; but that man himself is held by the hand of God. . . For this extraordinary crisis the Devil is now preparing with proportionate activity. He has long ago undermined the foundations of Divine truth by the introduction of "Spiritualizing Interpretation." The nominal church, glories in spiritualizing interpretation. . . From whence but the father of lies has it come that the kingdom of heaven, which means the reign of Christ over the earth, is now understood to mean nothing more than the rude, imperfect, feeble christianity, which we find scattered here and there over the world! . . . By the practice of "spiritualizing," the edge of the sword has been thoroughly blunted, so that it is now no longer capable of dealing with extraordinary antagonists, or with any but the ordinary difficulties of human life. . . He has blunted the spirit by means of "Spiritualism." He has employed the false metal to shatter the edge of the true metal. Be assured of this—that when the hour of peril comes, the ministers of the gospel will be found bewildered and unarmed. . . The mischief is now irreparable, and the penalty of "spiritualizing" must be paid. . .

As the enemy has invented "spiritualizing," so he has also invented spiritualism, another preparation for the approaching future. . . The world has rejected altogether the supernaturalism of the Devil. . . The devil, has, therefore, two distinct agencies by which he is preparing the world for his immediate and, perhaps, visible presence—"spiritualizing" and "Spiritualism." By "spiritualizing" he has destroyed the power

and beauty of scripture as far as they can be destroyed."

All can see that the foregoing is a graphic picture of christendom and the world at the present time. It is cheering to learn that the Lord has some men on both sides of the ocean who see the signs of the times and dare tell what they see. May the Lord multiply the number of such men to sound the alarm to a sleeping world and church. G.—*Crisis.*

### "Lead us not into Temptation."

To the Editor of the Boston Journal:

The following incident, which is related by one who was a witness of it, is worthy of preservation:

During one of the days of the muster held at Concord, a year or two since, after a long and tedious march, the troops were halted for rest, a portion of them being in front of an ancient but comfortable looking mansion, everything about which bespoke thrift and happiness. In front of the house was a pump and the old fashioned water trough. Several of the soldiers stepped to the pump to slake their thirst. There they were joined by the owner of the place, an old gentleman who had seen more than the "three score years and ten" allotted to man, and who had witnessed the muster of the "Minute Men" on Concord green on the memorable 17th of April. The sight of the troops seemed to stir his inmost soul, and he rubbed his hands in glee, congratulating the troops meanwhile upon their soldierly appearance, and relating incidents of the times which "tried men's souls." One of the young men presently drew from his pocket a flask, and after taking a draught presented it to the old man, with an invitation to imbibe. He respectfully but firmly declined.

"O, take some; it will do you good," said the young man.

"No, I guess not," responded the old man. "It is now twenty years since I have tasted a drop of intoxicating liquor, and I guess I won't begin again."

"If you haven't taken any for so long, it's time you took a little. It will warm your blood," urged the young man.

"No, I guess not," responded the old man, in a voice which plainly showed that he was half inclined to drink.

After a little urging he took the flask, and raising it to his lips was about to swallow the poison, when a daughter, who had been a witness of the scene from the door of the house, and heard the conversation uttered the single word "Father," in a voice which thrilled every hearer, and caused every limb in the old man to tremble. The flask dropped, and in its contact with the ground was broken, and the liquid it contained was drunk by the thirsty earth.

"Thank God, I am saved," exclaimed the old man.

The tears which started to the eyes of those who witnessed the incident testified to the impression which it made upon their hearts, and which will probably never be effaced.

### Yet a Little While.

"The inhabitants shall no more say, I am sick." Happy, happy prospect. Ye who are now laid on beds of languishing and pain, listen to this. Now, as the shadows of each returning evening begin to fall, you may have nothing but gloomy anticipations. The morrow's light, which brings health and joy to a busy world, may bring nothing to you but fresh prostration and anguish. Sabbath comes round, but its once joyous bells ring only in your ears the memory of forfeited joys;—the lonely bird, still pining in its earthly cage, wailing in muffled notes, "O, that I could flee away from this weary prison-house of sorrow and pain, and be at rest."

Yes! but that rest is at hand. Soon will you mount the eagle's wings to these golden gates. Pilgrims, now oft pacing a long, wilderness path with bleeding feet and fevered brow, the thorny path will soon be over. No more pain to harass you. No more "archers" to wound you. No more languor to depress you. "The former things shall have passed away." How will one moment

in that sorrowless heaven lead you to forget your present long experience of prostration and suffering! It will appear in the retrospect only as the shadow of a passing cloud—a dream of the night which the morning cloud dispelled;—voices on all sides sounding in your ear, "There shall be no more curse."—Rev. 22: 3.

Meanwhile, as you lie tossing on your sick bed, seek to ask not, "Am I getting the better of my pain?" but, "Am I made the better for it? Is it executing the great mission for which it has been sent of God? Is it sanctifying me, purging away the dross, and fitting me for glory?" He has some wise end in view in laying you on the bed of languishing. Sickness is one of his own chosen messengers—one of the arrows of his quiver. As the mother lavishes her tenderest affection on the invalid child, so may it be truthfully said regarding the believer, "Lord, he whom thou lovest is sick."—John 11: 4. He takes you apart—secludes you from the world, that through the rent of your shattered earthly tabernacle he may give you glimpses of coming glory. When your tongue is "a failing you for thirst," he brings grapes plucked by his own hand from Canaan. Your soul, like that of aged Jacob, revives!

How often has the couch of suffering thus been made the very gate of heaven? Be assured you will yet come to acknowledge infinite mercy in this very discipline. In preparing to transplant his own tree to paradise—instead of cutting you down, or wrenching you up by the roots—hurrying you away without a note of warning into an unprovided for eternity—he is pruning branch by branch, that you may fall gently. He is "pruning you, that you may bring forth more fruit"—John 15: 2. Seek to exhibit the grace of patience under your trial. This is one of the few Christian virtues which can only be manifested on earth. In heaven there is no suffering to call forth its exercise. "Let patience now, therefore, have its perfect work." Seek to feel that the end your God has in these light afflictions is to work out for you a "far more exceeding and eternal weight of glory."—2 Cor. 4: 17. Tossed on this troubled sea, let the eye and the longings of faith frequently rest on the quiet haven. "O, the blessed tranquillity of that region," says Richard Baxter—himself no stranger to a couch of prolonged distress—"where there is nothing but sweet continued peace! O, healthful place, where none are sick! O, happy land, where all are kings! O, holy assembly, where all are priests! How free a state where none are servants but to their supreme Monarch! . . . O, my soul, bear with the infirmities of thine earthly tabernacle! It will be thus but a little while. The sound of my Redeemer's feet is even at the door." *Grapes of Eschol.*

To this, there ought to be added the words of our Lord, "Blessed are the meek, for they shall inherit the earth," also those of the apostle: "We according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

### Luther and the Runaway Nuns.

On the evening of Good Friday, April 4, 1523 nearly three and a half centuries ago, a stranger reached the nunnery of Nemptoch, not far from Leipsic, in the territory of George, Duke of Saxony, a zealous Roman Catholic. This was Koppe, a distinguished citizen and counselor. Three years before the light of the blessed Reformation visited this region, and cast some of its cheering rays among the sisters of this monastic institution. Without delay they corresponded with Luther, who had written a treatise against monastic vows, and upon whose sympathies and assistance they calculated. Their first step, however, was a request to their parents, praying to be released from the cloister prison, as continuing there would endanger their soul's salvation. Their faith in the truth of the Roman Catholic religion was shaken, and they had joyfully embraced the principles of the great Reformer. Influenced and entangled by superstitious ideas of the great sanctity of the conventional life, and with the inviolability of its vows, their parents refused absolutely to grant what they so sincerely and ardently desired.

Still this positive parental refusal did not discourage them, and they naturally turned with confidence to the man whose doctrines had impelled them to the resolution of forsaking the cloister. Koppe, resolute, bold, was willing to encounter all hazards, and, assisted by his brother's son and another faithful ally, he proceeded to carry out his cherished purposes. To prevent suspicion and conceal his proteges, he employed a covered wagon to carry off the nuns, as if his load were only empty herring barrels. Some say that he actually put them into the empty barrels, each nun having one to herself, in which she conveniently could sit. The nuns most desirous to regain their proper liberty were nine in number, and among their names we find Magdalene, Elizabeth, Eva, Margaret, Laneta, and Katharine von Bora, who afterward became Luther's wife. Koppe and his party arrived at the nunnery of Nemptoch on Good Friday evening. The nuns descended from the window of Katherine von Bora's apartment into the court, where she herself in a hurry left one of her slippers. They were lifted over the walls and placed into the herring barrels in the wagon. The plan succeeded perfectly, and they were beyond all danger before it was discovered that anything unusual had been going on in the nunnery. One

Katherine von Bora's history would fill an interesting chapter. This is not now our purpose, however. It was not Luther's intention when the nuns escaped to marry her or any other woman. "Should this monk marry," said a learned doctor, (Jerome Schuff,) "the whole world, and even the devil, will burst into shouts of laughter, and he himself will destroy what he has been building up." But this sneer did not frighten the bold Reformer; and finally, believing that this marriage would alarm and astonish the devil and the Papists, and would advance in reform by encouraging others to break the trammels of priestly celibacy, to the astonishment of both friends and foes, he took the bold step. On Tuesday, the 13th of June, 1525, taking with him his three friends, Dr. Bergenhausen the town preacher of Wittenberg, Apell, the lawyer, and the painter Lucas Cranach, in their presence, and without previous courtship, he sought her hand. A blush tinged her cheek, thinking that he was in jest; but soon discovering her mistake, with maiden modesty she gave her consent, and on the same day the nuptial knot was tied, and the benediction pronounced by the doctor present. Katherine was in her twentieth year, and Luther forty-two years old. What a strange history!

### The Battle in Kentucky.

LOUISVILLE, Jan. 22.

To Major General McClellan, Commanding U. S. Army:

The following has just been received from Gen. Thomas:

"The rout of the enemy was complete. After succeeding in getting two pieces of artillery across the river and upward of fifty wagons, they were abandoned with all the ammunition in the depot at Mill Spring. They then threw away their arms and dispersed through the mountain by-ways in the direction of Monticello, so completely demoralized that I don't believe they will make a stand short of Tennessee."

The property captured on this side of the river is of great value, amounting to eight 6-pounders and two Parrott guns, with caissons filled with ammunition, about 100 four-horse wagons, upward of 1200 horses and mules, several boxes of arms which had never been opened, and from 500 to 1000 muskets, mostly with flint locks but in good order, sustenance stores enough to serve the entire command for three days, also a large amount of hospital stores.

As soon as I receive the reports of the brigade commanders, I will furnish a detailed report of the battle. Our loss was 39 killed and 127 wounded. Among the wounded were Col. McCook of the 9th Ohio, commanding a brigade, and his aid, Lieut. Burt, of the United States infantry. The loss of the rebels was Zollicoffer and 114 others killed and buried, 116 wounded, and 45 prisoners not wounded, five of whom are surgeons, and Lieut. Col. Carter, of the 17th Tennessee regiment.

(Signed) GENERAL THOMAS.

DETAILS OF THE BATTLE.

The entire Federal loss at Mill Spring, was 39 killed and 150 wounded. Gen. Thomas took 14 cannon and 1400 mules and horses.

The prisoners say that George B. Crittenden was the first in command, and Gen. Zollicoffer second. Gen. Crittenden fled to the woods but took the wrong road, and it is supposed he will be captured. The Federal forces actively engaged, were the 16th Indiana, 48th Kentucky, 2d Minnesota and 9th Ohio Regiments, which suffered respectively as named.

They were reinforced after the first and severest engagement by the 10th and 12th Kentucky, 1st and 2d Tennessee, 14th, 31st, 35 and 36 Ohio Regiments, and Standart's, Whitmore's Kenney's batteries.

The rebel forces were estimated at 10,000. Green C. Clay of Bourbon county, son of Brutus Clay, Aide to Gen. Schoepf, but with Gen. Thomas in the engagement, has just arrived, bringing an elegant silk rebel flag, on which is inscribed, "Presented to the Mountain Rangers, Cap. F. A. Ashford, by Mrs. W. D. Chardeyronne."

Col. S. S. Fry of the 4th Kentucky regiment,

had his horse shot under him by one of Zollicoffer's Aids, when he turned and shot Gen. Zollicoffer through the left breast.

The first breaking of the rebel ranks was effected by Col. R. S. McCook of the 9th Ohio regiment, acting Brigadier, ordering his regiment to charge bayonet, which put the rebels to immediate flight.

The last order issued, which was found in the rebel encampment, was signed by Col. Cummins, senior in command, directing the rebels to disperse and save themselves the best way they could.

The Journal says that Gen. Thomas, with a large force, has crossed the Cumberland and is hunting the flying rebels through Wayne county.



## ADVENT HERALD.

BOSTON, FEBRUARY 1, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

CHAPTER VIII.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down, and stamped upon him: and there was none that could deliver the ram out of his hands," v. 7.

The Grecians entered the Persian dominions and had with them several engagements, or set battles, first, at Granicus; second, at Issus; and third, at Arbela, which decided the contest.

Alexander and his army were exceedingly incensed against the Persians, because of their former at-

tempts to invade and conquer Greece, and because of the cruelties they exercised towards them. Darius, also, was accused of having attempted to corrupt the friends and soldiers of Alexander to betray or to destroy him. Alexander, therefore, would listen to no terms of peace, however advantageous the offer; and he treated Darius, not as a generous enemy would have done, but with the resolve to crush him and seize his dominions.

Thus determined, Alexander overran the Persian empire, routed all the forces sent against him, and took possession of its cities and castles. The immense Persian armies availed nothing against the comparatively small number of Alexander; who, with less than fifty thousand men in either engagement, overcame an army of half a million at Issus, and of more than a million at Arbela. "There is no king saved by the multitude of an host," (Psa. 33:16,) whenever God shall have said of him, "there shall be none to deliver."

Medo-Persia having been brought fully under the power of Alexander, with all its provinces, and its king being slain, the ram was overthrown, his horns broken, and he trampled under the foot of Grecia. And this breaking of the ram's horns when thus trampled under foot,—they having been also possessed by the ram at the commencement of its pushing—conclusively demonstrates that they symbolized no individual rulers, but represented the combined dynasties of Media and Persia, as united in an empire that continued from the conquest of Babylon in B. C. 536, during a period of more than two centuries, till the battle of Arbela,—B. C. 331.

"Therefore the he goat waxed very great: and when he was strong the great horn was broken." v. 8.

The conquest of Persia having removed serious obstacles to the greatness of the Grecian empire, Alexander extended his conquests according to his pleasure, "inasmuch," as the writer of the Book of Maccabees observes, (1:3) "that the earth was quiet before him." Having completed his conquests, so great had become the dominion of Alexander, that the world bowed in submission to his power. On his journey to Babylon, the embassies which met him are thus described by Diodorus:

"At this time came ambassadors from almost the whole world, some to rejoice in his successes, some to offer him votive crowns, others to procure friendship and alliance, and many to bring magnificent presents, and some to excuse themselves for alleged offences. Besides those from the tribes and cities of Asia and their governors, many also met him from Libya and Europe; from Libya, the Carthaginians and Liby-Phenicians, and all who inhabit the sea coast as far as the pillars of Hercules; and from Europe, the cities of the Greeks sent to him, and the Illyrians, most of those who dwell by the Adriatic, the Thracian tribes, and the neighboring Gauls, whose race then for the first time became known to the Greeks."

It was when the he goat was thus strong, that its great horn was broken. Alexander, in the very height of the Grecian power, died suddenly in Babylon in B. C. 324. He was succeeded in the throne by his natural brother Philip Ardeus, and by his two sons Alexander Aegus, and Hercules; but in the short space of fifteen years they were all murdered, and none survived of the royal family: the first horn was completely broken.

### THE FOUR HORNS OF THE GOAT.

"And for it came up four notable ones, towards the four winds of heaven," v. 8.

The angel, when interpreting this, makes reference to the first horn and says: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power," v. 22.

The authority of the immediate successors of Alexander was little more than nominal; the several departments of the empire were assigned to the chief commanders of the army, who contented themselves for a time with the title of governors; they were, however, not long settled, in their respective provinces, before they began to conspire against each other, and to usurp the functions of independent governments; and, when the royal family became extinct, they assumed the kingly title.

After a few years of contest with each other, the defeat and death of Antigonus, at the battle of Issus B. C. 305, reduced the aspirants to four; among whom the empire of Alexander was thus divided:

Cassander held Macedon and Greece in the west; Lysimachus had Thrace, and those parts of Asia upon the Hellespont and Bosphorus, including Bithynia and the other northern regions; Ptolemy possessed Egypt, Libya, Arabia, Palestine &c. in the south; and Seleucus obtained Syria, Babylonia, Media and other eastern countries, extending from the Hellespont to the Indies. And thus was fulfilled the symbol of four notable, or conspicuous horns, coming up in the place of the first horn, towards the four winds of heaven.

This settlement of power was not effected till nineteen years after Alexander's death, and dates, usually, from B. C. 305. These kings were Greeks, but not of Alexander's family. They stood up out of his nation, and possessed his empire; but stood not in his power—a divided and antagonistic rule being weaker than the same powers united.

### Bible Questions and Answers.

108. "I say then, Hath God cast away his people?"—that is, the Jews.

Ans. "God forbid . . . God hath not cast away his people whom he foreknew. Wot ye not what the scripture said of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life," Rom. 11:1—3.

109. "But what saith the answer of God unto him?"

Ans. "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace," Rom. 11:4—6.

110. "What then?"

Ans. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," Rom. 11:7.

111. "I say then, have they stumbled that they should fall?"

Ans. "God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy," Rom. 11:11.

112. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Ans. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins," Rom. 11:12, 15, 25—27.

113. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Ans. "Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:35, 37—39.

114. "What shall I render unto the Lord for all his benefits towards me?"

Ans. "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people," Psa. 116:12—14.

### Anti-Christ.

If any are in doubt that the Papal apostacy is the "anti-Christ," of the Scriptures, they may be aided, in reaching a correct conclusion on the subject, by an extract, copied by Bro. Wellcome, from "Catechisme de Perseverance" (vol. 4. pp. 310—312)—a work of eight volumes by M. Gaume; which was approved by Pope Gregory XVI. with the counsel of nine bishops. Bro. W. justly remarks: "if this is not 'above God,' 'sitting in the place of God,' and denying the claims and prerogatives 'of the Father and the Son,' I am not yet informed what would be." The following is the extract referred to:

"What human tongue can describe the dignity of the priesthood and the greatness of the priest. The first man was great, who, established as the king of the universe, commanded all the inhabitants of his vast dominion who obeyed him with docility. Moses was great, who by a word divided the waters of the sea, and caused an entire people to pass dry shod between its suspended masses. Joshua was great, who said to the sun, 'Stand still,' and the sun obeying, stood still at the voice of a mortal. The kings of the earth are mighty, who command armies and shake the world by the sound of their name. But behold!

there is a man still greater; there is a man who daily when it pleases him opens the gates of heaven, and addresses himself to the Son of the Eternal, to the Monarch of worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man, the Word of God, by whom all things were created, leaves instantly the abode of glory, incarnates himself in the hands of this man, more mighty than kings, than angels, than the august Mary; and this man says to him, 'you are my Son; this day I have begotten you; you are my victim,' and

he allows this man to immolate him, to place him wherever he wishes, and give him whatsoever he chooses. This man is the priest!!!"

"The priest is not only almighty in heaven and over the body of the god-man, he is also almighty upon earth and over the mystical body of Jesus Christ. Behold, a man has fallen into the hand of the devil; What power will be able to deliver him? Call to the assistance of this unhappy man the angels and archangels, holy Michael himself, chief of the heavenly host, conqueror of Satan and his revolted legions, never will he be able to sever the chains of the sinner who has placed his confidence in the wicked one; . . . the priest can do it."

"Much more, Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you, and the penitent finds himself absolved just as much by the one as by the other. Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of Paradise, and a slave of the devil made a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to refuse or grant his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes, God submits to it. Can any one conceive of a greater power?"

The above cannot fall far short of the perfection of anti-christian arrogance and usurpation.

### Questions Answered.

I believe it is generally considered by our commentators that we are living under the pouring out of sixth vial of the book of Revelation, but have never been satisfied by any expositions that I have seen of the beginning of the pouring out of the first vial. Therefore I ask the following questions, viz.,

1. Does not the declaration of Independence deny the sovereign rights of God in civil government?

2. Does not the constitution of the United States deny that civil government had anything to do with morality and religion, but only for dollars and cents?

3. Did not the two lay the foundation for the French revolution?

4. Is not Democracy the potter's clay in Nebuchadnezzar's image? Daniel 2:42.

5. Is it not also the evil that shall go forth from nation to nation, and the great whirlwind that shall be raised up from the coast of the earth? Jere. 25:32.

6. Is it not the saying of the heathen, in Psalms 2:1.

7. If my application of prophecy to our government is correct is not this government the man of sin, the son of perdition? 2 Thess. 2:2.

8. Did not the French revolution take away both the civil and the ecclesiastical power of the Roman Empire, that letteth the same?

9. Does not our government stand in the same relation to Europe, as Nebuchadnezzar's did to the house of David?

For myself, I fix out the pouring of the vials in the following order:

1. The declaration of Independence, 1776.

2. The organizing of the Government under the Constitution '89—13.

3. The collisions against France, 1802—13.

4. The 100 days' Revolution, or the battle of Waterloo, 1815—13.

5. The Revolution in France, of 1830—15.

The Election of a democratic King.

6. The Revolution of '48—18.

Sir—Use your own decision about answering these questions. With due respect, I am yours, &c.,

Wm. M.

Ans. 1. To show this, it would be necessary to point out some clause affirming it. As no such clause presents itself to our mind, we are not able to answer this in the affirmative. To declare ourselves independent of Great Britain, was not necessarily declaring our independence of God; whilst the appeal in it to the Sovereign of the universe, we have always regarded as a recognition of his sovereignty.

2. We are not aware of any such denial in it. On the contrary the protection it extends to all, in their worship of God according to each one's individual conscience, we have regarded as virtually placing government in its appropriate relation to religion.

3. The French revolution was a sequence, but not necessarily a consequence of the establishment of liberty in America.

4. We think the clay, in the feet of Nebuchadnezzar's image, a symbol of the barbarians of the north of Europe, coming and mingling with the previous inhabitants of Rome, and thus causing the decadent-regal division of that empire. As we thus look on its fulfillment, we can find no application of it, such as you name.

5. We do not see it in that light.

6. We think, Peter in Acts 4: 25—28 applied that raving of the heathen to the crucifixion of Christ.

7. We think the Man of Sin, referred to, fulfilled in the Papal Hierarchy.

8. It did so, for a time, in one of the ten divisions of that empire; but not so in the other nine.

9. To find any such relation, we should need to see our government subduing all Europe, as the king of Babylon subjected the kingdom of David; but without this, we should fail to find such resemblance.

Our views of the vials will be found in full in our treatise on Revelation.

A. D. 607, the year when Phocas conferred on Boniface III. the title of

**"Universal Bishop."**

Bro. Bliss:—I have supposed till lately, that it was in the year 606 that Phocas conferred on Boniface III. the title of Universal Bishop.

But according to Bower's History of the Popes, vol. 1 p. 423, Boniface III. was not ordained till Feb. 13, 607; and in this same year he received from Phocas the title of Universal Bishop.

Can you give us any light on this point, and tell us why this difference? or why authors so generally fix on 606 for that event? T. M. PREELE.

Concord, N. H. Jan. 10, 1862.

We can only surmise an answer; which being our supposition is entitled to no weight. It may be that Bowers was in error to the extent of one year. Or, it may be that other authors reckoned that year according to the Old Style; according to which A. D. 606 would not terminate till March 1st, in the year in which A. D. 607, New Style, begins with January 1st.

#### The Yearly Reading of the Scriptures.

It is customary with many persons to read the Bible through once each year,—beginning with the first chapter of Genesis on the first day of the year and reading three chapters each week day and five on the Sabbath, which will complete the volume within the time named. On opening a Ms. journal of my mother, beginning Jan. 1, 1803, we found one of the entries of that day recording the commencement of the reading of the Bible. It is pleasant to those who thus read, to think that large numbers of individuals may not only be reading the Scriptures, but may be then reading the identical chapters they are perusing. It would be pleasant for an entire church, Sabbath School, or for all the subscribers to a paper, to be simultaneously reading the same portions of God's word, and making like progress, day by day, in its study. A knowledge of such a fact would naturally lead to conversation respecting the portions read, when such readers casually or socially meet; and many thoughts and suggestions might be elicited from one and another, profitable for meditation or discussion.

As it is not unlikely that many of our readers are perusing the Scriptures, in addition to the reading of other portions of the word, it may be a matter of convenience for the Herald to contain a programme of the chapters which, with such an arrangement, would be the portion of each respective day. Commencing, therefore, with the first of Jan. of this year, the reading of the Scriptures would be as follows:

From W<sup>ed</sup>. Jan. 1 to Sat. Jan. 4, inclusive read fr. Gen 1-12  
 " Sun. " 5 " " 11, " " 13-15  
 " " 12 " " 18, " " 36 to Ex 8  
 " " 19 " " 25, " " Ex 9 to 31  
 " " 26 " " Feb. 1, " " 32 to Lev 14  
 " " F. 2 " " 8, " " Lev 15 to Nu 10  
 " " 9 " " 15, " " Num 11 to 33  
 " " 16 " " 22, " " 34 to Deut 20  
 " " 13 " " Mar. 1, " " Deut 21 to Josh 9

#### A Good Leather Preservative.

Three parts common lard, and one part of melted resin, by weight, make a very superior article for making leather pervious to water—the leather remaining soft and durable. This was a discovery of the late Prof. Olmsted of Yale college, made while experimenting on the valves for air pumps. The above formula was given in the "Scientific American" some time since. The preparation is now extensively sold in the vicinity at an exorbitant price, under the name "India-rubber leather preservative," "Gutta Eha leather preservative," &c.; which names are imposition, though the article is most excellent. Any one will ascertain who will mix the above ingredients in the proportions named. And when once melted and mixed, the compound can be applied with a brush in a liquid state—the mixture being softer than the lard. It will be easy for any one to try,—saturating the entire foot of the boot, both sole and upper.

#### MASON AND TELL.

It seems that men arrive safely at Bermuda. The British garrison at Racer bri a copy of the Ber-

muda Royal Gazette of Jany. 14, which gives the following in relation to the movements of Messrs. Mason and Slidell, beginning with their departure from Fort Warren:

"The commissioners were brought down in a miserable tug-steamer, guarded by a tip-staff and a party of soldiers. They had but an hour's notice of their intended removal, and no time to make any personal arrangements. It is said that had the boisterous weather, which soon afterwards prevailed, commenced before the crazy tug reached the ship, the chances were that all would have been drowned. The person in charge of the tug, on coming alongside the Rinaldo, addressed Captain Hewett in the following truly down-east slang style: 'I say, man, are you the skipper of this ere craft?' The whole manner in placing the commissioners under the protection of the British flag, we are assured, was quite in keeping with the tenor of the Seward manifesto.

"The Rinaldo was to have taken the commissioners to Halifax, to enable them to take passage in the Cunard steamer which left that port for England on Friday last. She, however, having met with such exceedingly bitter weather, ice having formed in masses around her hull, on her deck and some distance up her rigging, and having had several of her crew frostbitten, the captain thought at one time within five miles of Halifax, was reluctantly compelled to bear up for Bermuda.

"On their arrival at Camber, and before leaving Bermuda, Mason is described as looking depressed, careworn and dejected—no doubt arising from the fact that he was now a world wide wanderer, after proving a rebel to his country and a traitor to its constitution. Slidell wore the appearance of a man possessing a stern, froward and uncontrollable temper, which nothing can daunt or subdue. They left Bermuda as they came—without a solitary cheer from the crowd or the slightest mark of public enthusiasm being tendered them.

"The Rinaldo left again on Friday, hoping to reach St. Thomas in time to place the Commissioners on board the Royal West India mail steamer, which was to leave that island for England to-day."

#### Commodore Hollins.

A correspondent of the St. Louis Republican, who saw the above named individual, some time since, in one of the southern cities, thus describes him:

"Commodore Hollins, who was present, and who is notable as a man who sunk, through a newspaper bulletin, a whole Federal fleet at New Orleans, is about five feet six in height, with a face bearing the stamp of determination and daring. The gray, wiry beard standing out straight and in bushy thickness, gives the countenance a sunken expression it would not otherwise have. The mouth would strike a stranger as being slightly cold or cruel in expression, yet the Commodore was pleasant in conversation, with a dry sailor-like humor, telling very improbable stories with a very straight face. His countenance is one of that non-betrayal kind that a lifetime acquaintance would never yield the key to.

In reply to some questions asked he gave such answers I was saved the trouble of attempting to believe them. He wished to be remembered to Commodore Foote, and made the original remark that in him we had 'got the right man in the right place,' said his battering ram was at Columbus, which I knew not to be so, and disappeared in the crowd, leaving the impression that the famous Manassas and its master are capable of a good deal of mischief whether they ever do it or not."

On our way home from Philadelphia last June, on resuming the cars, after stopping at Hartford, we found for our seat mate a young girl of about twelve summers—her mother and an older sister being in the next seat back. On conversing with the girl, we found she was from the South and going to Boston. The mother had many enquiries to make respecting localities, the distance to Boston, time of arrival, &c., and she seemed very solicitous in respect to the condition of things here at the north.

At length she stated that she was the wife of

commodore Hollins, who had just arrived at Boston from a distant voyage and had telegraphed her and the children to meet him there. We had a very full and free conversation respecting the state of things, both north and South; and she remarked that it would be very hard to compel her husband to fight against his southern countrymen. On reaching Boston the commodore was in waiting at the depot, and she introduced us; and we think the above description of him quite life like. The next morning announced his resignation, with that of other Southern officers who had arrived in the same frigate. He made his way down towards Dixie's land, and the next we heard of him he, with others who had gone as passengers, seized the steamer they were in and made for the dominions of Jeff Davis. And since then have followed his redoubtable exploits, of which he has boasted, and which have been chronicled in the southern papers.

#### Clothes Wringers.



In these days of inventions, we know of nothing that would be of greater service to wives, mothers, and sisters, than some contrivance to save the weekly labor of washing.

We have nothing to say now of washing machines, but would say a word of wringers. There are several patented articles thus denominated, designed to dispense with no small part of the labor in washing, but we believe there has been no invention of the kind so serviceable, or cheap, as that patented by Howden, Colby & Co. of Waterbury Vt.

This wringer consists of two India rubber rollers attached to a galvanized iron jointed frame which may be set onto any tub or removed without labor—it being self holding and self adjusting. It is then only necessary to put the edge of any garment to the rollers, which are turned by a crank, and the article is drawn through, divested of its moisture by the pressure much drier than it is possible to wring it by hand. With the aid of this, the labor of wringing a large washing is comparatively nothing, there is no expenditure of strength, and no laming of the wrist; and not only is the work done much better, but it is in a very much shorter space of time. The article is so simply constructed as to be durable, and the elasticity of the rubber adapts itself to the thickness or inequalities of whatever passes between the rollers. Another important consideration in its use is the saving of the strain which common wringing gives to the garments wrung; so that the wringer is an economical arrangement if only the durability of clothing is considered.

#### Severe Floods in California.

San Francisco, Jan. 17. During the past fifty hours it has rained here almost incessantly; the storm still continues. Yesterday noon the water at Sacramento commenced rising again. The third complete inundation of that city is unavoidable. The area of land now overflowed in the State is 20 miles broad and 250 long, taking upward of three millions of acres mostly arable, a considerable portion being mostly fenced and tilled. It is estimated that upward of 4500 head of cattle and sheep have been drowned since the winter commenced. The unprecedented succession of tremendous storms have washed the mining regions where the ground was previously dug over, producing great changes, and rendering probable a large increase in the gold product from the placer diggings for the ensuing year.

Chicago, Jan. 24. A special dispatch to the Journal from Cairo, to-day says: "The river at this point has risen 25 feet, and is still rising. Eleven of the boats forming the pontoon bridge at Paducah were stopped here last night. It was not known how many passed down stream. Orders were received last night to put the mortar boats immediately into condition for service.

Captain Constable, commander of the mortar boat fleet, went to Pittsburg this morning to superintend the shipment of the mortar equipment and ammunition. General Smith is expected to arrive at Paducah from his expedition to-day or to-morrow."

The flooded state of the Mississippi and its tributaries has caused apprehensions that the fortifications and encampment at Cairo will be inundated and our troops compelled to abandon it for some time, on account of its unhealthiness. The Cincinnati Times says:

"The flood may force an advance on Columbus to give our troops high and healthy locations. The powerful current will rob the rebels of the protection of submarine batteries and such like. Again, if the flood endangers Cairo, it will do immense damage on the lower Mississippi. In times of peace and prosperity the Father of Waters is with difficulty kept within his banks during a flood like the present one. Now, while the plantations along the river are unprotected, the inroads of the waters will certainly become fearful. The devastation of the freshet will be added to the afflictions of the deceived and suffering people of the Mississippi State."

#### The News from England.

We now have intelligence of the receipt in full in England of the correspondence with our government and its action in the release of Slidell and Mason. The result appears to be entirely satisfactory to the British government; so that the war cloud in that direction appears to have blown over for the present. The London Press express themselves much gratified with the result.

It is reported that Russia has sent an embarrassing ultimatum to Rome, to the effect that if the

Pope does not condemn the conduct of the Polish clergy, Russia will recognize the Kingdom of Italy.

A RETURNED VOLUNTEER,—one who enlisted for three years in the First Mass. Regiment, who was in the battle of Bull-run, was wounded in the arm by a bayonet thrust after he had surrendered in that action, was taken prisoner, and was detained till a few weeks since in Richmond, Virginia, but is now home in Boston on a furlough—took tea with us on the 24th Ult. He is of the opinion that the Confederates are beginning heartily to wish themselves out of this contest. Their troops are described as ragged, half-starved, and greatly demoralized and disheartened.

No authentic intelligence has been received from the Burnside expedition, which left Fortress Monroe some ten days since, up to Monday the 27, the time of present writing. If nothing is added to this, it will be the same when we go to press. The Secretary of War thinks this silence favorable; for had it met with any reverse, the Confederates would have communicated it.

DR. CUMMING ON REPUBLICANISM. The London Correspondent of "The Methodist," writes that Dr. Cumming, on the death of Prince Albert, told his audience of lords, lordlings, and rich merchants, that "as a father, the Prince Consort had reared his sons with wisdom, consideration, rare tact, and exquisite common sense, and had set a precedent worthy of imitation by the fathers of England. In proof of this the Rev. Doctor dwelt upon the studies of the Prince of Wales at Edinburgh, Oxford, and Cambridge; upon his visit to Rome, and subsequently to America, where he had learned to appreciate more profoundly than ever that limited monarchy which was the glory of our nation. Depend upon it, the Prince of Wales would be no advocate of Republicanism."

An exposition of the finances of Austria has just been published, showing its finances to be in a most hopeless embarrassed and crippled condition—the deficit for the last and for the current year being estimated at about \$30,000,000 each on a total income of only about five times the amount.

A New Subscriber writes: "I have lately fully embraced the Advent faith,"—which we understand to be regeneration of this earth, and the establishment of Christ's kingdom under the whole heaven, at his coming and the resurrection of the just—"and feel the necessity of a paper of the same views." May a sense of that necessity be extended.

#### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

"N. C." The Poem entitled "Time is Short," is excellent in sentiment; and were it written in plain prose would print it. We think, however, it has that not sufficient poetic merit, to give it an insertion.

"S. W." We do not recognize who these initials stand for; as we often publish such lines for the gratification of the writers, and not always on our own judgment, we need to know who is the writer. We wish no one would use other than their own signature in our columns. Readers like to know who writes.

#### The Result of Effort.

Dear Bro. Bliss:—I have been trying to get subscribers for the Herald. I have succeeded in obtaining three new ones. Please find enclosed, &c.

Yours as ever, looking for the blessed hope,

CALVIN BECKWITH.

McDonough, New York Jan. 13, 1862.

The above tells its own story. The present condition of the world must beget a desire on the part of thoughtful, serious minded persons to read on the subject of prophecy; and this fact being improved, effort alone is needed to greatly extend our circulation.

#### That Epitaph.

Dear friend:—The truly Christian epitaph on four children which was received on the first page of the Herald this morning, was known in England in 1839 as the translation of an Italian epitaph, and should not, therefore, be credited as it is.

O. E.

New York, Dec. 27, 1861.

DEATH OF REV. DR. DWIGHT. Rev. H. G. O. Dwight, D. D., a missionary of the American Board who returned from Constantinople, about two months since, was killed by the blowing of a car, in which he was a passenger, from the Troy and Rensselaer Railroad, down an embankment, during the severe gale on Saturday last.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own names, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Trustee Meeting.

Boston, Jan. 21, 1862.

At a meeting of the Trustees of the Boston Advent Association, held at the Herald office this date—Messrs. Himes, Emerson, West, Hale and Bliss being present—the following report of the Treasurer was read and adopted, and ordered to be published:

## Seventh Annual Report

OF THE TREASURER OF THE BOSTON ADVENT ASSOCIATION.

## To the Shareholders:

I. The earnings of this Association for the year ending January 1, 1862, have been as follows:

1. Received of the American Millennial Association, for rent of rooms and office,	\$150.00
2. Received for rent of Chapel and Vestry, paid by J. W. West,	6.00
and charged to J. V. Himes, per his order,	
144.00	150.00

3. Rec'd of Henry Jones for store No. 48, 260.00	
4. " Miss N. M. Seward " " 50, 221.69	
5. " M. Steinle for store No. 52, 130.00	
6. " I. X. Bean " " 54, 252.00	

7. " Geo. W. Woods for store on Hudson st. from Jan. 1 to April 1	37.50
8. Received of Mr. Tuttle for occupancy of the same from May 20th to July 1st	16.50
9. Received of O. Hodgkins for six days' occupancy of the same in December	3.00

10. Received of Mr. George Tuttle for occupancy of the north cellar (including \$12.50 charged J. W. West)	28.75
11. Received of A. M. Coles for corner cellar from Dec. 15th to January 1	3.00

Making a total of	\$1252.44
II. The Expenses for the year 1861, have been,	

1. For interest on the debt of the Association,	113.57
2. For city tax for 1861, including \$3 for tax on water closet	136.50

3. For repair of door in store No. 50	.25
4. Paid bill of J. W. West, May 16th, for repairs on building	5.79

5. Loss by a ten dollar counterfeit bill, paid for rent—the payer of which cannot be designated	10.00
6. Loss by failure of G. W. Woods to pay city water tax on store in Hudson street	2.25

7. For flagging stone, ordered by J. W. W. for sidewalk, of Baldwin & Emerson	1.90
8. For bill of D. E. Lovering for repairs on the drainage in north cellar	16.25

9. Paid the Dorchester Mutual Fire Insurance Co. sixty-two 50-100 dollars for policy on \$2500 for five years from Dec. 5, 1861—less eighteen 75-100 dollars return dividend on expired policy	43.75
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10. For bill of J. W. West for a second coat of roofing of the Chapel Building	82.40
11. Paid bill of C. C. Gage for setting glass 9.00	

12. Paid two bills of S. H. Loring for plumbing	11.29
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Total of Expense	\$432.95
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Have reduced the indebtedness of the Association the amount of	819.49
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Which makes the outgoes equal the income of	\$1252.44
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The whole indebtedness of this Association on the first day of January, 1861, over and above any balance of cash in the hands of the Treasurer, as per last report, amounted to

Deduct the net earnings of the past yr	\$2491.06
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And it leaves	1671.57
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which is the amount of the present indebtedness, on closing the accounts for 1861.	
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The building, then, stands thus:

Whole cost above annual expenses	\$19,000
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There have been issued to owners 311 shares of stock, at a par value of \$50 each, amounting to	15,550.00
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Amount of debt,	1671.57
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Net earnings of the building, above all annual expenses and all dividends made, and which has been paid on the debt	1778.43-\$19,000
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It will thus be seen that the debt has been reduced more than one-half since the dividends were withheld; and with two prosperous years more, during which it will not be practicable to make dividends unless the balance of shares of stock should be

taken up—as the debt must first be paid, it will probably be entirely cancelled.

The past year has not been a prosperous one for this Association—the net earnings having been only about five per cent.

In addition to the amounts of rent collected, the store in Hudson st. was occupied by G. W. Woods from April 1 to May 20th, when he sold out to Mr. Tuttle, owing for one and two-thirds months rent \$20.87, which there is no probability of his ever paying.

Also Mr. Tuttle occupied the same for the month of July, owing \$12.50, which also may be considered as worthless.

Mr. M. Steinle, the present occupant of store No. 52, owes on the rent of the past year \$42, which ought to be regarded as good.

There is also due from the present occupant of store No. 50, Mr. Henry Jones, on the rent of the past year, the sum of \$76. Our past experience has shown that it is not safe to predicate much on the value of indebtedness to the building, any faster than it is paid.

It is no more than just, to the owners of stock in the Chapel, to say that the demand by good tenants for the occupancy of the stores under the chapel, has not improved, as was anticipated, since the first year of the erection of the building. This has been owing partially to the hard times caused by the crisis of 1857 and the present national troubles; and it is in part owing to a change that has been gradually taking place in the character of the neighborhood—there being now a much smaller proportion of the houses in this vicinity occupied by their owners than there were seven years since—the filling up of a large extent of water, in the southern and western parts of the city, and the opening of new streets there, have drawn off to those localities a large percentage of the more wealthy portion of Bostonians, much to the detriment of other parts of the city: and this neighborhood has not been unaffected by that cause. There is still, however, a reasonable hope that, with times of ordinary prosperity, and the debt cancelled, the building may be made to net its owners six per cent.; and, had there been no interest to pay, it would have earned just that the past year, on the shares issued.

All of which is respectfully submitted.

SYLVESTER BLISS, Treasurer.

Boston, Jan. 1, 1861.

Voted, to reduce H. Jones' rent to \$25 per month, and to discount to him forty dollars on what is due for back rent, if he will square up the balance before the first of February; but if otherwise, he is not to continue longer than he shall regularly pay seven 50-100 dollars per week, on each Monday morning.

Voted, That the Treasurer be authorized to effect a loan of one thousand dollars, to use for the payment of money now due, and to be repaid by the income of the building, if he can do so on terms satisfactory to himself.

Voted, to adjourn.

Attest: SYLVESTER BLISS, Secretary.

BY H. BUCKLEY.

Should Christian say, I have rights, And for those rights will stand?

And, if oppressed, I'll surely fight To break the tyrant's hand?

Or, may he say, I will not wear A slave's most galling chain?

A feather's weight I will not bear, Nor yield the despots' claim?

Has he a right to risk his life, Or life of fellow man?

By joining in the bloody strife, In war to lead the van?

Does Christ, his pattern and his guide, Such an example give?

Or, was he scourged and crucified, That enemies might live?

In all his teaching is there found One word to sanction strife?

Do not his gracious words abound Which teach to yield our life?

"Put up thy sword," was his command, When Peter fain would fight:

Should we not yield to his demand, And trust a God of might?

If called by Christ a bondman be, If freed should count it gain;

But, if by law he's not made free, A slave should still remain.

Submission to the ruling powers—

However base that rule—

A trying lesson; but 'tis ours,

If taught in Jesus' school.

A patient suffering of wrong—

That crowning Christian grace—

A glorious crown will bring ere long,

Which faith may now embrace.

Ye saints in bonds and fetters strong,

Oppressed by those in power,

Your cruel bondage won't be long:

Now is the judgment hour.

All earthly rule will crumble soon,

And sink in endless night;

But suffering saints will share the boon

Of endless glory bright!

S. S. GARVIN, Secretary.

From Bro. L. N. Watkins.

Dear Bro. Bliss:—The time has come for us to pay for our paper, and we pay willingly. We love the Herald, and the doctrine it advocates. We hope it will not be suspended for want of support, when we are so near our eternal inheritance. I will take and pay for it while my Master gives me the means. Yours as ever in love,

LLOYD N. WATKINS.

Toronto, C. W.

From Bro. J. Brewster.

Dear Brother:—My paper is all the Advent preaching we have here. The people think we need not look for that day hundreds of years yet, as there is a great work to be done before that day can come. We might expect this from the people of the world, who have their portion here, as the Psalmist says; but we hoped for better things from those who profess to follow our Master. I am sorry to say it is a very offensive doctrine to many. Dear brother, you no doubt feel almost discouraged for want of funds; but fear not, your work is glorious; it is honorable, as the Psalmist says, and the Lord will provide; he will open the hearts of those he has blessed with means to supply what is needed to go on with your good work. My will is good; but the Lord has not given me means, and it is almost impossible to get a dollar, times are so dull. My heart is with you, and all the dear brethren and sisters who love our Lord Jesus Christ and are waiting for redemption.

JOHN BREWSTER.

Eastport, 19 Dec. 1861.

From Bro. Geo. Wise.

Dear Bro. Bliss:—Enclosed you will find, &c.—We must put our trust in the Lord. He knows the desire we feel for you in holding up the cause of his second coming. We have reason, my dear brother, to rejoice; for our redemption draweth nigh. May the Lord bless you and yours. We have no Advent preaching in Baltimore, but hold two prayer-meetings each week, where a few of his followers, who have been long looking for his coming, meet together. Yours in the blessed hope,

GEO. WISE.

Baltimore, Dec. 24, 1861.

From Bro. I. Conover.

Dear Bro. Bliss:—My prayer is that the Herald may be continued to the end of Daniel's wonders—which must now be emphatically nigh. It is the best paper in the land, for the times, and must be sustained. Your brother, looking for the blessed hope,

ISRAEL CONOVER.

Upper Pittsgrove, N. J., Dec. 28, 1861.

From Bro. J. Spear.

Bro. Bliss:—I am happy to comply with your request, made last week, for each subscriber to the Herald to endeavor to forward an additional. Enclosed you find the name of a new subscriber, with six months' pay. And as this is a good season of the year to get new subscribers—especial among the farmers—I hope our brethren and sisters will feel that they have a duty to do in this direction, and endeavor to extend the truth we bear to our neighbors. I think we, as soldiers of the cross, should be active in the service of the great Captain of our salvation, so that it may be aid of us,—

“Well done, good and faithful servants, enter ye into the joys of your Lord.” I remain yours in hope of immortality and eternal life,

J. SPEAR.

Beebe Plain, C. E., Dec. 16, p. 1.

The above is an effort and suggestion in the right direction. If each one will rise and do likewise, there need be no lack of the need means to work with.

ED.

From sister Mary Everett.

Dear Bro. Bliss:—The coming year admonishes me that time is fast fleeting way, whilst its flight is speaking in a voice not be misunderstood, that the years must soon end'd the day dawn which shall recompense the chosen of light and truth for all the trials and sorrow which they pass through on their weary pilgrimage to a better land. I have felt, for several years, I have forwarded my annual dues, that was more than probable; would be the last tip; but I am spared to enclose you three dollars, hoping that it would afford pleasure to send over a dollar as a contribution to the paper, which has read me so many b'nef's, en-joyment when reading its truths. You who hopes accept the offer from the hand of God, who hopes to meet you, will the ransomed

the wicked cease from troubling, and the weary are at rest. Yours in the bonds of Christian union,  
MARY EVERETT.

Pawtucket, Dec. 14, 1861.

From Bro. Z. W. Camfield.

Dear Bro. Bliss:—In forwarding my remittance for the Herald, I have nothing special to write respecting the prosperity of our views. There are some here who seem to take an interest in the Herald, but we have some strange things advanced. A minister preached last Sunday from 2 Tim. 4:8 and made the crown to be the crown of martyrdom, which the apostle received when he ceased from his labors; and though thousands had been crowned before, yet the apostle's crown was safe. Then he made "that day," the day of judgment, when all the saints would be crowned and rewarded.

The Lord be pleased to guide you in your labors to the glory of his great name, is the prayer of yours truly,

ZIBA W. CAMFIELD.

Kelvin, Brant Co. Dec. 14, '61.

From Bro. J. Craig.

Dear Bro. Bliss:—The No. of the Herald containing the Restitution I have kept moving since I received it. A few such pieces, which we are sure to have occasionally in the Herald, are worth all it costs for the year. With what light I receive from the Herald and the signs of the times, I have no doubt but the end will soon be upon us. May the Lord help us to be ready, is the prayer of yours, in hope,

JAS. CRAIG.

Sheboygan Falls, Wis., Dec. 8, '61.

From Bro. W. P. Woodworth.

Dear Bro. Bliss:—The time has arrived when I always like to renew my subscription to the Herald I feel it a privilege to be able to do so. The Herald is to us a friend—one with whom I have been on good terms since our first acquaintance in 1848;—and I think I could not now safely dispense with the admonitions and scriptural expositions that are found in its columns.

I remain very truly yours, in the bonds of Christian affection,

W. P. WOODWORTH.

Buylans Grove, Iowa, Dec. 15, 1861.

From Bro. J. Pearce.

Dear Bro. Bliss:—Your post is not the most desirable one in the world, but if the appointment be of God, then you are the right man in the right place; so we think, many of us in Canada West. No doubt many things occur, from time to time, calculated to afflict and discourage you—looking at things from a human stand-point; but God's thoughts are not as our thoughts. If the great Head of the church has placed you where you are, he will support, strengthen, and give you wisdom, grace, and ability to fill the office he hath assigned you, with honor to his cause and glory to his name, in the presentation of those important truths, that God designs this generation should have placed before them; that the sinner may be induced to repentance and reformation, to break away from sin, and live soberly, righteously and godly in this present world, and be prepared to meet the Judge in peace. Let the disciples of Christ be encouraged by the thought that redemption draweth nigh; and to us all let the admonition be, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants; and this know if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke 12: 35-40.

"And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21:24-6. "If therefore thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I will come upon thee." Rev. 3:3. "Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame," Rev. 16:15.

Brothers and sisters in Christ, let us heed those admonitions, coming as they do from such high authority. What a fearful thought,—should any of us be without the wedding garment when the marriage of the Lamb shall take place, and be with the

foolish virgins in the 25th of Matthew saying unto the wise, "Give us of your oil, for our lamps are gone out." Let us pray God to search our hearts. They are deceitful—too much like a broken bow, starting aside. May we all pray to be kept in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Yours in hope, J. PEARCE.  
Pickering, C. W., Dec. 14, 1861.

Bro. B., we should be pleased if you would give your thoughts on the present aspect, or signs of the times, with your thoughts, whether the darkening of the sun and moon in 1780 was a fulfilment of Matt. 24:29.

We sympathize very much with your people.—Civil war is a great affliction. May God help the right, and speedily bring this heavy calamity to a close.

J. P.

We think the signs of the times are ominous of the distress of nations which our Saviour spoke of as immediately to precede the end. We have not yet seen any interpretation of the sun's darkening that is more satisfactory than the one referred to—though we suppose previous events of the same kind were a part of the same fulfilment.

ED.

God expects to find you somewhere alone every morning.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calen-

dar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

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"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

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"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and interesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

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very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

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**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes, Made only by C. P. Whitten, No. 35 and 37, East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'62 For sale at this office.

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No 1010—tf

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### BOOKS.

#### PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.18
Daniels on Spiritualism	5	

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 1, 1862.

## Willie, the Runaway.

One moonlight night, when all the house was still, Willie Nichols rose softly from his bed. He dressed himself quietly that he might not disturb his sister, or his little brother Bennie, who slept with him.—Through the window of the attic room the moonbeams shone softly, and they threw their beautiful light on Fannie's pale face, and on Bennie's curling hair. They showed Willie the seams and cracks in the old wall, the trunk which his father had carried with him on his voyage years ago, and the little Bible on the stand. Precious little Bible! His Sabbath-school teacher had given it to him as a token of love, long before Willie had thought of ever being a runaway. Out of the window the same moonlight was falling softly on the old mulberry tree in the little garden, and making fantastic shadows of its leaves and branches upon the ground. It fell, too, upon the Squire's white house, standing so proudly among the old stately trees, and upon the long winding road that led to Farmer Benson's.

Willie stood trembling and irresolute, as he gazed upon the still world outside.—For a moment his good angel whispered, "Stay, Willie! Do not leave your widowed mother and her little ones, and your dear home." But a whisper on the other side was louder still; and saying, "I can never go to Farmer Benson's," the boy dressed himself, tied up his few things, and his Bible among them. Then, with a last, fond look at brother and sister, he stole out of the room and down the stairs. At his mother's door he paused, and put his hand upon the latch, but he did not venture to go in. His mother might awake, and Willie did not dare to meet her tender gaze, and ask a blessing upon his purpose.

Willie's mother was poor. Her husband's ship had been wrecked on a distant coast. And he had gone down with it. A hard struggle had Mrs. Nichols to procure food and fire for her little ones, though many of her neighbors were kind, and would have helped her if they could. But they were poor themselves and could give but kind wishes and a day's work, now and then, to the widow. Meanwhile, by various means, sewing, washing, nursing the sick, and, in fact, everything that a woman's needy hands could do—she had made both ends meet, until her three eldest children were old enough to help her.—Robert and Mattie were learning trades, and Willie was to be bound out to a farmer.

The little fellow had objected to this; but his mother deemed it best for him, and the arrangements had been completed to her own satisfaction and that of Mr. Benson. Willie Nichols could find no fault with the farmer, who was a pleasant, genial man, with a kind word for every one; but he longed to go to sea. The sea, with its wild, blue waves, foam-crested, with its wideness and vastness, was the subject of his thoughts day and night. "Oh! how free," thought Willie, "must a sailor's life be!"

But his mother had a horror of the ocean, ever since the letters came that told her of the wreck of the Flying Fish. Her boys had often heard her remark that "no sons of hers should be a sailor." Willie had sometimes spoken of his wish; but his mother had said that if he loved her he would not mention the sea in her hearing.

And so it was that Willie became a runaway. Down the stairs, through the little garden, out on the highway. The world before him! Cold, desolate, bitter world, that has tempted and disappointed so many! Home behind him, sweet home, with its hallowed memories! Home, with its morning and evening altar of prayer, its charmed circle of loving ones, its recollections of a mother's kiss. Poor little wanderer! Ah! my boy, pause before you, like him, step out from the sweet refuge of your earthly home, into the storms and tempests of life.

Willie's home was near a seaport town. Before noon of the next day he was on the deck of a ship bound for the South Pacific.

When again the moon shone on the water, his native land was fading away in the distance.

Willie did not find a sailor's life so free as he expected. There were hard words and hard blows to bear. There was coarser fare than he had been used to. There was climbing up the rigging when the waves were lashed by storms, and the ship rolled at their will. Many an hour of pain and home-sickness came to Willie, and sometimes his little hammock was wet with tears. Still, it was not so hard for many others. His prompt obedience and cheerful industry, his fearlessness and agility, made him a favorite on board, and there was not a man on the vessel who would not have risked life and limb to save the little fellow had he been in danger.

Eighteen months went by. They had touched here and there at different ports, and now and then they had spoken a vessel bound homeward, or perhaps bound still further away than they were themselves.

One day the second mate, who was standing on the deck, said suddenly to the boy—

"Willie, where did you come from?"

"From Line, sir, near N—."

"Did you run away?"

A tear gathered in Willie's eye, and his head dropped. No need of an answer.

"Have you a father and a mother?"

"A mother at home, but my father is dead."

"Does your mother know where you are, my boy?"

"No," said Willie; "I wouldn't let her know for the world. It would break her heart."

"Far worse to her to be in suspense.—Twenty thousand miles from home, and your mother not know of it! No, Will! the first vessel we speak must carry a letter to your mother. Remember, my boy!"

Willie promised, and began, in his leisure moments, a letter.

A few days afterward they were chasing a whale. This is very dangerous sport, for the huge creature, when wounded, strikes deadly blows with his tail, and often capsizes boats, or breaks them to pieces. The boat which held Willie and four or five of the sailors had the bottom knocked out of it by a blow of the monster's tail. Paie, and dreadfully bruised, the boy was lifted up the ship's side, and laid in his hammock.

That night the mate watched by him till twelve o'clock. He had fallen into a gentle sleep, saying he would be all right in the morning. Bidding two of the men to watch if he wanted anything, the kind mate, who had always been his friend, left him, that he might himself seek repose.

Morning came. In its first gray light the mate returned to Willie's bed. The watchers, overcome by weariness, had fallen asleep. "Willie, how do you feel?" But Willie did not answer.

"He must be asleep," said his friend, surprised that no reply was given. He laid his hand on the boy's forehead. It was cold as marble. He lifted the little hand. It fell pulseless and cold from his grasp. Willie was dead.

Alone, all alone, in the drear dead of night, without a mother's soft caress, or a sister's loving whisper, the little runaway boy had been called to die—alone in the swinging ship, on the wide, wide sea.—And, next day, as the sailors stood around in a solemn, silent circle, they brought the little white form on deck. It was sown up in the hammock, with only the face left uncovered, that all might see, for the last time, the beautiful features and the brown, wavy hair. The captain read the burial service; and then the canvas was sewed up, the weight put in at the feet, that it might sink more quickly to its ocean grave, and the body of Willie Nichols was let down into the waves. And, as the ship went faster and faster on its way, the little sailor-boy's form sank deeper to the bottom of the sea, there to rest until the resurrection.

The unfinished letter, and a curl of the brown hair, were placed in Willie's Bible, and sent home to his mother. But she had gone before; and we can but hope that little Willie had been led to repent and believe in Jesus.

I heard the story of little Willie Nichols from the gentleman who, years before, had

sent the account of his death to the old home on Line.—*Banner of the Covenant.*

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Poor, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lant, Jr., Newburyport, Mass.	2.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

R. Pearce also stopped his. We did not, but have now entered the name of Rev. John Alexander, and er. him \$2.26 to No. 1127. We also now er. R. Davy \$2.26 to the same No.; to which, also, your own Herald and that of M. Shawan is paid. And for the balance of 48 c. we send the books you order; which squares your account paying as above the papers in advance.

J. A. Heagy. Sent the 25th to Trenton, N. J.

Samuel Smith. Your last er. being in Jan. 1861, the letter sent 7th of January '62 must have miscarried. Will enquire as you request and reply in next paper.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JAN. 28, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 NEEDED JANUARY 1.

Amount of previous payments	195.65
Wm. Holman, Fort Ann, N. Y.	1.00
Rachel Crampton, Homer, N. Y.	1.00
A Friend,	.50
S. E. Gibson, Shrewsbury, Vt.	.10
James Wiseman, Trenton, N. J.	1.00
B. D. Haskell and family, Haverhill, Mass.	2.00
Elizabeth Farnsworth, Groton, Mass.	5.00
Mrs. Adaline Reed, Lockport, N. Y.	2.00
Florella Dolloff, Derby Line, Vt.	1.00

Total received since Nov. 1.....\$209.15

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" .....\$10.00

By the same, 2d payment .....10.00

" " " 3d .....10.00

May the Lord raise up for the A. M. A. many such friends.

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Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Waterbury, Vt.	D. Besworth
Worcester, Mass.	Benjamin Emerson

## APPOINTMENTS.

Expect to preach at Bristol, N. H., if the Lord will, the 2d Sabbath in February. T. M. PREBLE.

Elder Benj. S. Reynolds, Providence permitting, will preach in Waterloo, C. E., Sunday, Feb. 2d, at the usual hours.

CONFERENCE IN CANADA WEST. Bro. Bliss:—I wish to call the attention of our brethren to the time of the convening of the conference of Messiah's church of Canada West, which will take place upon the 12th of February next, which is the second Wednesday in said month. The place (as designated in the Herald of April 6th, vol. 22, No. 14) is Messiah's chapel, near Cainsville, in Br. Lampkin's neighborhood. It is desirable that our brethren stir themselves to attend this yearly gathering; and as the signs of the times are very ominous, and as we need to cherish sentiments of forbearance as well as concentration of force, and need great grace from our heavenly Father, as well as counsel with and from our brethren, let us pray the Head of the church to give us the spirit of self-examination, that we come together for the mutual benefit of all, as well as individual blessing.

The Missionary Board will please remember the desirability of a full representation.

D. W. FLANDERS,  
Secretary of Conference.

TOUR TO CANADA WEST. I am arranging for a tour to C. W. and shall probably begin in London about the middle of February. Full notice soon. J. V. Himes.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

T. M. Preble. Sent Lyres the 27th.

J. M. McCullough. Sent tracts the 22d.

J. M. Orrock. We are not expecting that work for sale at present, and have been unable to find it in this market.

L. S. Pierce. Sent tract the 23d.

C. Bens. Sent you Bro. Wellcome's book, which contains a large number of the extracts we collected on that subject. Book and postage 39 cts.

B. D. Haskell. Bro. Robinson's address is Brooksville, Vt.

J. Thomas. Have sent the Herald to the new subscriber you send. Will thank you for more success in the same direction.

Reuben Winter. You were credited \$2 Dec. 21st to No. 1101—See Herald of Dec. 28.

Mrs. Adaline Reed. Two dollars having been sent for the one you name, we have, in accordance with your direction, to credit to some other one; credited it to Dr. N. Smith of Hallowell, Me.—See Herald of Jan. 11.

Ed. John Pearce. Dr. Clossom discontinued his paper some time since. Perhaps he did not know that you paid

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any

WHOLE NO. 1081.

BOSTON SATURDAY, FEBRUARY 8, 1862.

VOLUME XXIII. NO. 6.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.  
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. *Committee*  
J. V. HINZ, *on*  
LEMUEL OSLER, *Publication*.

TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "  
Those who receive of agents, free of postage, will pay \$2.50 per year.  
Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1., amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

DOMINUS REGIT ME.

TWENTY-THIRD PSALM.

The Lord, the Lord my shepherd is,  
And so can never I  
Tast misery.  
He rests me in green pastures his :—  
By waters stille and sweete,  
He guides my feet.  
He me revives ; leads me the way,  
Which righteousnes doth take,  
For His name's sake.  
Yea, though I should through valleys straye  
Of death's dark shade, I will  
Noe whitt feare ill.  
For thou, deare Lord, thou me besett'st ;  
Thy rood and thy staffe be  
To comfort me :—  
Before me thou a table sett'st,  
Even when foes' envious eye  
Dothe it espie.  
Thou oil'st my heade ; thou fill'st my cupp ;  
Nay more, thou endesse good,  
Shalt give me food.  
To Thee, I say, ascended up,  
Where thou, the Lord of all,  
Dost hold thy ball.

Sir Philip Sidney.

Materialism.

It is the practical effects of every doctrine that must determine its value ; and the same may be said, to a certain extent, in determining its truthfulness. If the teaching of materialism—or the denial of spiritual existence—is more capable of meeting the practical wants of the human heart, or in other words, if it is as capable of fulfilling the demands that are vital to the highest well-being of mankind, then it is true, and in the highest sense good ; and if so, it is no Sam-Patch leap to say it is, and must necessarily be, found in the Scriptures. But to the contrary of this, we assert without fear of contradiction, that the Scriptures everywhere abound in teaching upon this subject, which fairly and rationally interpreted must, to the most common and indeed to any unsophisticated mind, prove fatal to materialism. And further, we claim that upon a true and proper appreciation of these instructions, depends much of the realization of what belongs to the well-being of our higher and better nature.

In proof of this position we may mention, among other things, the fact that materialism, legitimately carried out, ends in Socinianism,—denying both the pre-existence and the proper divine nature of Jesus Christ. We do not mean

to say in this, that all who hold the one choose to be known as holding the other. There are many who have these matters confounded, holding a tenet, and never during their life-time once thinking of the legitimate end to which they would lead logically carried out. It is only on this wise that we can account for many most truly pious, God-fearing persons, holding to doctrines which, if once fairly presented, once carried to their logical terminus, would overwhelm them with astonishment. But this is the necessary result of sectarianism,—an ism that has for its foundation stone, the magnifying some one point to the diminishing of another. To deny that there were christians among such, would be most popish and cruel indeed. It is with such that "ignorance is bliss ;" for once made intelligent upon the doctrines they hold, repentance and reformation must follow.

But another and most painful effect of the teachings of materialism, is the palpable want of spirituality. And though so painful, we need not marvel, for how can we enjoy spiritual influences, and at the same time perhaps vehemently and persistently deny the fact of spiritual existence ? The practical effect to which we now refer, may be developed by the perverted reasonings of the cold intellect, by the practice of the less profound thinkers, but no less honest professors of the faith. For as surely as effects follow a cause, so truly will the practical life of a religionist make manifest their ideal of christian life. It is on this account that among such as hold in part or wholly the doctrines legitimately belonging to materialism, are often persons that speak very highly of the Word, of fixed laws in the divine economy, of good works, and of faith objectively considered ; but it is seldom they have much to say of the subjective influence of faith, and prayer, and of communion with God. This they cannot appreciate, because the media through which God communicates is denied. The result, as often witnessed, is a severe dogmatism, great familiarity with such texts of Scripture as are supposed to teach their doctrines, an overweening love of religious controversy, and sometimes a painful tantalizing— and perhaps we should say blaspheming of divine things,—as in the instance referred to, when a man talks of pocketing the Holy Ghost, and a man of "good standing" in a sect. In fine, the effects are to produce the type of Christianity that is hard, sterile, and ungenial—having its location in the head, but doing little for the heart.

But from these statements, we turn to the consideration of some scriptural testimony bearing upon the subject. Among the numerous passages that might be quoted, we call attention to the following:—"And he answered, fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings 6: 16, 17, compare with ib. 2: 11. "The chariots of God are twenty thousand, even thousands of angels."—Ps. 68: 17. To such as profess to be materialists "in the largest and fullest sense of the word,"—who ask, "How can we know anything that cannot be demonstrated

by our physical senses ?" we have to ask why the aforesaid young man could not see the multitude of the heavenly host about him until God miraculously opened his eyes ? Or is it pretended that his material eyes had an infirmity about them that required a miracle for their healing ? But if so, why did not the Assyrian army witness the same phenomenon ? and if so, why do we not witness the presence of spiritual beings now-a-days ? We think it is because, at this time, "the just shall live by faith," and not because the promise of God has failed us, in that He has said, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. Of these angels it is said by St. Paul, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?"—Heb. 1:14.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you."—John 14:16, 17. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—Ib. 26. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you."—16:7. "The Spirit itself beareth witness with our spirit, that we are children of God." Rom. 8:16, compare with 1 Cor. 6: 20. "God is a Spirit : and they that worship him must worship him in spirit and in truth."—John 4:24. "Now the Lord is that Spirit."—2 Cor. 3:17. "They brought unto them many that were possessed with devils : and he cast out the spirits with his word, and healed all that were sick."—Matt. 8:16. Out of Mary Magdalene he "cast seven devils."—Mark 16:9. "And devils came out of many, crying out, and saying, Thou art Christ the Son of God. He rebuking them suffered them not to speak: for they knew that he was Christ."—Luke 4:41. "The devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they came out, they went into the herd of swine : and, behold, the whole herd ran violently down a steep place into the sea, and perished in the waters."—Matt. 8: 31, 32. But we forbear. "In the mouth of two or three witnesses shall every word be established." When materialists will inform us how seven material bodies could enter into the material body of Mary Magdalene, and a legion\* could enter into the man in the tombs and all this in a manner utterly precluding the possibility of being seen by material eyes, then we are prepared, if need be, to answer the question as to how we may know anything that cannot be demonstrated to our physical senses !

That each of these spirits possess the qualities of a distinct personal entity, is proved by the narratives themselves. In no other way

\* Legion in Roman Antiquity was a body of infantry, consisting of different numbers of men at different periods, from three to five thousand.—Webster.

could they, speak and act, after the manner recorded. Affirmations to the contrary would to our understanding be obnoxious alike to Scripture and common sense. Yet in all this, let it be remembered, we do not affirm that spirits are an emanation from, or a part of the immortal and divine nature of God. The conditions necessary to their being and felicity, constitute altogether another question. Neither does it follow that the delusions of Spiritualism are not delusions. Materialism we count to be the extreme of this question on the one hand, and the mystical diaabolism, (called Spiritualism) on the other. May God help us to discern the truth that lies between the two extremes, and save us from the pollutions of either error !—M. Crisis.

A New Denomination.

A new religious denomination seems to have been safely, and we doubt not providentially launched upon the sea of religious life. It is composed of various Independent Methodist churches, which, for different reasons, have become disunited from the old organizations, and which have now affiliated under this new form, and under the name of the Independent Methodist Conference.

This new denomination we understand to be Methodist, in its modes of worship ; Congregational in its Church Independence ; and Baptist in its general preference for immersion as the form of administering the ordinance of baptism—while rejecting none who prefer sprinkling. As thus Congregational-Baptist-Methodist, it forms a link between the various denominations, and may reach the preferences of many, especially in mission work, who would be repelled from either whose peculiarities in part it follows.

More particularly we understand the peculiarities of this sect to be—that while they adhere to Methodist doctrine and modes of worship, they have no "bishops" or "presiding elders ;" the churches are independent of the Conference ; own their own church property ; choose their own pastors, and retain them as long as they please ; and the Conference, composed of ministers and lay delegates, has no legislative, executive, or judicial authority over the local churches beyond that of mere advice and recommendation. The Articles of Faith of the Methodist Episcopal church were adopted by the Conference, and recommended to the local churches as a doctrinal platform, and a carefully prepared plan of union or constitution was adopted, and subscribed by the delegates present.

The session of the Conference forming the new organization, was held in the city of New York, in the St. John's Methodist church, (Prof. Mattison's,) and some twenty delegates—one of whom was the Rev. Henry Morgan, well known for his earnest and self-denying labors at the South End in this city—were ordained by the Conference. A large amount of business was transacted, with much harmony, and the Conference adjourned, to meet at the same place on the first Wednesday of December, 1862. We have no doubt the hand of God is in the movement, and we fervently pray that He may add his blessing.—Congregationalist.

## Longing for the Advent.

[The following article from the "Church Monthly," an Episcopal organ, is supposed to be from the pen of Rev. J. I. T. Coolidge of South Boston.]

The Church has commenced anew the circle of her sacred seasons. The solemn hours of Advent are even now spent; and the natal hymn sung by angels over the plains of Bethlehem, has been again caught up and sent back to heaven by millions of human hearts, rejoicing that unto them "is born a Savior, which is Christ the Lord." And now the church will accompany her incarnate Lord through all the scenes of his great humility; from the wilderness' conflict and Bethany's sorrow and Gethsemane's agony to Calvary's uplifted cross, kneeling there with meek faith before "that miracle of time, God's own sacrifice complete." She will keep the holy sabbath of his rest in the sealed sepulchre, and with outbursting anthems celebrate his rising conqueror of death and spoiler of its kingdom, and stand with adoring eyes, as fading from her sight, he ascends back to the throne of the majesty on high, and hear the thrilling promise of the angel, that "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What a glorious close is this of the manifestation of God's only begotten Son! It begins with the stoop from the eternal throne; it ends with the glorification. It begins with the manger; it ends with the opening heavens. It begins with the worship of the Magi at the feet of an infant in a humble cottage at Bethlehem; it ends with kneeling believers, gazing into the everlasting mansions, after their ascended Lord, who, in words of blessed promise, shall appear again with power and great glory, and establish his eternal and glorious kingdom.

It is this second Advent for which the sacred volume, wherein is recorded the first, closes in earnest entreaty. It is the bright hope which has animated believing hearts through the long line of Christian centuries. The Church has ever stood looking forward into the future, watching and waiting for that advent of her Lord, when he shall come not as before "in great humility," in his infinite condescension laying aside his riches and humbling himself to our humanity; not as before in the low estate of a poor infant, different from all others only in the hardness of his pillow, but in his own glory, and with all the holy angels encircling him and bearing him on to the throne of his kingdom; not to the assembling of a few shepherds, but to the congregation of all his saints, to witness the sublime consummation of his redemptive work. The Church through the long history of her humiliation and conflict patiently waits the period of his public triumph at the hour of her enthronement also.

This promise of the Lord's coming formed a larger element in the teachings of the apostles than we are apt to perceive. Faint as they often were, wearied, perplexed, troubled on every side, dragged before judges, imprisoned, stoned, killed, they still clung to this animating hope. They preached it in their sermons and wrote it in their letters, holding it forth, now as a warning against all sloth and disloyalty, and now as an inspiration in all service and suffering. Again and again their words to those who endured with them the same fight of afflictions was to hold steadfast to the end, for at the bright appearing of the Lord their sorrow would turn to joy, their plaints to praise; their painful struggle would issue in perfect peace, their present warfare in final victory. St. Paul constantly animates his converts with this glorious hope. "When Christ who is our life shall appear," he writes to one another of the churches which he had gathered, "then shall we also appear with him in glory;" "for our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like his own glorious body." Nay, it is for this hour, which shall also be the manifestation of the sons of God, that the expectation of the creature is waiting, groaning, and travailing in pain till then. St. Peter announces also

the same expectation for the comfort of believers under the pressure of their most grievous afflictions and sharpest temptations; exhorting them to rejoice "that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." And again, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice in as much as ye are partakers of Christ's suffering; that when his glory shall be revealed, ye may be glad also with exceeding joy." And St. John, though he, in so loving a spirit, teaches the present blessed communion of the believer with the Father and the Son, regards it still as an introduction only to the closer fellowship which shall yet be, "Little children," he exhorts, "Abide in Christ, that when he shall appear, we may have confidence and not be ashamed before him at his coming." And how does he quicken the longing for that hour in every pious heart when he writes, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." These are but a few of the passages that might be quoted to show how full are the apostolic writings of this great hope.

This, then, the bright appearing of the Lord, is the longing expectation of the Church. The Bride waits the Bridegroom's coming. For this she would hold every believing heart on the watch and ready to enter with her to the marriage supper. And who does not feel its quickening power? However close may be our union with the Lord now, it is to be regarded as a separation, compared with that perfect union with him, when faith shall be turned to sight, and we are with him where he is. And if faith, as one well says in its real nature, is nothing else than the veiled eye, how shall we not long for the hour when the veil shall be drawn aside and with a clear vision we shall gaze upon the ineffable glory? If now we see that glory of the Lord only as through a glass, who will not aspire to see face to face and eye to eye? Yes, and what signifies this seeing in the glass, if that which appears there, as in twilight, is not one day to break upon us in all its transcendent brightness?

(To be continued.)

## The Well of St. Keyne.

A well there is in the west country,  
And a clearer one never was seen;  
There is not a wife in the west country  
But has heard of the well of St. Keyne.

An oak and an elm tree stand beside,  
And behind doth an ash tree grow,  
And a willow from the bank above,  
Droops to the water below.

A traveller came to the well of St. Keyne;  
Joyfully he drew nigh,  
For from cock crow he had been travelling,  
And there was not a cloud in the sky.

He drank of the water so cool and clear,  
For thirsty and hot was he;  
And he sat down upon the bank,  
Under the willow tree.

There came a man from the house hard by,  
At the well to fill his pail,  
On the well side he rested it,  
And he bade the stranger hail.

"Now art thou a bachelor, Stranger?" quoth he;  
"For an it thou hast a wife,  
The happiest draught thou hast drank  
That ever thou didst in thy life.

"Or hast thy good woman, if one thou hast,  
Ever here in Cornwall been?  
For an if she have, I'll venture my life  
She has drank of the well of St. Keyne."

"I have left a good woman who never was here,"  
The stranger made reply;  
"But that my fortune should be better for that,  
I pray you answer me why."

"St. Keyne," quoth the Cornishman, "many a time  
Drank of this crystal well;

And before the angel summoned her,  
She laid on the water a spell.

It the husband of this gifted well  
Should drink before his wife,  
A happy man thenceforth is he,  
For he shall be master for life.

But if the wife should drink of it first,  
God help the husband then!"

The stranger stoop'd to the well of St. Keyne,  
And drank of the water again.

"You drank of the water, I warrant, betimes?"  
He to the Cornish-man said:  
But the Cornish-man smiled as the stranger spake,  
And sheepishly shook his head.

"I hastened as soon as the wedding was done,  
And left my wife in the porch;  
But i' faith she had been wiser than me,  
For she took a bottle to church."

## Misapplied Texts.

"Who shall change our vile body."—Phil. 3:21.

At the first aspect of these words, the ordinary reader would be likely to understand the apostle as attributing a moral vileness to the body. It was a favorite notion of certain oriental philosophers, that matter is essentially evil and consequently that the moral corruption of mankind is due chiefly to the fact, that the souls of men are connected with a body formed from this gross and defiling substance. This notion early crept into the Christian church, and exerted a wide-spread and lamentable influence in perverting the Scriptures, and corrupting the Christian faith? It ended, by a natural reaction, in the grossest sensuality, practiced under the pretence that the soul cannot be contaminated by the sins committed through the agency of the body. For these reasons, it is important that the text which we are now considering should be rescued from any suspicion of favoring a doctrine which has been so prolific of error, sin and woe. The apostle Paul does not here use the word *vile* in a moral sense. He has reference to the unspeakable inferiority of our present body, in comparison with that with which Christ will clothe believers at the resurrection. It is the vileness of that which is paltry and worthless, in contrast with that which is excellent and glorious. Literally translated, the expression is, "The body of our humility." The body which we now have is such as is fitted to our present low estate; and it will seem to us a cheap and valueless thing, when we come to have in place of it a body fashioned like that of our glorified Saviour.—*Watchman and Reflector.*

## The Better Country.

In these times of national peril and strife, when those political organizations which seemed most secure from danger and decay, show signs of weakness, and when opposing moral forces, struggling for dominion, make kingdoms and empires to heave like the restless and surging deep, when lashed by the maddened tempest, when everything earthly seems indeed evanescent, to what a glorious advantage does the better country of the Christian appear! When earthly kingdoms shall grow old and decay, or shall be convulsed by some sudden outbreak, the heavenly one shall still be young and vigorous, and wrapt in the embrace of a holy and steadfast peace, giving assurance that it shall have no end. Earthly governments are necessarily founded in weakness, because of the imperfections of human judgments, taken in connection with man's moral infirmities. But the heavenly kingdom must be eternal, because founded in the wisdom and justice of the Infinite One. Also, in the overthrow of earthly nationalities, what destruction of human hopes and interests! To the politician, and to men who only in this life have hope, everything outside the narrowest circle possible, deeds, parchments, stocks, securities, honors, interests, and even life itself, center in the combinations.

But while the Christian may justly feel an interest in these establishments, as one having for the time being, worldly obligations and interests, he nevertheless enjoys a holy composure, even in the midst of their downfall, because he knows he has a better inheritance, "an enduring substance." How fit, then, the exhortation, "set not your affections on the earth, for ye are dead, and your life is hid with Christ in God." What a happy lot is the Christian's! While others are dismayed, he is unmoved. They look with trembling upon the strife, upon the flames, and upon the general ruin, their hearts "failing them for fear." But the Christian feeling that he has "an house not made with hands," looks quietly on this giv-

ing up of the ghost of all earthly hopes. This is a world of sin and wrong. Nor may we hope at least for an immediate change, such as will widely affect it in this particular. We do not deny the doctrine of progress, in the line of reform, in the general affairs of this world. The evils of depravity are too radical and deeply imbedded in the human heart to be removed at once by the agencies now employed. But the Christian has hope of another life—an eternal life—therefore, in the midst of earthly perils, he still rejoices, and "though an host should encamp against him," he will not fear.

These thoughts are our daily comfort. Never before have we been brought face to face with danger and ruin. Our beloved country is swaying to and fro with inward convulsions, created by the fury of a chafed and disappointed oligarchy. Perjury, hate, bloodshed, and unrelenting civil war, prey upon us, and characterize, or rather make up, the history of the times at home. Foes at home, also, find ready, powerful, and unscrupulous sympathizers abroad, who, amazed at our rapid growth, and fearing the moral effect of our republican institutions upon the oppressed millions over whom they bear rule, are ready to make common cause with them, and so bind in fetters a free people! Yet we look calmly on! We feel that we are a citizen also of another kingdom—a kingdom that "shall have no end"—a kingdom of peace! "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of the dead."

Recorder.

## Mr. Spurgeon on Peacemakers.

Mr. Spurgeon has spoken in his London tabernacle against war. In a "Sermon for the Times," delivered on Sunday, December 8th, he said:

"The peacemaker is a citizen, and though he be a christian, he remembers that Christianity does not require him to forego his citizenship, but to use and to improve it for Christ's glory. The peacemaker, then, as a citizen, loveth. \* \* \* \* \* The peacemaker remembereth the war with Russia, and he recollecteth what fools we were that we should have meddled there, to bring to ourselves great losses both in trade and money, and no advantage whatever that is perceptible. He knoweth that this nation hath often been drifted into war for political purposes, and that usually the pressure and burden of it cometh upon the poor working man, upon such as have to earn their living by the sweat of their face. Therefore, though he, like other men, feeleth hot blood, and being an Englishman born, feeleth the blood of the old sea kings often in his veins, yet he represeth it, and saith to himself, 'I must not strive, for the servant of God must be gentle to all men, apt to teach, patient.'

"So he putteth his back against the current, and when he heareth everywhere the noise of war, and seeth many that are hot for it, he does his best to administer a cooling draught, and he saith, 'Be patient; let it alone; if the thing be an evil, yet war is worse than any other evil. There was never a bad peace yet, and never a good war,' saith he, 'and whatever loss we may sustain by being too quiet, we shall certainly lose a hundred times as much by being too fierce.' And then in the present case he thinketh how it would be for two christian nations to go to war—two nations sprung of the same blood—two countries which really have a closer relation than any other two countries upon the face of the earth—rivals in their liberal institutions—coadjutors in propagating the gospel of Christ—two nations that have within their midst more of the elect of God and more of the true followers of Christ than other nations under heaven. Yea, he thinketh within himself, it were ill that the bones of our sons and daughters should go again to make manure for our fields, as they have done. He remembereth that the farmers of Yorkshire brought home the mould from Waterloo with which to manure their own fields—the blood and bones of their own sons and daughters; and he thinketh it not meet that the prairies of America should be enriched with the blood and bones of his children; and on the other hand he thinketh that he would not smite another man, but

would sooner be smitten of him, and that blood would be to him an awful sight. So he saith, 'What I would not do myself I would not have others do for me.' He walketh in vision over a field of battle; he heareth the shrieks of the dying and the groans of the wounded; he knows that even conquerors themselves have said that all the enthusiasm of victory has not been able to remove the horror of the dreadful scene after the fight; and so he saith, 'Nay peace, peace!'

### The Last Hours of John Tyler

The Richmond Examiner gives the following account of ex-President Tyler's last illness and death:

"On the Sunday morning preceding his death Mr. Tyler came to the breakfast table at the Exchange Hotel, as usual. While sipping a cup of tea he was seized with a sudden faintness, and on attempting to rise from his chair fell to the floor. He was taken into the ladies' parlor, where he recovered, and was then conveyed to his chamber. Several physicians were present, and came to the assistance of Mr. Tyler.

This sudden attack of illness was not supposed to be serious, and gave but little alarm, as it was known that the deceased, at different periods of his life, had been subject to severe attacks of vertigo. Hopes were indulged of his speedy recovery, and it was not doubted that he would get well until the night he died, when he was suddenly taken worse, and failing rapidly but without pain, died precisely at fifteen minutes past twelve o'clock on Friday night.

Dr. Brown had been sent for, and on entering the room Mr. Tyler said, 'Doctor, I am dying.' A few moments and he fell off into the utter weakness preceding dissolution. One of the attending physicians approached the bedside with medicine, and said, 'Mr. Tyler, let me give you some stimulant.' 'I will not have it,' replied the dying sufferer, and in a few moments quietly breathed his last. His last intelligible words was the reply to the doctor."

### Vesuvius.

During the late eruption of Vesuvius, the people for miles around had to use umbrellas to ward off the shower of dust which fell, reaching far beyond Capri and Salerno. The first appearance of the eruption is thus described by a correspondent of the London *Ateneum*:

"When I first saw the eruption, I was walking with a friend, and happening to look over the inclination of a mountain which cut the sea and the distant prospect, I saw what appeared to me to be a vast pine, 'and yet,' I said rubbing my eyes, 'I do not remember one on that spot; it cannot be a pine, it must be smoke from Vesuvius.' And so it was; and at this, the commencement of the eruption, we could see the mighty mass from the roots, which were fixed in the base of the mountain, growing up with wonderful rapidity to a gigantic tree which touched the very heavens, and then spread its branches south, and east, and west, until the coast, sea, everything was hidden from view. I never witness anything grander than the vast masses of smoke which rose and rolled over one another in magnificent involutions."

### Liquid Fire as a Weapon of War.

Some experiments were recently tried at the Washington Navy Yard with an apparatus for the ejection of liquid fire, which to all intents and purposes is the famed Greek fire revived, the secret of which has been lost. The chemical composition of this fire may not be the same, but its effects are as terrible as those attributed to the inextinguishable fire of the Greeks. The composition and the apparatus of ejecting it are the inventions of Professor B. F. Greenough of Boston, who, though for many years nearly blind, has pursued his chemical investigations with unabated zeal, until he has produced what promises to be a terrible auxiliary in warfare.

The experiments were made under the directions of a Board, consisting of Capt. G. V. Fox, Assistant Secretary of the Navy, Capt. Dahlgren,

Capt. Wainwright and Lieut. Badger. A target was erected upon a platform fifty feet long by thirty feet wide, the target being made solid of oak timber three feet in thickness. The fluid was ejected in an inert state from a pipe of 3-16ths inch diameter, and was thrown some thirty to fifty yards before it reached the target. At a distance of several feet from the nozzle, the fluid ignited, expanding to a diameter of two feet, with an intense combustion, which covered the target and the platform with liquid fire. The fire was apparently inextinguishable, burning readily on the water, and consuming the target. It emitted dense fumes and smoke which darkened the atmosphere and would have suffocated any human being who had come within its influence. The experiment was quite successful.

We understand that experiments have also been made with shells filled with this liquid, and with great success. The composition, the secret of which is known only to the inventor, promises to be a very effective auxiliary of war.

### Missionaries Murdered.

The Shanghai correspondent of the New York Commercial Advertiser furnishes the following:

"There has been some stirring times with the rebels up at Chefoo, to the northward of Shanghai, and we have received the sad intelligence of the murder of the two missionaries stationed there—Mr. Parker, of the Episcopal, and Mr. Holmes, of the Baptist Missions, both Americans. The rebels were advancing upon Chefoo and Yentai, the village where these missionaries and their families resided, and Messrs. Parker and Holmes went out to endeavor to prevail upon them not to molest the villagers of the latter place. That as Chefoo, where they might get something valuable, was too strongly guarded by the English and the French for them to attack it, it would be useless to make a descent upon a little village where they could get nothing, and that they might better pass by without molesting the people. But it appears that they did not succeed in their humane efforts to save the country people from blood-thirsty invaders. They were cruelly murdered by the command of the rebel chief, and their mangled, half-burnt bodies were not found for more than a week afterwards.

Mr. Holmes was struck five times on the head with swords, and twice with spears, his left hand cut, and, after receiving seven wounds in the lower part of body, was burnt. Mr. Parker had seven spear-thrusts in the face and neck, and several severe cuts. Their families, and the other missionaries who live in Yentai, narrowly escaped with their lives, being obliged to flee at midnight, the English Consul, Mr. Morrison, sending them horses at 11 P. M. They reached Chefoo at four o'clock in the morning.

"Rev. Mr. Smith, one of the missionaries living at Yentai, after taking his family to Chefoo in safety, returned with a French gentleman to look after their valuables, but, before reaching Yentai, they were set upon by the rebels, and obliged to retreat. As they were galloping back, they came to a sort of ravine, where the road was very narrow and defiled between two hills. Here two mounted rebels barred the way, but Mr. Smith, having a double-barrelled gun, shot them both and escaped. The unfortunate villagers, who had not been able to escape from their fury, were slain by hundreds, and the ponds in the neighborhood are said to be filled with the bodies of men, women and children, while the roads are strewed with corpses."

### The Flood at Sacramento.

Dr. Peck contributes to the last California Advocate the following description of the recent flood in Sacramento:

"It is morning, and the rain falls in torrents. Down come the mountain floods. The levee has broken, and the American River is rushing madly upon the doomed city. There it comes. It is within four squares of us. We spring to bring in a little wood for the emergency. On its comes. Strong men and beasts are struggling above us. The tops of the houses are covered with anxious gazers. Quick! Every article to the upper story of our strong brick, 'hired house.' Flour, meat,

potatoes, books, carpets, all. The water is at the door-sill! In it comes! There are our neighbors from the cottage near. No safety at home. Strong men wade to our door up to their hips; with wives and daughters, and tender babes in their arms and on their shoulders. 'Come in. God be praised for one place of safety.' Another company arrives in a boat. Our upper rooms are full. Still the waters rise. Two strong men bear a stove into the hall. And by great exertions we gather pipe of different kinds and set it up. Thanks to Providence, we have plenty of provisions, and now a place to cook. The flood increases. Boats are moving rapidly through our streets, rescuing the helpless. Property is of no account. Strong horses and mules struggle for life. We shout to each other, giving orders and encouraging exertion. Down sink a fine team and wagon and driver. Poor man! He falls to rise no more. God pity the bereaved ones at home. The water has reached the marble mantle in our parlor, and still it rises. We are, by the order of Providence, on one of the highest points of the town. The danger is greater below. We look out, and far as the eye can reach it is one vast sea. At our place, (N above 9th,) the current is frightful. Vigorous animals fail to stem it and float downward rapidly from our sight. Rafts and drift-wood bear, now a man with brave heart, strong muscles, and setting pole—now a dog and poultry. Here comes a fence, a pile of lumber, a wagon, and now more horses and mules, and cows, with noses just above the water, struggling for life. The high pickets are covered and still the water rises!

"Three o'clock p. m. The sun shines out, and the dancing waters send back their quivering light. Our home is an island. Our doors float from their hinges. China ware, servers, books, sacks of grain, and other effects left below, move out into the sea and take their chance. Doubtful if we ever see them again. I am afraid to hear from the church. My library is in the basement. In my own mind I gave it up for lost, and an irreparable loss it will be. There is a boat from below. I hail it. 'The water is about eight feet deep in the basement of the church. Alas! my library and papers are certainly submerged.'

"Four o'clock, p. m. The water is falling and the sun is still shining brightly. We hope for relief in a few hours, but await the will of the Lord.

"Five o'clock p. m. The water is rising. The sun sets amid the richest effulgence of golden light. A dark cloud skirts the eastern horizon and the floods move fearfully by.

"Half past eight o'clock. The water is now one foot higher in my hall than at four o'clock. It is four feet and three inches, and seemed to be climbing up after us! I have never experienced such a night. Oh! that God would interfere to save the lives of this suffering city.

"We commended ourselves to God, and felt the consolations of religion. In the night our strong brick house cracked and settled, loud explosions followed each other in rapid succession, but we trusted in God and suffered no harm.

"Tuesday morning. Thank God the waters have abated. Not more than a foot on our lower floor. The ruin is everywhere. Our poor neighbors are moving in boats, and wading to get to their houses and trying to draw their beds and clothes out of the water.

"Most thankfully have I just learned that my library is saved. Bro. J. Griswold, by prompt exertion, carried every book and paper up into the church. He and Bro. Chambers saved our new and valuable Sunday-school library. Thank God for so much mercy.

"You can judge the state of my home when I inform you that I have with my own hands, removed tons of mud from the floods below, and by the help of a strong man two days, with all the exertions of my wife and little daughter, we are now, Friday morning, only in a tolerable, but by no means, comfortable condition.

"In a few days we shall see how many of our little flock can be gathered again. Our basement is nearly ruined, but we can move our Sunday-school (if we can get any) up-stairs. Pray for us."

### The Burnside Expedition.

Fortress Monroe, Jan. 27. By the arrival of the steamer *Eastern State* we have the first direct and official intelligence of the arrival of General Burnside's expedition at its destination. She left Hatteras Inlet last night, and arrived here late this afternoon. The recent storms were unusually severe at Hatteras, and considerably delayed and crippled the expedition, but when the *Eastern State* left everything looked favorable. The expedition sailed from Hampton Roads on the 11th and 12th, inst., and consisted of over 125 vessels of all classes. They arrived at Hatteras between the 12th and 17th, having been greatly retarded by severe storms and adverse winds. After their arrival they experienced storms of such unparalleled severity that for two days in succession, on more than one occasion, it was impossible to hold communication between any two vessels of the fleet.

After the first storm it was discovered that instead of the vessels drawing 8 1-2 feet of water being able to go over the swash or bars, as Gen. Burnside had been informed, no vessel drawing over seven feet three inches could pass into Pamlico Sound. No vessel could pass inside the bar drawing over thirteen feet of water skillfully piloted, consequently the steamer *City of New York* struck outside the bar, loaded with a cargo valued at \$200,000, consisting of powder, rifles, and bombs, and proved a total loss. The captain and crew, after bravely remaining in the rigging forty hours, were saved.

The gunboat *Zouave* dragged her anchors and had a hole stove in her bottom and sunk. She is a total loss. Crew saved. The steamer *Pocahontas* went ashore near the Light House, and became a total wreck. 90 valuable horses belonging to the Rhode Island battery were on board and all drowned, including several valued at \$500 each. Crew saved. An unknown schooner with oats, and another schooner, name unknown, and six of her crew were also lost on the beach. The *Louisiana* struck on the bar, where she still remains. The report that she was burnt is entirely incorrect. She may get off. The *Eastern Queen* and *Voltigeur* are also ashore. The latter will probably get off.

The water vessels had not reached their destination when the *Eastern State* left, and had it not been for condensers being on board some of the vessels and one on shore, terrible suffering would have occurred. As it was the water casks were old whisky, camphene and kerosene oil casks.

It is thought that the Union pilots of Hatteras are traitors, having intentionally run several vessels ashore.

One of the storms can only be described as terrific. The waters in every direction were covered with foaming waves dashing with a clear sweep across Hatteras shores and completely cutting off the Fort from all outside communications. The current was running at the rate of five miles an hour, and chop seas prevented General Burnside from answering any signals of distress or communicating with his Generals.

At one moment a flag would appear Union down on a number of vessels, indicating want of water, coal and provisions. Col. Allen of the 9th N. J. regiment and his Surgeon, Mr. Weller, with a boat's crew and the second mate of the *Annie E. Thompson*, when they found the troops needed water, manned the life boat in order to reach the General. Unfortunately the boat was swamped and the Colonel, Surgeon and mate drowned. The crew of the boat were saved.

Despite all these adverse circumstances General Burnside has succeeded in getting over the bar one-half the vessels, all the gunboats and 7000 troops. Everything appeared in a satisfactory condition when the *Eastern State* left. The large transports with troops remained outside the bar until the arrival of the *S. R. Spaulding* from Port Royal 23d, when Capt. Howe volunteered to bring them all inside. This was accomplished yesterday afternoon, the *Eastern State* passed the last as she left. A portion of the tugboats, chartered by Burnside for the expedition refused to proceed further than Fortress Monroe.

Fair weather has now set in. The schooners

are making their appearance with water and coal, and everything looks more promising.

Gen. Burnside has been indefatigable day and night. He has been at his post performing the duties of his whole staff of officers. He is confident of ultimate success, and has the respect of every man under his command. Gen. Burnside left Fortress Monroe on the Picket, but subsequently took possession of the Spaulding, which he will occupy as his flag-ship. She will be used for taking the remaining troops over the bar.

The only troops that have been landed are the 24th Massachusetts regiment and the Rhode Island battery. Col. Hawkins' regiment goes with the expedition. Their place is to be filled by the 6th New Hampshire regiment. There has been no loss of life except as above mentioned. Eleven deaths of soldiers have occurred since the fleet sailed.

Mr. Shelburn came in the Eastern State as bearer of dispatches from Gen. Burnside. We are indebted to Dr. A. Rawlings, the only other passenger who goes north, for the above statement.

Different reports are received at Hatteras from the surrounding population in relation to the disposition of the intention of the enemy. Some who came in say they are completely frightened and will not make a stand. Another report is that large masses of troops will be concentrated in the vicinity, and still another story, confirmed by many, is that their exertions will be directed chiefly to placing obstacles in the way of our progress to Norfolk. The rebels keep a good look out for our movements with their gun-boats. Two of them made their appearance immediately after the storm, but disappeared when chased.



## ADVENT HERALD.

BOSTON, FEBRUARY 8, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant week-

ly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

CHAPTER VIII.

#### THE "LITTLE HORN, WHICH WAXED EXCEEDING GREAT"—ROME.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered," vs. 9-12.

The inspired interpreter, says of the last named kingdoms, that "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand," vs. 23-25.

Thus far, in the general application of the symbols of the book of Daniel, it has been our fortune to be in agreement with the great majority of commentators, both ancient and modern; but in the interpretation of this "horn," the views of many of these from our's widely diverge: though even here, we shall show that we are not alone,—sustained as we are by cool and sagacious thinkers.

The common and ancient view, from which we dissent, is the application of this symbol to Antiochus Epiphanes; who flourished about B. C. 150. Says Bishop Newton of this interpretation:

"This little horn is by the generality of interpreters, both Jewish and Christian, ancient and modern, supposed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and persecutor of the Jews. So Josephus understands the prophecy, and says that 'Our nation suffered these calamities under Antiochus Epiphanes, as Daniel saw, and many years before wrote that things should come to pass.' In like manner St. Jerome explains it of Antiochus Epiphanes, and says that he fought against Ptolemy Philometer and the Egyptians, that is against the south; and again against the east, and those who attempted a change of government in Persia; and lastly he fought against the Jews, took Judea, entered into Jerusalem, and in the temple of God set the image of Jupiter Olympus.' With St. Jerome agree most of the ancient fathers, and modern divines and commentators; but then they allow that Antiochus Epiphanes was a type of Antichrist." *Dis. on Prop.* pp. 23 6, 7.

There were characteristics and circumstances connected with the reign of Antiochus, which gave to the above view some plausibility. It is not singular that the Jews, suffering the cruelties of this impious monarch, should have made such an application of this symbol; nor need we be surprised that, having been thus applied, the view should continue during those periods of the Christian church, preceding the time of the end, during which portions, at least, of Daniel's prophecy were to be as "words closed up and sealed," 12:9. There is a natural desire to find in the agents and events of the past, a fulfillment of all prophecy; and previous to the occurrence of those actually foretold, it is not strange that predictions should be supposed to have had their fulfillment in agents and events which only agree in part with the required conditions.

For a period, Antiochus alone in history bore any resemblance to this symbolization; but the want of agreement, between him and the symbol, is manifest in so many particulars, that the wonder is how any writer or reader of prophecy, should entertain this exploded opinion. It was Sir Isaac Newton who, as Bishop Newton observes, "with that sagacity which was peculiar to him, and with which he penetrated into Scripture as well as into nature, perceived plainly that the little horn could not be drawn for Antiochus Epiphanes, but must be designed for some other subject." *Ib. p. 247.*

Another application of this symbol, is made by later expositors to the spiritual empire of Mahomet, or the great Apostacy of the east; and this also is sustained with some plausibility. We are, however compelled to renounce its exclusive application to that power and, with Sir Isaac Newton, Bishop

Newton, Dr. Zouch, Mr. Cunningham, Rev. T. R. Birks, Dr. Jarvis, and others, to apply the emblem to the Roman power—not to the Roman empire as a whole, but only as it became a horn of the goat by reason of its connection with Grecia. Bishop Newton observes:

"Let it not seem strange, that the Romans, who were prefigured by a great beast in the former vision, should in this be represented only by the horn of a beast; for nothing is more usual, than to describe the same person or thing under different images upon different occasions; and besides, in this vision the Roman empire is not designed at large, but only the Roman as a horn of the goat. When the Romans first got footing in Greece, then they became a horn of the goat. Out of this horn they came, and were at first a little horn, but in process of time over topped the other horns. From Greece they extended their arms, and over ran the other parts of the goat's dominions: and their actions within the dominions of the goat, and not their affairs in the western empire, are the principal subject of this prophecy." *Dis. p. 249.*

The obvious reason, why the agency of Rome within the Greek empire should not be represented by a beast, but by a horn, is that kingdoms symbolized by beasts must have each its own geographical limits. Thus, when the rest of the beasts had their dominion taken away, in the conquest of each by the other, "their lives were prolonged for a season and a time," 7:12. When the goat cast down the ram, broke its horns and stamped upon it, the ram was not destroyed but subjected—its horns also being broken: Persia still continued to be represented by the ram, and Grecia by the goat—the relation which the former sustained to the latter being that of a conquered country. In harmony with this principle, had it been designed here to represent the Roman empire as a whole, we should have expected to find it symbolized by a separate beast. But if it was designed to show only its agency within the Grecian territory, its representation by a beast would be manifestly incongruous; and a horn remains its appropriate emblem. On this point Dr. Jarvis remarks:

"Observe that it was not as the fourth great monarchy, denoted by the fourth beast, but simply as a horn of the goat, that the words of this vision can apply to Rome; and consequently that none of Europe west or north of Macedonia, Thrace, Epirus and Greece, had anything to do with it," *Jar. Ser. p. 43.*

T. R. Birks, also, though giving a subordinate application to Antiochus, says that this horn has its true and proper fulfillment in the Eastern dominion of Rome," *Later Visions*, p. 187. And this, he says, is the interpretation of "Dr Zouch and Mr Cunningham."

### Questions by H. B. Woodcock—Answered.

Brother Bliss:—Will you please admit the following questions, and give them an early answer through your valuable paper?

Yours truly,

H. B. WOODCOCK.

Connersville, Ind. Jan. 11. 1862.

Ans. We give and answer them,—letting each answer follow the question asked.

1st. If they that are Christ's are raised from the dead at his pre-millennial advent, what becomes of the rest of the dead?

Ans. "But the rest of the dead lived not again until the thousand years were finished," Rev. 20:5.

2d. If Christ is then revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel, will his wrath be poured out upon the living only, while the rest of the dead escape?

Ans. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:40-42. "The rich man also died, and was buried, and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame," Luke 16:22-4.

3d. Will the rest of the dead ever have a resurrection; and if they will, when?

Ans. See answer to Q. 2.

4th. If the pre-millennial advent is the "judgment advent," will the rest of the dead have a resurrection 1000 years after the judgment? and if so how can they ever "stand before the judgment seat of Christ?"

Ans. See Ans. to Q. 2.

5th. Do we not learn from Revelation 20th, that in connection with the second advent, and the first resurrection, Satan will be bound for a period of

1000 years, and after that be loosed again—and that the restitution is in connection with the judgment advent?

Ans. "The heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," "Nevertheless we, according to his promise, took for a new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3:7, 13. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20:1-3.

6th. Is Satan to be loosed out of his prison to deceive the nations, and come up on the new earth, and gather an army that will cover the face of the earth as a cloud, and compass the camp of the saints about, . . . 1000 years after the restitution?

Ans. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog"—the rest of the dead, who lived not again till the thousand years are ended, and so are raised at the time Satan is loosed—"to gather them together to battle: the number of whom is as the sand of the sea. And they," (did not cover the face of the earth as a cloud, but,) "went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city," (Rev. 20:7-9); which city comes down only onto the new earth, Rev. 21:12, and this event, therefore, is 1000 years after the epoch of the restitution.

7th. Will the curse of sin, the curse of war, and the curse of death, first or second, be continued on the earth after the judgment and the restitution? If it will, when will it have an end?

Ans. Satan gathers the resurrected sinners together to battle against the resurrected saints, and they are permitted to encompass the beloved city; without which will be "dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," (Rev. 22:15); but there will be no battle, nor will the saints be in the least danger; for "fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever. . . . This is the second death." Rev. 20:9-14. The first death, the last enemy of the righteous, ceases in respect to them at the first resurrection; but the second death, to which the wicked are condemned, ends never.

8th. If there is "only one visible advent of Christ yet future," will that one be at the first resurrection, or at the battle Rev. 19th, or at the judgment Rev. 20th?

Ans. At all three—they being successive events at one and the same coming.

9th. If at the first, will not "this same Jesus come in like manner as he went away?"

Ans. Yes, visibly and bodily, as he was seen to go into heaven, Acts 1:11.

If at the second, will he not then be revealed from heaven in flaming fire, and at the head of the armies in heaven, taking vengeance on the beast . . . and the false prophet, and on them that know not God, and obey not his gospel?

Ans. So testifies the apostle, in 2 Thess. 1:7-9.

If at the third, will he not come seated on the throne of his glory, Matt. 25th,—the great white throne, Rev. 20—to judge the world in righteousness; and will not the whole world, "small and great" then stand before Christ?

Ans. All the nations will be gathered before our Lord, when he shall come in his glory, (Matt. 25:31, 2: And all the dead, small and great, will also be gathered before him, Rev. 20:22.

10th. Does the promise that Christ will come in the clouds, and receive us to himself, include the coming of "the Lord our God, and all the saints with him?"

Ans. "We which are alive and remain" shall be caught up together with the "risen saints, "to meet the Lord in the air," 1 Thess. 4:17; then will follow the conflagration and restitution; and then will descend from heaven, the Lord my God, and all the saints with him,—the Lord and his Bride, the Lamb's wife,—"that great city, the holy Jerusalem," around which the resurrected wicked, at the end of the 1000 years, thinking to take possession of Paradise restored, as Satan did of the Paradise lost; but they will speedily be banished thence and forever.

11th. Do not the views of Adventists, set bounds to the times and seasons which the Father hath put in his own power?

Ans. Directly the reverse; as they seek to learn on

ly what the Father hath *revealed* of the times and seasons, over which he has power. Ed.

#### To "A Seeker for Truth."

A correspondent, dating "Battle Creek, Mich.", giving a name that we do not find in our list of subscribers, writes over the above signature his reasons for considering the text, of Luke 23: 29-43, an interpolation. As the nature of these will be seen by our answers, it will not be necessary to present them in full. And,

1. The fact that Luke is the only writer in the New Testament who records that scripture, weighs nothing against its genuineness; for a single witness of undoubted veracity, or writing under inspiration, is as good as a thousand. If we might reject any thing in the scriptures that is only once affirmed, there is very much that might be stricken from that volume.

2. There is no conflict of testimony between Luke and the two preceding Evangelists. It may be true, as Matthew states, that "the thieves," or as Mark, that "they that were crucified with him reviled" our Lord; and yet it would not follow that, in those long hours of agony on the cross, one of those revilers did not see his folly and learn to behold the Savior of sinners in his fellow sufferer, repent of his revilings and of his many transgressions, and afterwards rebuke the other thief for his continued upbraiding, and look to the Savior for remembrance when he should come, in his kingdom.

3. The dying penitent gives expression to no knowledge of the future, that is not clearly contained in previous scriptures, or that Christ had not freely uttered in the ears of the populace. However little, therefore, the disciples or others might appear to know, there is nothing incredible in the supposition that the thief knew of the expectation of the kingdom at the revelation of the Messiah.

4. Finally. The fact of the thief's repentance at the last moment, is not "set forth as an example" for others, but is given as an instance of the salvation of one in the extremity of peril, by Him who came to pardon the chiefest of sinners, the vilest of offenders who accept of his gracious offer and exercise faith in him. It has been happily said that we have *one* such instance, so that no one need despair; and *only* one, so that no one need presume to delay repentance to such a moment.

#### The Yearly Reading of the Scriptures.

From Wed. Jan. 1 to Sat. Jan. 4,	read Gen. 1 to 12
" Sunday " 5 " " 11,	" 13 " 35
" 12 " " 18,	" 36 to Ex 8
" 19 " " 25,	" Exodus 9 to 31
" 26 " " Feb. 1,	" 32 to Lev 14
" Feb. 2 " " 8,	" Lev 15 to Num 10
" 9 " " 15,	" Numbers 11 to 33
" 16 " " 22,	" 34 to Deut 20
" 23 " " Mar. 1,	" Deut 21 to Josh 9
" Mar. 2 " " 8,	" Josh. 10 to Jud. 8
" 9 " " 15,	" Jud. 9 to 1 Sam. 6
" 16 " " 22,	" 1 Sam 7 to " 29
" 23 " " 29,	" 1 Sam 30 " 2 S 21
" 30 " " Apr. 5,	" 2 Sam 22 to 1 K. 20
" April 6 " " 12,	" 1 K. 21 to 2 K. 21
" 13 " " 19,	" 2 K. 22 to 1 Ch 19
" 20 " " 26,	" 1 Ch 20 to 2 Ch 13
" 27 " " May 3,	" 2 Chron 14 to 36
" May 4 " " 10,	" Ezra 1 to Neh 13
" 11 " " 17,	" Esther 1 to Job 13
" 18 " " 24,	" Job 14 to 36
" 25 " " 31,	" Job 37 to Psalm 17
" June 1 " " 7,	" Psalm 18 " 40
" 8 " " 14,	" 41 " 60
" 15 " " 21,	" 64 " 86
" 22 " " 28,	" 87 " 103
" 29 " " July 5,	" 110 " 132
" July 6 " " 12,	" 133 to Pr 5
" 13 " " 19,	" Prov. 6 to " 28
" 20 " " 26,	" 29 " Cant 8
" 27 " " Aug. 2,	" Isa. 1 " Isa 23
" Aug. 3 " " 9,	" 24 " 46
" 10 " " 16,	" 47 to Jer. 3
" 17 " " 23,	" Jer. 4 " 26
" 24 " " 30,	" 27 " 49
" 31 " " Sep. 6,	" 50 " Ezk 15
" Sep. 7 " " 13,	" Ezek. 16 to " 38
" 14 " " 20,	" 39 to Hos. 1
" 21 " " 27,	" Hos 2 to Amos 7
" 28 " " Oct 4,	" Amos 8 to Zeph 3
" Oct. 5 " " 11,	" Hag. 1 to Matt. 3
" 12 " " 18,	" Matt. 4 " 26
" 19 " " 25,	" 27 " Luke 5
" 26 " " Nov. 1,	" Luke 6 to John 4
" Nov 2 " " 8,	" John 5 to Acts 6
" 9 " " 15,	" Acts 7 " Rom 1
" 16 " " 22,	" Rom 2 " 1 Cor 8
" 23 " " 29,	" 1 Cor. 9 to Gal 2
" 30 " " Dec 6,	" Gal. 3 to 1 Th. 5
" Dec. 7 " " 13,	" 2 Th. 1 to Heb. 6
" 14 " " 20,	" Heb. 7 to 1 John 3
" 21 " " 27,	" 1 John 4 " Rev 18
" 28 " " Jan 3,	" Rev. 19 to Gen. 9

#### From Bro. J. Pearce.

Dear Bro. Bliss:—The war clouds are looking very black. It is remarkable what preparations England has been making within the last few weeks. Since the surrender of Mason and Slidell the excitement has somewhat abated; and, unless England has some other pretext, I think this will blow over. Our Father is at the helm. He has his own counsels to fulfill and purposes to accomplish. He will do all things in his own good time and manner. He has a controversy with the nations, and who can say that it has not begun? May God grant that we and our's may be hid in the day of the Lord's anger. Fear not, little flock; it is your Father's good

pleasure to give you the kingdom. He is faithful who said: "I will never leave thee, nor forsake thee;" "Lo I am with you always, even unto the end of the world."

Will you have the kindness to give your views on 1 Cor. 15: 24-26?

Your in hope,

J. PEARCE.

Pickering, C. W.

REMARKS.—"Then cometh the end," that is at Christ's coming: who rescues the kingdom of this world from Satan's usurped dominion, putting down all opposing rule and restoring it to God the Father, who will at that epoch place the Son in its everlasting possession. The phrase "deliver up," has not in the original, according to Prof. Bush and others, the sense of surrender or relinquish, but of rescue or deliverance, as a slave is delivered from bondage. As He reigns till all enemies are put under his feet, it follows that he will ever reign; for with all enemies subdued, there will be nothing to dispute his reign, —the same as when it is said that Saul's daughter "bare no child until the day of her death," it follows that she never bore any; and numerous other like examples of Scriptural usage might be quoted.

The "destruction of the last enemy" is the recovery from the power of death. It is of Christians that we understand this is spoken—death being a condition that is destroyed in respect to, and the last enemy who will have no dominion over them; and this power terminates at Christ's coming. The wicked will be under the dominion of death forever—of the second death; which, consequently, in respect to them will never be destroyed, as its destruction would result in their salvation.

#### Bible Questions and Answers.

115. "The Voice said, Cry. And he said, What shall I cry?"

Ans. "All flesh is grass, and all goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever," Isa. 40: 6-8.

116. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2: 22.

Ans. "Put not your trust in princes, nor in the Son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," Psa. 146: 3, 4.

117. "Is there not an appointed time to man upon the earth? art not his days also like the days of an hireling?"

Ans. "As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work, so am I made to possess months of vanity and wearisome nights are appointed unto me," Job 7: 1-3.

117. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14: 7-10.

Ans. "As the waters fail from the sea, and the flood decayeth and dieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep," vs. 11, 12.

119. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 21.

Ans. "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it," Eccl. 12: 7.

120. "If a man die, shall he live again?"

Ans. "All the days of my appointed time will I wait till my change come," Job 14: 14. "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another: though my reins be consumed within me," Job. 19: 25-27.

#### True Faith.

Bro. Bliss:—I want to ask you one question, in regard to one subject, which has perplexed me not a little. Is it absolutely necessary to have a right faith and hope, in order to be saved? or in other words, to be more specific, must every Christian's faith and hope be according to God's will and plan, in order to be saved? I know, all of such a faith and hope, will be saved. The pith of the inquiry is this, Can those that have a faith and hope contrary to God's purpose be saved? I find that our faith and hope, is entirely different from the great

majority of professing Christians. Your answer is asked, if you think it proper.

S.I.H.

It is necessary, in order to be saved, to have a correct faith about certain things; whilst in respect to other things a man may be honestly in error, and yet be saved. All error takes from the harmony of truth, leaves its subject proportionately in the dark, and interferes with growth in grace. Many errorists will be saved, though sometimes only as by fire.—We do know, however, that whosoever believeth in the Lord Jesus Christ shall be saved—although in the dark on some other subjects. ED.

#### "The beloved Physician."

We are indebted to our friend and former pastor, Rev. O. E. Daggett D. D. of Canandaigua N.Y. for an interesting discourse, with the above title, preached at the funeral of Edson Carr M. D. of that place, on the first day of the closing month of last year. We quote the closing portion of the discourse:

"When any arm of flesh on which we lean is removed, the more must we feel our dependence, and the insufficiency of every thing human for our wants. The more then let us look to Him in whose hand our breath is, and whose are all our ways. The more promptly and earnestly let us repair to that divine Physician, who went about doing good, and is 'the same yesterday and to day and for ever.' Think how himself took our infirmities, and bare our sicknesses; what burdens He removed from others, and took upon himself; how He raised the dead to life, and brought eternal life to the soul; how He died for our sins, and rose again; what promises and aids He gave his followers, who when they die, go to him in Paradise, and whom God will bring with Him. Amidst all our sorrows and our sins, who of us will not hasten to this refuge? Oh that we all may 'know the fellowship of his sufferings' and 'the power of his resurrection!' Surely 'here have we no continuing city': if 'we seek one to come,' let us prepare for it more earnestly; and if any of us have lightly esteemed it before, let them set out for it to day. The innumerable company who have fallen asleep in Jesus, to whom we doubt not this dear brother is now joined, invite us to their pilgrimage and home, to their Lord and ours, to the Resurrection and the Life."

#### A Poisoned River.

"Doth a fountain send forth at the same place sweet water and bitter?" James. 3:11.

An English paper gives the following account of the poisoning of a whole river:

"The river Ribble, an English stream, was lately deprived of every fish living in its waters, by the gas company at Settle having emptied the contents of a gasometer into it. The mischief was done in a single night. From the town of Settle to the river's mouth, about fifty miles, every fish, large and small, died. Through towns and villages, broad estates and parks, the rich pasture of Craven, and the quiet valleys of Bolland, the sad tidings spread among the inhabitants. Little work was done that day—the inhabitants had enough to do in drawing the fish to land. It was a melancholy sight.—Hundreds of pounds weight of salmon and trout were taken out dead, their very flesh reeking of the poisonous gas, which unfitted them even for the purposes of manure. Not a little bat, roach, or even eel, had survived. The fish lie like pebbles at the bottom.—Through some of the river's best preserves, the expenses of care and years have thus been utterly thrown away, and what is worse, the enjoyment and partial living of hundreds of the inhabitants along the unpreserved course of this beautiful river are destroyed."

It would seem from the above, that death covered the finny tribes even as the water's cover the river's bed. It is the same with the river of human life. The stream was poisoned in Adam; and from that corrupted fountain its flow has carried only death and desolation through its entire course. Another stream, however, has flowed from under the sanctuary, "and it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live."

A WARNING. The Boston Journal states that,

"A respectable farmer and church goer of East Haven, at the commencement of the year, caused his newspaper to be discontinued as a measure of economy. As a natural consequence he soon lost his reckoning; and last Sunday morning commenced a vigorous attack upon his wood-pile, fully believing it was Saturday. He did not discover his mistake till he saw his neighbors passing for church, when he became so shocked at his involuntary desecration of the Sabbath that he immediately expressed a determination to renew his subscription without delay."

However true the above may be, we always feel, when any one needlessly orders the discontinuance of the Herald, that it is an indication of a loss of spirituality. For the more dear to any one the cause of Christ is, so much the more pleasure will be given by the evidence of his near coming.

#### Eld. I. E. Jones.

We have frequent inquiries respecting the whereabouts of one and another of the old friends of the Advent Cause. Of Eld. Jones we had not heard for some years, until Eld. Bosworth told us a few days since that he in the fall, found him residing in Morris, Grundy Co. Ill. A letter from him dated Jan'y 14, 1862, which appears in the Crisis, gives his view of the present aspect as follows:

"I have preached considerably for a few months past on the preparations for the great battle of the day of God Almighty. I thin the storm began in '48. Then came the Crimean war, in which over 400,000 perished; next the great East Indian war; then the Italian war; now our own great and greater war; and soon Europe will be all ablaze, involving 'the kings of the rising sun.' Thus war follows war, rising higher and becoming more boisterous as we near the shore. There is a dark future before us, 'a day of darkness and gloominess, as the clouds spread upon the mountains.' Our rulers seem to be seized by a fatal blindness. The ancients had an adage, 'Whom the gods design to destroy, they first made mad.'

DEATH OF DR. N. SMITH. By an obituary notice in another column, it will be seen that Dr. Nicholas Smith, a physician and preacher, has fallen asleep, as we trust, in Jesus. He was ever a firm and consistent advocate of the hope of Israel, was always present at the annual conference, and a constant patron of the Herald, till failing health and want of means compelled him to relinquish it with the beginning of the present year. A good friend, however, supplied the means for its renewal, and it will be continued to his widow the present year.

THE BURNSIDE EXPEDITION. This expedition, which we had not heard from at the issue of the last Herald, appears to have been disastrous, as will be seen, by intelligence from it in another column. The disaster, however, is much less than was at first feared. We are pleased with a remark of Gen. Burnside, made in the midst of the storm: "God holds me in his palm, and all will yet be well." It will probably be some days before the fleet can be put into working trim. In the mean time the soil of the south is such a vast mortar bed, that it must require some weeks for the roads to be so settled as to make an advance of the army any where practicable.

THE ENGLISH QUESTION. The affair of Mason and Slidell appears to be happily terminated. In a dispatch to Lord Lyons the British Minister at Washington, Lord Russell the British Premier says:

"Her Majesty's Government having carefully taken into their consideration the liberation of the prisoners, the delivery of them into your hands, and the explanations to which I have just referred, have arrived at the conclusion that they constitute the reparation which her Majesty and the British nation has a right to expect."

"It gives her Majesty's Government great satisfaction to be enabled to arrive at a conclusion favorable to the maintenance of the most friendly relations between the two nations."

Washington, Feb. 2. Notwithstanding the alarms and croakings of some of the foreign journals and letters writers about the stone blockade and other similar reports, the dispatches received at the State Department are regarded as conclusive of a complete restoration of the entente cordiale between the United States and Great Britain, and of the best possible understanding with the governments of France, Italy and other continental States. Yesterday Secretary Seward and Lord Lyons exchanged congratulations on the adjustment of the Trent affair, in a spirit similar to that which, in the same case, animated Earl Russell and Minister Adams.

"The rumors which, it is represented, threw New York into a panic yesterday, are regarded here as inventions of the secessionists in London and Paris. The communications which have been received from Great Britain and France, as well as other European States, by the two last steamers, are more frank and cordial than any since the insurrection began."

"The Secretary of State on Friday directed the release from Fort Lafayette of all the persons taken from on board of insurgent armed vessels, which order has been executed."

#### To Correspondents.

Sister M. Salt. Thank you for a new subscriber.

Sister R. Kitchen. You also are entitled to our thanks for a like favor. May farther efforts in the same direction be successful.

W. S. Cutting. Will give in the next Herald our exposition of the two-horned beast.

We are indebted to our agent in Great Britain, Richard Robertson Es

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Edwin Burnham.

Bro. Bliss:—I sit me down this morning to write to you with sad feelings. My sad feelings are on behalf of your paper—the Herald. It seems to me strange that a paper so correct and consistent in its work should be a weekly *beggar!* (Pardon the expression.) I cannot rest quiet to have it so. The Herald has done a great and good work. I was permitted to see and read it at its birth, in its infancy, childhood, and mature years, all along until now. I have not always agreed with its expressed sentiments, yet I have ever had a desire for its righteous and consistent prosperity. You and I have had some sharp talk through it as a medium, but I love it none the less for that. It has had its dark days and its bright days, but still it lives—barely! Its face has sometimes looked *kind*, and sometimes *cross*, and now it looks really *mournful*. I think I see a peculiar paleness about the mouth, as it keeps murmuring the word *MONEY, MONEY, money!* What shall be done? Shall it live? Shall it die? Has it not yet a work to perform? Other papers have their work—let them do it. But the Herald has a peculiar work of its own. We who look for Christ need it. The people at large need it. The church of Christ needs it. It must not die. Will not the hearts of the good and the true make one more, and a final effort? I propose one *mighty effort* more.—Let three hundred (300) persons stand good for the amount of ten dollars (\$10) each, as a sinking fund, to give it a permanent existence, to be paid in whenever the Editor shall personally send them the demand. This will put it on a firm financial foundation. Cannot such a number be found? It seems to me as many preachers as one hundred (100) might come forward to this end. Come, my brethren, come this once to the rescue! What is money for, if it be not for the cause of God and truth? What good will our money do us in a little time from this, if it be not appropriated to the cause of Christ? We have our work to do. It is our work to cry, in all consistent ways, Behold He cometh! I feel bound to this work. I must do my part of it or perish under the stroke of Divine displeasure. I cannot turn aside. ‘I have opened my mouth unto God, and I cannot go back.’ It has seemed to me to be my duty to stand in the condition of an ‘Independent Evangelist,’ that I might, among all classes, freely proclaim this great truth. Some of my friends take exceptions to this course, and make unkind remarks, but I am doing what I believe to be my duty, and they must settle with the Master. I am ready to harness with you in all effort *consistent*, both of verbal and printed proclamation of this last message of God to man. Poor as I am I will be the first on the list of the three hundred ten dollar men. Where are the two hundred and ninety-nine (299) others? Will they not come up?

EDWIN BURNHAM.

We, the undersigned, promise to pay, on the demand of the Editor of the Advent Herald, published in Boston, Mass., the sum of ten dollars each (\$10) to support the financial existence of said paper, into a fund which shall be called The Sinking Fund of the Advent Herald, when the names of three hundred (300) responsible persons shall be pledged to this object.

EDWIN BURNHAM.

We are obliged to our brother for the interest shown in the above, and shall be pleased to hear from the remaining two hundred and ninety-nine.

ED.

That Column.

In looking over the last Herald, my attention was attracted to the third column of the last page, where a blank is left. The inquiry instantly started in my mind, Why that blank space? The heading says, ‘Annual Donations.’ Then the Editor intimates the necessity of raising \$500 or \$600 a year, by annual subscription, for the purpose of relieving the A.M.A. and enabling it, without embarrassment or anxiety, to publish its organ. This blank, then, is an appeal to you, friends and patrons of the Her-

ald. Your names are wanted, to fill up that space, and against your names an amount which will give you a clear conscience whenever you look at it, be it the widow’s mite, or the larger gifts of abundance. Your names are wanted immediately, for that space ought to be filled up, or else it will make us all nervous, like a long pause in a prayermeeting. You that have the ability, have here a grand opportunity to show how much you are interested in the Scripture truth of Christ’s immediate personal coming. Read the following, taken from the last New York Independent.

“NEW SUBSCRIBERS. It is very natural, under the circumstances, that our friends, as usual at this season of the year, should be anxious to know the facts in regard to our prosperity. In answer to numerous inquiries, we cheerfully give the following. During the week ending on Saturday last, our Publisher received six hundred and seventy-one new subscribers. During the month, up to the same date, the total number received has been three thousand one hundred and sixty-six—all new names not previously on our books. In consequence of the great stagnation of business, our advertising, although yet large compared with other weekly religious newspapers, has fallen off considerably. Our total cash receipts, however, have been much larger this month than ever before in January.”

Now ask yourself the question, shall our paper go a begging, when other papers are so abundantly sustained? I am aware, the times are hard, and in many instances it is difficult to obtain money; but there are means enough among the friends and subscribers of the Herald, to publish twenty such papers, and means that might easily be spared.—Think of the millions that have been poured into the treasury of this nation, to put down a local rebellion; and then think of the catholic and eternal interests involved in our cause, and which so urgently call for a little of your perishable substance. Come, brethren and friends, provoke each other to love and good works, by a ready and liberal response, which shall be a satisfactory proof that your love for this cause is not in word only, but also in deed and in truth. ‘God loveth a cheerful giver.’ ‘Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.’

L.O.

Providence, Jan. 25.

From Bro. O. R. Fassett.

Dear Bro. Bliss:—Thank you for your kind note in the end of your letter. I am happy to be remembered by the friends in Boston, whom I esteem greatly in the Lord.

You will perceive from the place and date of my letter that I am now in Rome as I write—not Rome the former and ancient capital of the old Roman Empire, the fourth and last great earthly monarchy of this world, the seat of the Caesars, and the modern enthroned Antichrist and the Popedom!—but Rome, ‘down East,’ in the state of Maine. Here I am to-day shut in by a severe northeast snow-storm, blockading all my efforts to preach unto the people ‘the word of the kingdom;’ and where some, no doubt, are glad it is so—as I have come to be regarded ‘the great proselyter’ of our faith in this state since my appointment to our state mission; while others, and many, are greatly disappointed because they cannot hear. After our Vienna conference, I accompanied to this place Elder Lombard a few weeks since; and the people being interested to hear more, urged my return among them to hold a protracted effort; and so I am in this place again; but I fear that I shall not be able to gather the people in many meetings before my time appointed to leave. I am on a tour further east, according to the following appointments:—Bristol, Feb. 1st to 4th, Lincolnville 6th to 9th, Rockport 10th and 11th, Searsport 12th and 13th, Bangor 14th to 16th, Augusta 20th to 23d. My mission labor calls me much from home, and constantly employed, in all states of the weather, in either traveling, visiting from house to house, distributing tracts, conversing and praying with the people, and preaching the word of life, and other duties connected with our mission. So far my health has been quite good, and I have endured the experience very well. The most unpleasant part of my mission is to be absent from home so constantly. I love the endearments of home, and like to be with my family to enjoy the pleasures of the family circle, and the comforts of the family board and fireside. Especially I would be glad to be at home on the sabbath and enjoy the privilege of our family altar on the close of that sacred day. When more than on all others I can anticipate the joy of that sabbath rest that remains for the people of God.—But a cause that is not worth some sacrifices is of

but little worth. And I feel willing to forego many comforts of this life for the good of that holy cause with which we are and have been identified for many years. I love the Lord Jesus whom I serve from my forefathers. I love the kingdom of God for which we wait. I love the church of God, for whose prosperity and ‘sanctification’ we labor and suffer. I love the sinner and a lost world for whom a Saviour bled and died; therefore I welcome toil, labor, care, and sacrifice, for the furtherance and good of God’s cause and the welfare of my fellow men bound to a speedy judgment at the great day. Oh, I hope, my dear brother, that we shall endure faithful to our mission and work unto the end; and so I hope concerning all our beloved brethren and sisters of ‘like precious faith,’ that we may meet in the kingdom of God at last, where there is rest and reward. I often sing ‘the Faithful Sentinel,’ and take courage, striving to be at my post, until death, or the coming of our Redeemer.

Your brother in labor and hope,

O. R. FASSETT.

Rome, Me., Jan. 27, 1862.

From Bro. H. Sturdevant.

Bro. Bliss:—The Herald ought to be supported above all other papers printed in the United States. It is one of the most valuable religious papers published in the world. The Lord be with you, is my humble prayer. Very affectionately your brother in the Lord,

HENRY STURDEVANT.

Ravenna, O., Dec. 25, 1861.

From Bro. H. Harriman.

Bro. Bliss:—May all true Advent believers, who have the means, arise in their might and raise the required sum without delay. Christ says, ‘Occupy till I come;’ which, I trust, we are all longing and looking for. For unto them that look for him shall he appear the second time, without a sin-offering, unto salvation. Let all be stimulated to bear their part, as well as to expect to wear the crown. May God enable us all to see and learn our duty, and enable us to perform it, in the fear of God.

I am about alone in this town, with none to sympathize with me in my Advent opinions. I but seldom hear any Advent preaching that comes up to the Bible standard, in my opinion.

Yours looking for that blessed hope,

HIRAM HARRIMAN.

Georgetown, Dec. 23, 1861.

In connection with the above, our brother asks advice on a point of duty. Our advice is to follow the last of the two suggestions named.

ED.

From Bro. Wm. Baker.

Bro. Bliss:—There are none in this place who believe in the speedy return of the nobleman, but my wife and myself. Even to quote scripture on the point, is the greatest damper that can be used in meeting; but I cannot refrain from this, till the passage is struck from the word of God, which says ‘Exhort one another; and so much the more as ye see the day approaching.’

W.M. BAKER.

Rochester, Vt., Dec. 24, 1861.

From Bro. Cyril Parker.

Bro. Bliss:—I shall have taken the Advent Herald twenty years come the first of January; and I have received much light and instruction through this valuable medium; for which I shall ever feel grateful to God.

CYRIL PARKER.

South Coventry, Ct., Dec. 28, 1861.

From Bro. Geo. Locke.

Dear Bro. Bliss:—You have made the Herald very interesting to me; and my prayer is that it may be sustained.

The Herald has been made interesting by such articles as, ‘Occupy till I Come,’ ‘The Restitution,’ ‘Signs of the Times,’ ‘The Voice of the Church on the Restitution,’ ‘Bible Questions and Answers,’ ‘The Import of the word Hell,’ ‘The Voice of the Church on the State of the Dead, in answer to Brn. Orrock and Litch,’ ‘Important Truths,’ ‘The Phenomena of Life,’ &c.

GEO. LOCKE.

Loudon, N. H., Dec. 31, 1861.

From Bro. G. W. Chisman.

Dear Bro. Bliss:—My portion of wheat comes regularly every week; and though the times be hard, and money hard to raise, I feel that I cannot do without the Herald. I have taken it ever since it was published; and I intend to take it so long as I live, should it be published, and I can pay for it. Yours, looking for the establishment of God’s everlasting kingdom at the resurrection of the just,

G. W. CHISMAN.

Aurora, Ind., Dec. 25, 1861.

From Bro. J. Cady.

Bro. Bliss:—The Herald is a welcome visitor. We should not know how to do without it. We have been here almost 12 years, and have not heard an Advent sermon since we came, only from those who believe in . . . I have often wished some good Advent minister of the old stamp would come this way, and preach the gospel in its purity.

JACOB CADY.

Poysippi, Wis., Jan. 5, '62.

From Bro. E. A. Town.

Bro. Bliss:—We have no Advent preaching only once or twice a year, and the Herald is to me nearly what the star of the East was to the dear followers of our blessed Lord.

I am yours in hope of a residence on the new earth,

ELISHA A. TOWN.

Stow, Dec. 31, 1861.

From Bro. M. Cheney.

Bro. Bliss:—I hope and pray that the Herald may be continued to the end, which I think we have every reason to believe is near.

I love to contemplate, and I try to realize the awful sublimity of, and the glory that will follow, the announcement of the ‘voices in heaven’—giving the kingdoms of this world to our Divine Lord and Saviour; who will from thence reign King of kings with all his redeemed saints. O may the Lord help me through grace to be then found of the number.

Yours truly, in hope of ‘a better resurrection,’

MOSES CHENEY.

Holderness, Dec. 25, 1861.

From sister B. E. Thompson.

Dear Bro. Bliss:—Since I have been called to part with my beloved husband, I have felt truly, ‘I’m a lonely trav’ler here;’

and being alone in the Advent faith in this place, I often sigh for the precious privileges I have enjoyed in former years, of meeting with those of like precious faith; for, truly, the near coming of my Saviour and the resurrection of the dead, were never so precious—though I have been identified with the Advent people since 1843, when I fully embraced this faith under the labors of brother R. Hutchinson, of Canada. Next to the Bible, do I prize the Advent Herald. I feel that I cannot do without it. I enclose two dollars, that I received unexpectedly from the hand of a brother, who gave as a reason for presenting it, that he believed in James’ religion of visiting the fatherless and widows in their affliction; and so I thought, This is sacred, I will send it to the Herald office, with many prayers that the Herald may be sustained.

I am your humble friend and sister in the blessed hope, though in deep affliction,

B. E. THOMPSON.

Northfield, Vt., Dec. 25, 1861.

From Bro. J. L. Clapp.

Bro. Bliss:—We have had no meetings here since the first of November, but shall commence again with the new year. There is some prospect of getting a new subscriber soon for the Herald. I hope I shall succeed. But the war spirit seems to swallow up every thing else. All war news is eagerly sought after; but the news of the soon coming King is little thought of. Yet there is a remnant here, according to the election of grace, I trust, that will run to the end of the race and win the prize.

J. L. CLAPP.

Homer, N. Y., Dec. 25, '61.

From Bro. L. Morton.

Mr. Bliss:—I wish your explanation in relation to the 38th and 39th chapters of Ezekiel—whether they have been fulfilled or not. If they have, when? If they have not, when will they be fulfilled?

L. MORTON.

E. Whately, Mass., Dec. 26, 1861.

This is one of the portions of scripture respecting which we have no interpretation satisfactory to our self. And we do not think it safe to write upon that of which we fail to get a view that we are willing to endorse.

ED.

Stanzas.

Hasten, Christian, on thy journey,  
Though there’s lions in the way;  
Even though Apollyon meet thee,  
Christ will be thy help and stay.  
Soldier! when the battle rages,  
Gird thine armor on,  
Lo the unconquered, is thy leader;  
Let thy fears be gone.  
Voyager o’er life’s troubled ocean,  
Does thy courage fail?  
Do the storms that shake thy vessel  
Make thy spirit quail?  
Do the surging billows daunt thee?  
Sweeping o’er thy barque,

Does the mournful dirge, they chant thee,  
Make thy way seem dark?  
Is there o'er thy pathway gleaming  
No bright beacon ray?  
Do the shining ones ne'er whisper  
Of a brighter day?  
When the weary voyage is ended,  
When the struggle's o'er,  
When the poor and unbefriended,  
Gain the shining shore?

E. S. A.

## OBITUARY.

DIED, in Hallowell, Me., Jan. 19th, 1862, Dr. NICHOLAS SMITH, aged 70 years.

Thus we are called to mourn the loss of one of the most faithful and useful men of the age. Our dear brother Smith was a very robust and healthy man, until about four years ago, when he was disabled by paralysis of the heart, followed by dropsy in the chest, since which time he has been unable to do much active service: often very ill, but generally able to look after the wants of his family, and sometimes to visit the brethren abroad. About five weeks before his death he grew much worse, and his sufferings were very great, most of the time, until a few hours previous to his death, when they became less severe, and he fell asleep in Jesus at 2 o'clock, Sunday P. M., to rest in death until the resurrection of the just. By this death, a widow, three daughters, and a large circle of relatives and friends, are left to mourn the loss of a kind Christian husband, father, brother, and friend—one worthy to be called a Christian, whose godly life and examples are worthy of imitation. The church has also lost the society, counsels, instruction, and influence of an Elder indeed—a father in Israel. I may therefore be indulged in giving a few words of his past history.

Bro. Smith was blessed with a more than common mind. He was studious, capable of great endurance, unassuming, unconscious of his own mental ability, cautious in his decisions, determined in his purposes, careful and judicious in his counsels.—Some thirty years ago he acted a very prominent and important part in the rise and progress of the reformed system of medical practice, during which he obtained a very high reputation throughout Maine, as a physician and medical adviser, which drew around him many physicians and students for instruction, and an extensive patronage of the sick, for help. In the midst of all this laudable toil, and worldly ambition, with political reputation which he had also gained, the Lord brought him to fully realize his lost condition in a lukewarm religious state. Though moral, temperate, an anti-slavery man, a church member in good standing, yet he was unsaved. He counted the cost, gave up all for Christ, covenanted with him anew to follow him in all things for life. This covenant he faithfully kept until death. I have been more intimately acquainted and associated with him than any other man, for twenty years. He feared God always, lived in intimate communion with Christ, and fellowship with his people. He had enemies, but they were sectarian enemies, who could not meet his arguments, and would not accept the truth. When they sought his ruin, he bore it patiently, and soon lived it down. In 1842, he heard the message of Christ's soon coming, and after several months' careful investigation, he embraced it with all his heart, and enlisted to show it to others, amid the scorn and derision of many. When he saw that man was unconscious in death, that the wicked were to be consumed out of the earth finally, and learned God's plan of redeeming his people from death, and the earth from the curse, his heart bounded with joy unspeakable. There was harmony and beauty in the word of God, which he could comprehend, and the Bible became to him a new book. His interest in politics at once vanished, his strong hold on medical honors relaxed, and he applied himself with all his heart to walk with God, and extend a knowledge of his word to all about him. His time and money (beyond the support of his family) went to spread the truth of the soon coming of Christ, by the circulation of books, tracts, papers, and sustaining of meetings. When the Methodist church refused to allow the doctrine of Christ's soon coming taught among them, he left it to follow Christ. His house was a place for meetings, where many have been converted to Christ, and many Christians embraced the gospel hope. About twelve years ago he commenced public preaching, and has traveled and labored in about thirty towns, as well as at home,—much of the time in company with me. In these labors, great good has been accomplished in instructing and building up many in Christ. There are hundreds who have been greatly blessed through his instrumentality, and who will mourn his loss. His heart was imbued with the spirit of Christ, and he labored with a zeal worthy of the cause. Few are

the men that were as well acquainted with the Bible as he.

A few days before his death he sent for me to come and remain with him until his death, and then attend his funeral. I did so. And although it was sad to witness his extreme sufferings, and to think he was dying, yet it was a great pleasure to minister to his wants, to see his patience and strong confidence in Christ, and hear him often quoting choice passages of scripture, and hymns. He enquired particularly how the cause prospered in various places, how the brethren were living, &c. He remarked, "I have been preaching the Lord is soon coming. I am glad I preached it just as I have. It is God's truth." Again, "Tell the brethren, when I am dead, I died in the faith I preached, and hope soon to be raised up to meet them in the first resurrection." In this hope he fell asleep. His funeral was on Tuesday the 21st, when we read many selections of scripture pertaining to our hope, and followed them by remarks intended to comfort the bereaved family "with these words." Bro. I. Wight assisted in the services. Many friends were present. May the Lord bless the lonely family and relatives, and prepare each to enter the soon coming kingdom of Christ, where death will not be known.

I. C. WELLCOME.  
Richmond, Me., Jan. 25, 1862.

## ADVERTISEMENTS.

## Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

## A Volume for the Times.

## "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calen-

dar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

## Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

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"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attest the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

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**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

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**DR. LITCH'S RESTORATIVE**: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

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At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

## BOOKS.

## PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Memor of William Miller	.75	.19
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Litch's Messiah's Throne	.75	.11
Orrock's Army of the Great King	.25	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.10	.05
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Children's Question Book	.12	.03
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"    "    "    "    2d    "	.15	.07
Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 8, 1862.

## The Young Deserter.

Frank had leave to accompany his friends Dick and George to the river-bank in early September, to cut willow-sprigs for a lame squaw who earned her bread by basket-making. But Frank had promised his parents not to bathe there, for the water was chill, and the current was swift and dangerous. When some troops passed by his home, Frank had been dazzled with a fancy for a soldier's life; but his mother had taught him that he was already a soldier in a heavenly army, and warned him never to desert his Captain by false or evil courses.

The willows are cut; a great pile of the slender golden withes lies on the river-bank—"enough," Frank says, "to last Polly her lifetime; certainly more than the boys can carry home at one trip."

"And now, boys," said Dick, "for a swim. Here's a famous place for diving—twenty feet, if it's an inch."

"No, Dick," said Frank, sturdily, "I shan't go in."

"Why not?" asked Dick, pulling off his packet. "It's a beautiful place, and there's a plenty of time yet before dark—come."

"No," said Frank, "my father forbade it." (An excellent position, Frank. "Hon' thy father and thy m'other," is one of the articles of our warfare; stand by it, and you are safe.)

"Nonsense," Dick answered. "What made you ask leave? There isn't a particle of danger. Can't you tell him when you get home, and that'll make it all square?"

And upon this condition, and after some further parley and resistance, I am ashamed to tell you, Frank surrendered, and also persuaded George, a pale, timid-looking little fellow, the only son of a widow, to follow his example.

"Come, Georgie," said he, "you'll never learn to swim if you don't try. Here's a nice shallow place above here, and I'll teach you. You know your mother always trusts you with me, and we'll tell of ourselves when we get home, so that'll make it all square and right."

Now, George was very fond of Frank, whose influence over him was the stronger for being usually exerted on the right side. Moreover, like most timid boys, he had a great desire to be thought brave; and besides, like Frank himself, he was partially deceived by that specious condition; so he yielded at last, though a little unwillingly. Here then was the end of Frank's ready promises to his pious mother, his brave resolution to be faithful to his principles, and his bright heroic dream of doing battle as a Christian soldier—a cowardly surrender and a base desertion. No, not the end.—The devil is a good pay-master—his soldiers always get their wages, and Frank got his, as I shall tell you.

Little they seemed to reck of fighting or desertion, though—those merry boys, splashing about in the sparkling water.—Under Frank's good-natured and really clever instruction, George made rapid progress in both skill and courage, and struck out so boldly as to elicit commendation even from Dick, who soon pronounced him quite able to take care of himself, and coaxed Frank back to the pool for a trial of skill at diving.

The water proved deeper than they tho't, and even by use of spring-boards and other devices they had not yet succeeded in touching bottom, when they were startled by a wild shriek from the river. Poor George had ventured beyond his depth, and finding himself suddenly, in the strong, swift current, had lost courage and presence of mind together, and was drifting, helplessly, down the stream.

The boys sprang upon the bank and looked at each other for a moment in speechless terror; then Frank, as if inspired with sudden resolution, plunged in again, and struck out boldly toward his sinking friend. "Oh Frank!" screamed Dick, "don't! don't! the rapids! the rapids! You'll never be able to save him! you'll only be drowned yourself! Come back! come back! We'll call somebody, or get a boat! Oh! come back!"

Frank never heeded, but pushed steadily on. He, too, had thought of the rapids, but the thought had only nerved him to greater exertions, for he knew there was no time to be lost. Once in that seething current, among the rocks, and his little playmate's fate was forever sealed.

What passed in Frank's mind during those few brief moments, or with what a rush of thankfulness he felt the slender arms clutch his waist at last, I shall not attempt to describe to you. But the struggle was not yet over. Swimming down with the current had been comparatively easy—swimming back against it with that dead weight, for George was perfectly helpless, and apparently unconscious, was likely to be much harder work. At first he gained upon the current; then, for an instant, seemed to stand still, and at last, with a thrill of unutterable terror, saw that he was losing ground. "What if he should fail?"

His strength was failing—the cold, of which his father had warned him, was beginning to paralyze his limbs—already he could hear the roar of the rapids—what, if Dick's fears were to be realized? To die—to be called into the immediate presence of that Master whom he had so basely deserted, with the blood of another upon his head! Oh! what a thought of agony and terror it was!

And the fearful thought brought as fearful a temptation—"What if he were to loosen those clinging arms? Poor George would never know it, and he might yet save himself. He had done his best—more than many would have done—more than Dick. What need that he should die for his friend, since he could not save him?"

Yes, it was a fearful temptation; but it was also a glorious opportunity. Our great merciful Captain, dear boys, never forgets even His deserters, but is always watching and waiting to give them one more chance to come back to Him and to their duty.—Such a chance He sent to our Frank now; and more merciful still, He sent him also the strength to embrace it; for, with this thought of dying for a friend, there came the remembrance of One who had died, not for his friends, but for his enemies—even for him; and the recollection brought such a yearning desire to atone in some way for his desertion, and such a passionate longing for the approval of that Master, whom deserting he yet loved, as to overpower, for a time, even the natural love of life.

He would not trust that weak grasp now, but even though it lessened his chance of escape, passed his left arm around his playfellow, while he still struggled with his right to keep above the whelming waves. Yes, he would fight this battle out to the very end. His feeble strokes grew fainter and more feeble—the roar of the rapids sounded louder in his ears—his strength was gone—he was sinking—there was nothing left but to die.

But this was not to be our Frank's last battle. His Master, I suppose, had other work for him, for there was help at hand. Fleeing in terror along the bank, Dick met, at last, a party of plowmen coming down to the river to bathe, and told them his story. It was comparatively quick and easy work for those brave, strong men to rescue the perishing boys, and sending off one of their number for parents and physicians, to carry them to the nearest farm-house.

Both were quite unconscious, and little George's life was for a time despaired of; but the skillful physicians succeeded at last in restoring him.

Frank's first question, when he came to himself and saw his mother bending over him, was of little George. "Doing well," answered his mother, smiling through her tears.

Frank covered his face with his hands for a moment, then looked up anxiously at his mother again. "Mother," said he, "do you despise me? I am a deserter, you know—I broke my promise and coaxed Georgie to break his."

"Never mind now, dear," said his mother, gently. "We'll talk about it when you are stronger. You must be quiet now."

"Despise you! no, indeed!" said his father, affectionately. "You're a brave little fellow, after all, my boy. You saved his life at the risk of your own."

"But, father," said Frank, the color flushing into his pale face, "I was not brave. When I found I could not save us

both, I was so afraid, I thought of pushing Georgie away and leaving him."

"But you did not?" asked his mother, eagerly.

"No, mother, I could not. When I went in after Georgie, I remembered what you said, and I knew I was that—a deserter; then, when I felt him clinging to me, it seemed somehow as if I was taken back into the service again; and when the temptation came, I thought of my—my Captain—and I could not desert him again."—*Children's Magazine.*

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. .... 5.00  
Stephen Sherwin, Grafton, .... 1.00  
Martin L. Jackson, Milesburg, Pa. .... 2.00  
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Millenn. Aid Society in Shiremanstown, Pa. .... 9.00  
" " " " New Kingstown, Pa. .... 4.50  
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Henry Lunt, Jr., Newburyport, Mass. .... 2.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

Daniel that we could send separate from the set; which we can send, if you order, for \$5.

Mrs. B. Hall. You've cr. \$2 on the 17th of Decem. 1861; which paid to the first of next January.

John Thomas of Frost Village. The \$1 before sent was received Jan. 23d, and was credited in the last Herald.—The \$3 now received pays your paper to No. 1091—or to about the middle of next Apr. You said nothing about crediting anything to the new subscriber you sent in the letter rec'd Jan. 23d; which paper we sent, and have credited him nothing.

John Clague. Have cr. you to January 1862, as you said, and put balance of \$2 to donations. If we mistook the date to which you wished to pay, you will correct.

Asa Northam. Sent you the book and cr. \$4 on Herald, which you will see pays a little beyond the end of '63.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEB. 4, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed January 1.

Amount of previous payments ..... 209.15  
Cyrus L. Aldrich, Canaan, Vt. .... 1.00  
Church in Mt. Holly, Vt. .... 4.10  
Charles Burnham, Philadelphia, Pa. .... 2.00  
Samuel Prior, Yardleyville, Pa. .... 5.00  
John Clague, Raymond, Wis. .... 2.00

Total received since Nov. 1 ..... \$223.25

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" ..... \$10.00  
By the same, 2d payment ..... 10.00  
" " 3d ..... 10.00

May the Lord raise up for the A. M. A. many such "friends."

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labor will save him some trouble by addressing him directly at that place.

## RECEIPTS.

UP TO TUESDAY, FEB. 4.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1104 is the Middle of the present volume, extending to July 1, 1862; and No 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

D. W. FLANDERS,  
Secretary of Conference.

I. H. Shipman will preach at Meredith Neck on Friday evening of the 21st of February, and at Lake Village Sabbath, 23d Feb.

Conference and Protracted Meeting in Wyman's Chapel, Lowell, commenced Feb. 1st, and is to continue ten days. Meetings well attended and prospects good. Brethren pray for us.

J. V. HINES,  
Lowell, Feb. 2, 1862.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

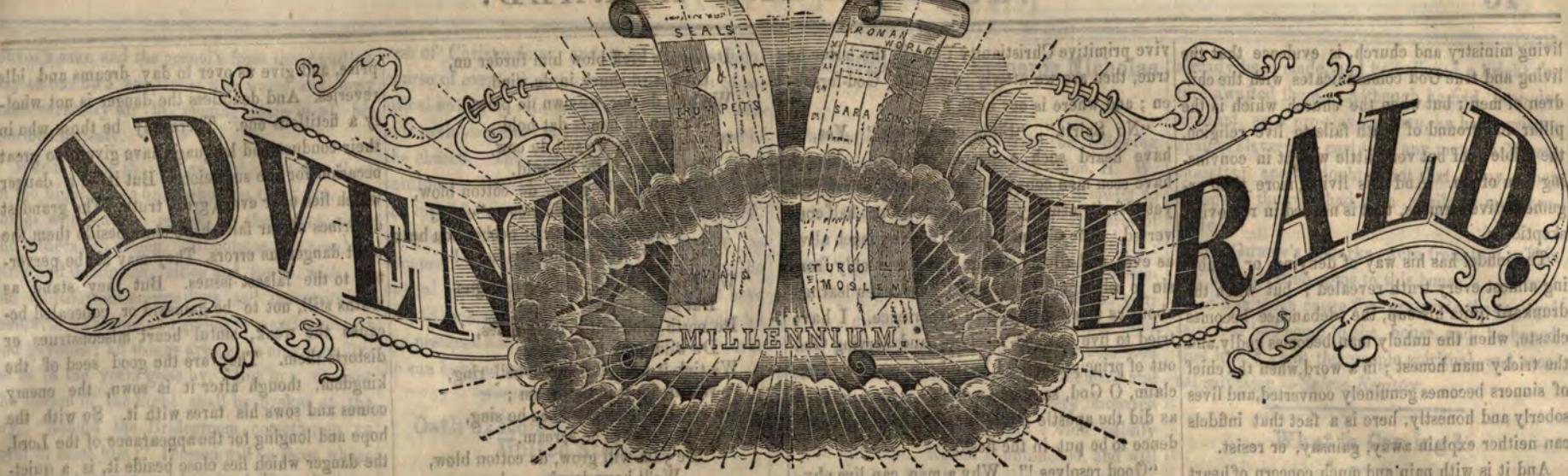
Sam'l. Smith. We have inquired, and find that the letter containing \$1, which you say you sent Bro. Hines, was not received.

P. W. Higgins. We have no chart of the seventh of

Mrs D Hunt, D H Marden if new sub, H Plummer, N Loud, The Baker, B Harlow, Oliver Smith, E C Berick, Mrs S W Adams, O Freeman, M Thayer, S B Reynolds, W P Stratton, each to 1101; D Nichols, Mrs Sarah Winchester, by E S A, M Branch, J Winters, R R York, and stamp for tracts sent the 3d, — each to 1075; Mrs A C Abell 1106, Rev S Hopley 1127, Geo D Warren 1098, Mrs E Reese 1106, Mrs R Kitchen 1109, Joshua Smith of P. 1106—each \$1.

P. W. Higgins, L N Higgins, I Andrew, G L Aldrich, J M Hill, G W Record, S Welch, F F Cox, each to 1127; H Hazelton 1129, Thomas Hazelton 1080, B W Leonard 1101 and \$3 on ac't, E Godfrey 1078, Ann M Luce 1137, O B Russell 1171, L G Ingalls 1101, John Scely 1101, Alonzo Phelps (by D I R and H A) 1130—each \$2.

Carlos S French 1107, John Clague 1075, each \$3; Asa Northam 1194, \$4; A Manning 1218, and tracts, E T Englesby 1153, each \$5.



WHOLE NO. 1082.

BOSTON, SATURDAY, FEBRUARY 15, 1862.

VOLUME XXIII. NO. 7.

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J. PEARSON, JR. Committee  
J. V. HINES, on  
LEMUEL OSLER, Publication.

TERMS.  
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## THE AGED MINISTER.

"The hoary head is a crown of glory, if it be found in the way of righteousness."

Rise up before the hoary head,  
O give him honor due;  
Though age hath touched his furrowed brow  
The Lord hath crowned it too.

Speak gently to the good old man,—  
Soon will his head be laid  
Beneath the grassy mound,—his soul  
In garments white arrayed.

Have patience with the good old man  
What, though his prayers be long,  
They'll turn to blessings as they rise,  
And fill thy heart with song.

Speak kindly of the good old man,  
More kindly every day;  
Forbearance is its own reward,  
And helps thee in the "way."

And still, as dews upon the grass,  
His influence shall descend  
On children's children evermore,  
In blessings without end.

Oh! honor much the good old man;  
Know'st thou not that his prayers  
May be the bulwark of the land,  
To save it unawares.—

From famine and from pestilence,  
From war and bloodshed, too;  
Oh! prize him in thy inmost heart,  
The old man, good and true.

How did the King of Israel weep  
When good Elisha died:  
"Alas, my father and my friend,"  
In anguish sore he cried,  
"As chariots and horsemen  
Didst thou our land defend;  
Alas! alas! that thou shouldst die,  
My father and my friend!"

Montreal Witness.

From the London Quarterly Journal of Prophecy.

## The Retrospect.

"What saith the past?" is an inquiry very seasonable at the commencement of a new year. "Ask now of the days that are past," is a Divine direction. We would now make our inquiry, not to gratify curiosity, or merely to gain historical information, but that we may see wonders of the Lord in the drops of time, and learn better how to steer our bark across its dangerous ocean, and so at last have an abundant entrance into the harbour of eternal glory.

Let us first look up to the heavens, and ask our question, "What saith the past?" Those glorious orbs which "rule the day and govern

the night" were appointed by their great Creator "for signs and for seasons, and for days and for years." Ever since God placed them in the firmament of his power, how undeviatingly have they revolved.

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants," (Ps. 119. 89-91.) Tell us, ye stars of light, ye faithful servants of your Creator, ye who have so long and so lovingly looked down on our world during all the mighty changes of the past, tell us something of that past! Ye have an eloquence peculiarly your own; but ah, ye are silent now. If ye will not discourse to us of the things which have happened, have ye no other testimony to bear? Hark! from every sun and system comes a grand harmonious voice: "There is a God! From his powerful hand we have sprung; by his unerring wisdom we are guided; and now we proclaim to you the glory of God as the omnipotent, wise, and eternal One, (Ps. 19. 1; Rom. 1. 20,) who was, and is, and is to come."

Next we turn to earth, and put our question, "What of the past?" As we repeat it, nearly two hundred generations of human beings start up and fit before the eye of sense, only as shadowy things passing down to the dust. But what cares and crimes, what mercies and mysteries, what facts and follies, crowd around those who fill this mighty panorama. One word is shrieked out by the vast company from age to age; and as years roll on, the groaning earth re-echoes it from tens of thousands of places. That word is "Sin." Man is a sinner; therefore he is a suffering dying mortal.

Let us now put down these two facts which the heavens and the earth declare. The past proves the being, wisdom, power, and goodness of God; and it proves also the fearfully fallen condition of man. The one glorious word "God" is the key to the knowledge of the universe; and the one horrible word "Sin" is the key to the right understanding of the fearful condition of man, once standing in purity and dignity.

But we must examine earth somewhat more in detail. Let us first visit a graveyard. With the hollow earth beneath us, where the dust of many generations repose, let us ask, "What of the past?" The frail memorials around seem to say, "Come and see." We obey, and try to read the inscriptions on yon old gravestones; but the teeth of time have eaten away the once deeply-carved letters. We go to the modern ones and little information do we get. They record respecting the slumberers below that they were born and died, and tell us the when and the where, introducing laudations difficult to believe along with these simple facts. Holy texts, indeed, are strewn around, which relieve the gloom, and we indulge the hope that some of the sleepers had a saving connection with that immortal truth which thus waves its deathless banner in the realms of decay.

Next let us visit a wider scene of desolation. We cross the Atlantic Ocean, and penetrate what appears like a primeval forest. It is not so; trees once grew here, tended and trained by man, overshadowing houses and temples; behold their ruins every where around you. What of the race who once lived here? No answer

comes; their every name is perished and forgot. We return from what has been called "The New World" to those regions which formed the cradle of our race.

We rove amid the unsightly ruins of Babylon—we linger where Nineveh lies buried, and stand awe-struck amidst the sublimities of Petra, and ask, "What of the past?" Isaiah, Nahum, and Malachi answers us now, and teach every docile inquirer many awful but useful lessons, grounded on terrible but truthful histories. We must not linger now. Near Petra is another locality, in many respects a contrast to that stony, silent region. It was at once a land of beauty and plenty, of hills and valleys, corn, oil, olives, and honey; from whose hill-sides the springs gushed forth with gentle melody, and through whose valleys, rills and rivers meandered, dispersing beauty and fruitfulness. How changed now! What sterility in the valleys! what dried water-courses and barren hills! The oaks of Bashan and the vine of Sharon are not now to be found. Why this contrast? The past history of the people who dwelt there was a long-living contradiction to God's word of precept; and now the condition of this people and their land is a living fulfillment of God's words of prophecy. Take a glimpse as she appeared eighteen centuries ago, when her rejected King wept over her sin, and foretold her doom; and then take a glance at her history since and her present condition. The armies of the heathen have been there; the trench has been dug around her walls; the assault has been made; the temple has fallen; the Gentiles yet tread down the once holy city; and her children are scattered over every clime.

From these few historical facts we see that the past has a voice. Some nations have not only a history, but one which endorses the word of prophecy, witnessing, though unwittingly, or even unwillingly, in the court of truth, to the character of God, and the certainty of his word. But let us now turn aside, and contemplate that wondrous Person on whom we recently gazed, and whose words have been so minutely fulfilled. We go to Olivet, where he wept, and from whose summit he delivered his wondrous prophecy contained in Matt. 24. and 25. A voice says, he ascended from these honoured heights. Do we ask, Where is this great prophet, that we too may sit at his feet, and enquire of him, "What of the past?" Another voice saith, "Come up hither." We obey the call, and behold him who wept on Olivet sitting on the throne of God. He has, indeed, a wondrous past; and what does it say? To him we may well apply the prophet's words: "Behold the former things are come to pass." And what are they? Take the first utterance of prophecy in Gen. 3. 15. Here is the beauteous bud containing all the rest. It was foretold in Eden that he should be real man, a great sufferer, a glorious conqueror. His stoop and his sorrows and success are here predicted. As ages rolled on, other predictions were added relating to him, which were all faithfully fulfilled in due time. Think what a period they were spread over, into what details they entered, and then see in the person, the character, the life, the death, and the triumph of Jesus, all these wondrous words brought out in living and glorious reality.

The Christian Church has now a history of

upwards of eighteen hundred years. Did any prophecies precede its formation; if so, does the history and prophecy agree? We will only point to some of the utterances of its Founder and his apostles in proof and illustration of this point. There are prophetic parables; these have been made good, and are fulfilling before our eyes. The sower, his seed, and the four kinds of ground, the wheat and the tares, the net cast into the sea, are still fulfilling; and soon the kingdom of heaven will be seen to be like the "ten virgins, who took their lamps;" soon the widow's importunate cry will be avenged. But we may not anticipate; our business is with the past. There are predictions of failure, of corruption, and of apostasy, alas, too true; as all must acknowledge. And then there are promises of comfort, support, victory in trial, conflict, persecution, and martyrdom; and tens of thousands have proved the faithfulness of the word upon which they have rested. These facts may suffice to show that prophecy speaks in connection with the past, and that its trumpet-tones give no uncertain sound.

(To be continued.)

From the Review and Sabbath Herald.

## No Spirit.

Is it possible for words to express the shivering horror that I feel for such a sentiment! Indeed, we all have sinned and come short of the glory of God. There is none righteous; no, not one but what needs to be cleansed by the atoning blood of Christ. And there is no church that is perfect and free from all error. Yet while there are some errors comparatively harmless (because they do not affect our vital piety, or hinder us from coming to God), there are others, the breath of which is death without cure.

The honest deacon who believes the world is flat and immovable may be just as good a Christian, as devotional in all his exercises, and as godly in his walk, as one that believes otherwise. Such a faith, or such an error, has little to do with religion or practical godliness, because it neither denies the necessity nor worth of the atonement.

But not so with the error that says, "No Spirit." This error strikes at the very root of the matter, and with one fell stroke it crushes down everything before it, leaving man utterly destitute of all goodness. I do not contend against forms, neither do I deny the worth of doctrine; yet I do say that when we take out the Spirit of God from the religion of the Bible, the rest that remains is not worth speaking about.

How my heart has been pained within me at hearing men (teachers even) who profess to be looking for Christ, and expecting to be changed when he comes, preach a gospel virtually leaving out the Spirit of God and its office work upon the hearts of men. The tendency and result of such teaching is utter darkness and death. Of course it is necessary to read the Scriptures, and the Bible is of priceless value to us; yet its value and importance consists in the relation that it sustains to the Spirit as being a record of what the Spirit has said or done, or promised to do.

It is the sword of the Spirit, and as such, is a mighty weapon in the hands of every living Christian. The Bible, when corroborated by a

living ministry and church, is evidence that the living and true God communicates with the children of men; but when the church which is the pillar and ground of truth fails to live religion, the Bible is of but very little weight in convincing men of sin. And it is living, more than argumentative sermons, that is needed in removing skepticism.

The infidel has his way of denying or doubting almost every truth revealed; but when the drunkard quits his cup, the debauchee becomes chaste, when the unholy man becomes godly, and the tricky man honest; in a word, when the chief of sinners becomes genuinely converted, and lives soberly and honestly, here is a fact that infidels can neither explain away, gainsay, or resist.

And it is with pain and much concern of heart that for twelve or fifteen years I have observed the downward tendency of modern Christianity upon these things. The Bible has been preached and praised quite to the neglect of what it really enjoins upon us. It requires (its Author does) faith, repentance, and holiness. It teaches that we must be converted and worship God (who is a Spirit) in spirit and in truth; and yet the sentiment that ignores the operations of the Spirit of God, denies in reality all these.

No Spirit! What a monster! How it looms up with its dark and hideous proportions! And can it be possible that men of intelligence believe it, who believe the Bible, and who frequently read scores of such passages of scripture as the following? "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you." John 16, 7. Please read eight verses more. Again, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." Luke 11, 13. "This I say then, [as though he would sum up the whole matter] Walk in the Spirit, and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit ye are not under the law (undoubtedly the law of sin and death reigning in our members). Gal. v. 16-18. And here follows a striking contrast in which are enumerated the works of the flesh and the fruits of the Spirit.

Again, in 1 Cor. 12 we have a full and glorious representation of the gifts of the Spirit to the church of the living God. And again: "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4, 30. Believe that and then say, if you can, that the Bible is the only rule and comforter that the Christian has by which to determine his relations to God, and his claims to an incorruptible inheritance.

But it is replied by some that they do believe in the existence of the Spirit of God, that holy men of old spake as they were moved by the Holy Ghost, and that the gospel was preached by the Holy Ghost sent down from heaven; but then these things are not for us: they belong to that age, the apostolic church. Here is certainly a mistake. The conclusions arising from such a position are altogether too wide-sweeping. They leave us without any model church after which to pattern. They leave us without the gifts, and graces, and fruits of the Spirit of God. Also they leave us without any living promises upon which to rest our hopes. What! Was not the commission to preach the gospel, and the promise in connection with the same, to be extended through all coming time? Was not the promise of the Comforter made to the entire church until the last member should be redeemed?

Again: For whom were the gospels and epistles written? Were they written for the church then living? These are important questions, admitting of being answered in only one or two ways: either the primitive church was to be a model church, patterned after by all that should follow, and the promises made to her were alike made to all, or else the promises were made to her only. If the former be true, then it is our duty to contend for the graces of the Spirit, and thereby exalt the standard of holiness and re-

vive primitive Christianity; but if the latter be true, then are we utterly destitute, God-forsaken; and where is our hope?

"No Spirit." "Bible conversion." Yes, I have heard such a gospel preached. Yea, I have seen men converted under such preaching; yet if fruits are any sign, they were not half converted. The old man of the flesh as much alive as ever, and all the change made was only from sin to selfishness: yea, and I have even learned about as much in my own experience. I have tried to live on good resolves, and serving God out of principle, until I have been made to exclaim, O God, save or I perish. I have learned as did the apostle Paul, that there is no confidence to be put in the flesh.

"Good resolves!" Why a man can live physically as well as religiously upon good resolves. And we might as well resolve that we would neither get hungry nor thirsty, and accomplish our purpose, as to resolve that we would in our own strength, love divine as well as earthly things. What would a good resolve do in keeping a man from getting hungry? and what has simply a good resolve to do in hindering us from lusting after the things of the world?

What we need is strength within. The flesh lusteth, and it is only by having divine strength imparted by the Spirit of the living God, that we are enabled to overcome the world. The doctrine that man may be cleansed, and delivered from the dominion of sin here, is as much a divine proposition, requiring divine interposition, as the doctrine of the resurrection of the dead. But why enumerate. The plan of redemption in all its specifications and workings is divine, and the Spirit of the living God, is the living and acting agent by which men are prepared to enjoy the glories of that God and the immortal age revealed in the Scriptures.

E. GOODRICH.

Edinboro, Pa.

### At Port Royal---1861.

BY JOHN G. WHITTIER.

The tent-lights glimmer on the land,  
The ship-lights on the sea;  
The night-wind smooths with drifting sand  
Our track on lone Tybee.

At last our grating keels outside,  
Our good boats forward swing;  
And while we ride the land-locked tide,  
Our negroes row and sing.

For dear the bondman holds his gifts  
Of music and of song:  
The gold that kindly Nature sifts  
Among his sands of wrong;

The power to make his toiling days  
And poor home-comforts please;  
The quaint relief of mirth that plays  
With sorrow's minor keys.

Another glow than sunset's fire  
Has filled the West with light,  
Where field and garner, barn and byre,  
Are blazing through the night.

The land is wild with fear and hate,  
The rout runs mad and fast;  
From hand to hand, from gate to gate,  
The flaming brand is passed.

The lurid glow falls strong across  
Dark faces broad with smiles:  
Not theirs the terror, hate, and loss  
That fire you blazing piles.

With oar-strokes timing to their song,  
They weave in simple lays  
The pathos of remembered wrong,  
The hope of better days,

The triumph-note that Miriam sung,  
The joy of uncaged birds:  
Softening with Afric's mellow tongue  
Their broken Saxon words.

SONG OF THE NEGRO BOATMAN.

O, praise an'tanks! De Lord has come  
To set de people free;  
And massa tink it day ob doom,  
An' we ob jubilee.

De Lord, dat heap de Red Sea waves,  
Hé jús as 'trong as den;  
He say de word; we last night slaves;  
To day the Lord's free men;

De Yam will grow, de cotton blow,  
We'll hab de rice an' corn;  
O, nebber you fear, if nebber you hear  
De driver blow his horn!

Ole massa on he trabbels gone;  
He leab de land behind;

De Lord's breff blow him furder on,  
Like corn shuck in de wind.  
We own de hoe, we own de plow,  
We own de hands dat hold;

We sell de pig, we sell de cow,  
But nebber chile be sold.

De Yam will grow, de cotton blow,  
We'll have de rice an' corn;  
O, nebber you fear, if nebber you hear  
De driver blow his horn!

We Pray de Lord; He gib us signs  
Dat some day we be free;  
De north wind tell it to de pines,  
De wild duck to de sea;

We tink it when de church bell ring,  
We dream it in de dream;  
De rice-bird mean it when he sing,  
De eagle when he scream.

De Yam will grow, de cotton blow,  
We'll have de rice an' corn;  
O, nebber you fear, if nebber you hear  
De driver blow his horn!

We know de promise nebber fail,  
An' nebber lie de word;  
So like de 'postles in de jail,  
We waited for de Lord;

An' now he open ebery door,  
And throw away the key;  
He tink we lub him so before,  
We lub him better free.

De Yam will grow, de cotton blow,  
He'll gib de rice an' corn;  
So nebber you fear, if nebber you hear  
De driver blow his horn!

So sing our dusky gondoliers;  
And with a secret pain,  
And smiles that seem akin to pain,  
We hear the wild refrain.

We dare not share the negro's trust,  
Nor yet his hope deny;  
We only know that God is just,  
And every wrong shall die.

Rude seems the song; each swarthy face,  
Flame-lighted, ruder still;  
We start to think that hapless race  
Must shape our good or ill;

That laws of changeless justice bind  
Oppressor with oppressed;

And close as sin and suffering joined,

We march to Fate abreast.

Sing on, poor hearts! your chant shall be  
Our sign of blight or bloom—

The Vala-songs of Liberty,

Or death-tune of our doom!

Atlantic Monthly.

### Longing for the Advent.

(Concluded.)

[The following article from the "Church Monthly," an Episcopal organ, is supposed to be from the pen of Rev. J. L. T. Coolidge of South Boston.]

Prisoners of hope, we are called now, and we patiently abide the restraint, because we know that the Lord is near and our deliverance is at hand. Soldiers of Christ are, we know, standing in our armor and enduring all needful hardnesses, for we know it is the time of conflict and suffering now, but the victory is sure, the enemy cannot prevail; and we can wait till the appointed hour, when he shall reign whose right it is to reign, Lord of lords, and King of kings, and our voices with "the great voices in heaven" shall swell the triumph-song, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Who feels not the inspiration of such a bright hope? Who can help longing and praying, when he regards his own personal experience, or looks out upon the throes and convulsions of the disordered and unquiet world around him, for that hour, so long prophesied and waited for, when all that is incomplete shall attain its perfection, when every discord shall be resolved into harmony, every holy desire find full satisfaction; and our faith, which to the children of the world appears as an offence or a folly, shall be justified in the sight of the whole world? Who can help breathing, when he reads the glorious prophecies yet to be fulfilled, and the precious promises yet to be realized, and studies the signs of the times which seem to declare the ripening of the divine counsels, the earnest supplication that the Lord may soon come and bring his mediatorial work to its sublime consummation?

But it is sometimes feared that there is danger in the indulging of this bright expectation. Its tendency is thought to make us careless or impatient; to damp our zeal in Christian enter-

prise, and give us over to day dreams and idle reveries. And doubtless the danger is not wholly a fictitious one. There may be those who in their conduct and language have given too great occasion for the suspicion. But it is a danger which lies near every great truth. The grandest doctrines of our faith have close beside them the most dangerous errors. They may all be perverted to the falsest issues. But they stand as truths still, not to be gainsaid or concealed because the weak, sinful heart misconstrues or distorts them. They are the good seed of the kingdom, though after it is sown, the enemy comes and sows his tares with it. So with the hope and longing for the appearance of the Lord, the danger which lies close beside it, is a quietness which falls into listlessness, or idle fancies which lead to sad delusions. The history of the doctrine abundantly proves its besetting dangers. But it is not for that reason to be abandoned or neglected. It must not be displaced from its true position in the teaching of the Christian Church. The comfort and inspiration which it breathes cannot be disregarded in the rightly dividing of the word of truth. It forms as we have seen a large element in the Apostle's doctrine. It wrought in them as a continual inspiration amid all their exhausting labors and fearful sufferings for the gospel's sake. It was in their stern admonitions against all sluggishness, and in their earnest appeals to the believer's constant zeal in proclaiming everywhere the unsearchable riches of God's grace while it is a day of salvation. It was a bright and joyful hope, as they offered it, only to the diligent laborers in the vineyard of the Lord. Wearyed they might be, and saddened under the pressure of their burdens, bruised and wounded in their long strife with the adversary, and sometimes quite cast down at the apparent fruitlessness of their most faithful labors. Still they must occupy till he comes, knowing that he will surely come, though he tarry, for his promise is "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." How can it be that they who are most under the power of this hope should be the most efficient agents in the service of Christ and his Church? They can rest who see no vision beckoning them forward, to whom all things remain the same as when the fathers fell asleep, who feel no interest in the unfolding signs of the times, and make a mock of all ardent hope and earnest enthusiasm. They may perceive no occasion for zeal. They may keep aloof from all active enterprises in the cause of the gospel, and smite off all appeals to their sympathetic co-operation. They may be for no movement, no aggression, no advance or forced marches, saying, "There is no haste; the Lord delayeth his coming." But it cannot be so with those who are inspired with the vision of the things that shall be, and are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." All Christian enterprises interest them. All labor in the service of their Master is dear to them. They love to see the army break up its encampments and go forward to the new conquests in the name of the Lord. It is from their lips and hearts that the prayer is breathed with deepest fervor and desire, "Thy kingdom come, thy will be done on earth as it is in heaven." And though the Lord still delay and no voice heralds his coming, they know that it is because his work is not yet finished, the number of the redeemed not yet complete, the hosts not all gathered. It is in mercy that he tarries; and they must not only watch to be themselves ready, but labor unweariedly that his long-suffering mercy may swell the number of voices out of every kindred and tongue and people and nation, which shall join in the hour of his final triumph in the holy ascription, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." That hour is no dream to please an idle fancy in silent reverie and private seclusion; it is a reality to inspire the heart with all energy in the active labors which Christ has appointed for his Church. It does not relax the sinews of the soul in despondency for the little already accomplished, but braces them to the utmost for the much yet to be effected. The most efficient workmen for

Christ's sake and the gospel's from the Apostle's day to our own, are those who watch and pray most earnestly for his coming again in all his glorious majesty. \*

Whenever he shall come, it shall be as a thief in the night, at an hour when we think not. All things will seem to remain as they were since the fathers fell asleep. Mountains and seas, empires and dominions, cities and towns, with all the multifarious occupations and industries of men, with marrying and giving in marriage, feasts and gayeties; all things around us may seem fixed as in the years gone by. But in a moment the dream of the night shall be broken at the cry, "Behold the Bridegroom cometh; go ye forth to meet him!"

Blessed will be those whose lamps are trimmed and burning! They shall enter with him to the supper; and then, the door will be shut. Right and true, then, is the constant longing for the second advent of our Lord. Well does one write, "Nature and grace alike proclaim a glorified Messiah as indispensable to complete their appointed course. Nature, through all her regions cries aloud for him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator, so long questioned or overlooked. But what is even this to the demand of grace for the coming of him, who is not only 'the great God,' but 'our Savior?' If the whole creation groaneth and travaileth in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be their ardor to realize that 'liberty of the children of God,' of which so great things are spoken; to behold their own lowliness glorified in the glory of the man of Nazareth; their humble labors recognized by the approval of a God once more manifested in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite? They rejoice to think, that as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us to the path of glory; that the Captain of our salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown. It is by the recollections of the marvels of his mercy that he would attract us to see in his appearing the advent of one, who, if mighty to avenge, is yet mightier to save; and thus in every heart and soul to move the prayer with which, as if to bind them both forever in our thoughts, the volume that records the First advent closes, anticipating, desiring, beseeching the Second: 'Even so, come, Lord Jesus!'

—*Church Monthly.*

### Church and State.

The cessation of the Pope's authority as a temporal Prince, which may be regarded as the inevitable result of the present occupation of his territories by the Sardinian troops, is only the final consummation of a revolution which has been in progress for more than three centuries. During the middle ages, the number of prelates of the Catholic Church who succeeded in obtaining the temporal as well as spiritual control of their respective dioceses was very numerous. In the German Empire, the ecclesiastical Prince rivaled in numbers and the extent of their territories the temporal Prince, and no less than three of them attained the dignity of Electors. The Reformation struck the first blow at this union of temporal and ecclesiastical functions; a number of the German prelates having adopted the reformed religion, and having secularized the government of their territories, though the ecclesiastical titles were sometimes retained. The wars of the French Revolution led to the secularization and the absorption also of all other German States of a similar character. The Pope himself was also deprived of his temporal dominions, and he alone of all the blood of ecclesiastical princes succeeded, on the reconstruction of the map of Europe after the downfall of the first Napoleon, in obtaining a restitution of his territories. It was not however to be expected that the subjects of the Pope could rest satisfied under a form of government which had been discarded in all the

rest of Christendom; and it is in the natural course of events that the same deprivation of political authority which had befallen all the inferior prelates should at last extend to the head of the church. The Pope, it is most likely, may continue to exercise a nominal government over the city of Rome, as well from the extreme difficulty of finding any other residence for him, as because Rome enjoys the character of being the capital of the Catholic world. Yet it must have an evil look to see him maintained in it only by the presence and support of troops over whom he can have no authority.—*N. Y. Tribune.*

### Oath of Romish Bishops in the United States.

The year 1853 was rendered memorable in the annals of the Roman Catholic Church and of the country, by the advent among us of Monsignor Bedini, (titular Bishop of Thebes,) as a Nuncio of His Holiness, charged with the office of regulating sundry matters relating to that Church. On the last Sabbath in October the consecration of three bishops took place in the Church of St. Patrick (the Cathedral) in New York, in which the distinguished stranger took a very prominent part, as was natural enough. The church was crowded to its utmost capacity, as might be expected. The next day several columns of the morning papers were filled with a minute account of the gorgeous procession from the "Archiepiscopal Palace" to the church, ceremonies, music, etc., etc., of the occasion. Among other things, the oath, or what purported to be such, which each of the three bishops took, was given.—As there had been a good deal said in the controversies which had been carried on in the journals between the Protestants and Romanists about the oath which Catholic bishops are required to take at their consecration, the officers of the American and Foreign Christian Union, the society which has for years been foremost in every thing that relates to such matters, sent a friend to the Right Rev. Dr. Hughes, the Archbishop of New York, to request him to put them in the way of obtaining a copy of the veritable oath that would be used on the occasion referred to. His grace descended to give them the information which they desired, and they sent a gentleman who was well qualified for the task, with the Pontificate Romanum in his hand, the book which the Archbishop assured us contained the oath—in Latin, of course—and which we had no doubt was to be used on the occasion. But what was the surprise of the gentlemen of the Society to find that in the oath as given in the newspapers there were many omissions and among them the famous sentence: "Heretics, schismatics and rebels to our said lord (the Pope) or his aforesaid successors, I will, according to my power persecute and oppose. An animated controversy took place in the columns of the New York Daily Times and other papers, in the course of which the fact came out (so the advocates of Rome averred,) that the present Pope, Pius IX., did, in 1846, at the request of the Sixth Council of the Roman Catholic Bishops of the United States, held in Baltimore in that year, consent that certain "feudal phrases" in the old oath might be omitted! Such is the account which the Rev. Dr. Kendrick (now Archbishop of Baltimore,) has given of this matter in a little work which we published in Philadelphia in the year 1851. His words are: "In order to take away all occasion of cavil, the present Council of Baltimore, consented to the omission of the feudal phrases, and sanctioned the simple form, which is here subjoined, to be used by all the bishops in the United States."

This is certainly a curious affair. That a Pope would undertake to modify the oath that is taken, so far as we know, by every Roman Catholic Bishop in all other countries in favor of the Romish Bishops in the United States, and after it had been used there for more than sixty years, is passing strange. It may be so; and if so, what a proof of the outside pressure in that country, that will no longer tolerate the use of such language. It is possible that the "simple oath" may really imply all the "feudal phrases" the old one expressed, but it does not so strike the minds of the people.—*Christian World.*

### Prediction of the Emperor Nicholas in 1849.

The Indianapolis Journal gives the following extract from a lecture given by Hon. H. W. Ellsworth, formerly of this city, late Minister to Sweden, being the language of the Emperor of Russia used in an interview with the lecturer:

"Sir," said the Emperor Nicholas, in a memorable diplomatic interview between him and your speaker, during those recent revolutions that struck down Hungary, remodeled France, and broke the bond of union between Denmark and revolted Duchies, causing nearly every monarch to tremble for his throne—"Sir, I view calmly all this agitation. Russia is untouched, and will not mingle with it. Her hour has not yet come, though her destiny cannot be long delayed! She will soon be involved in a protracted contest in which England and France will be her opponents; those nations, so long and so naturally hostile to each other will be arrayed in unison against her!"

"And what, your Majesty, will be the result of this great contest?"

"Favorable, beyond doubt, to Russia. I shall rise superior to all reverses, and protract the contest till I weary out my enemies. But there is another war looming in the distance—a struggle between constitutional and unrestricted monarchy, in which nearly all Europe will stand opposed to Russia while Turkey, her natural enemy, with Persia and Asia, will be fighting at her side."

"And how is to result this second conflict?"

"Still favorable to Russia, though it will be bloody and protracted. But a third and still mightier contest is approaching, in which the world will be involved—a struggle between what is called tyranny, in any form, and freedom. Into this struggle your nation will be forced from its present policy, and compelled to take a leading part. It will be a struggle such as history never has recorded."

Dear Bro. Bliss:—You have a number of correspondents who cannot but feel interested in the accompanying piece of good news. Please insert the same in the Herald.

Sincerely, &c.

F. GUNNER.

*Salem Jan. 3, '62.*

REOPENING OF THE MILL-STREET CHAPEL, SALEM. The Mill-street Chapel, which had been closed for a considerable time, was last night formally reopened for public worship. The devotional exercises were conducted by Rev. Dr. Worcester and Rev. Mr. Gunner, aided by an efficient choir. The house was crowded by an interested audience.—The report of the Investigating Committee, signed by John Remond, chairman, and Francis H. Fletcher, secretary, was read. The Committee congratulate the colored people of Salem on the restoration of the Church to its former basis of ownership—relate the circumstances and the action of the Counsellors, whereby a settlement was effected—express the hope that all objections will ere long be laid aside, and that there will be one Union, one fund and a sympathizing band of brethren—suggest as an important item for consideration that the building can be used for funeral solemnities—recommend that the lessee may be allowed to remove the gallery, and extend the building, so as to afford room for a hundred more persons—intimate that suitable compensation is due to Rev. Mr. Davenport—cherish the hope that religious services may be held on Sabbath evenings by clergymen of the city or others invited—urge the attendance of the younger colored persons—and in conclusion state that the Church is now on a firmer basis than ever, and that by a prudent management of the James Anderson trust, the debt may be paid in five years and a fund established in aid of the Society's objects, while in the Committee's opinion, the property may be made as productive as any in Salem.

Dr. Worcester's remarks were based on the 90th Psalm, which was written by Moses while in the wilderness. The colored race, who might be said to be in the wilderness, might claim all the blessings of that liberty wherewith Christ makes his people free. Much advancement had

already been made, and he believed a bright future awaited them. Although he had been denounced as a pro-slavery man, he had written against slavery as early as any man in Massachusetts; and he doubted not that many other friends of the race had been similarly misrepresented.

Mr. Gunner's remarks were from text "This day has salvation come to this house." He said there was much cause for gratitude that a legal salvation had come to the house, and he hoped God would grant the people spiritual and eternal salvation.—*Salem Register.*

### What is Coming?

The above inquiry is a very common one at the present day. This oft recurring question is asked in much seriousness by those who know not what the Scriptures teach. All classes appear to be satisfied that some great event is at hand, but they are in the dark as to what it is, and will remain so till they turn to the neglected Bible, and its "sure words of prophecy," where they will find the matter all made plain. The great darkness that envelops the minds of the people, is owing, in a large measure, to the fact that the popular ministers of the day do not explain the prophecies to the people. There is a double reason for this neglect. First they have not studied the prophecies, and therefore cannot explain them; and secondly, if they should preach on those which show the end of all things at hand, giving their true exposition, they would become unpopular with the fashionable part of their congregations, lose their salary, and be classed with the sect everywhere spoken against. This, but few will consent to do. Theirs is a sad condition; worse, because of the darkness in which they keep the people. Would that something might open their eyes before it is too late for them to give the warning to those who inquire, "Watchman, what of the night?"

Let those who see the clear light now beaming forth from the prophetic chart use every possible means to enlighten the people in relation to the grand event to transpire. By so doing, we may be instrumental in saving many from their dangerous position, causing them to prepare to meet the coming Bridegroom.

There is great reason to fear that a large number who see the light even among those who are looking for the coming of Christ, are hiding it under a bushel, because they think it is too late to do much for this wicked world. They have endeavored to warn their neighbors in time past, and have seen so little result, they have become discouraged, and weary in well-doing, contrary to the instruction of the Lord. If we refuse to warn the people, we shall be condemned ourselves, for neglect of duty. It was necessary for Noah to warn the antediluvians to be clear himself, and in order that they should be without excuse when called to judgment. It may be as crossing for us to sound the alarm, as for Jonah to warn the Ninevites; but the cross must be borne, or condemnation follows. In answer to the inquiry, "What is coming?" let every man and woman, whose mind has been illuminated by prophetic light answer promptly and boldly, "The Lord of lords is coming in all his glory, to raise the dead and set up his kingdom." Echo it far and near.—*C. Crisis.*

### The Times Immediately preceding the Coming of our Lord. No. 3.

That the political atmosphere should be agitated by fearful storms, just prior to the advent of our King, will be further apparent if we carefully consider Rev. 6:14. As it is generally admitted that the symbolic sun, moon, and stars, represented the supreme, and subordinate rulers, in the Roman world, or earth—if this be correct the departing of the heavens, and moving of the mountains and islands out of their places, must symbolize the destruction of the whole body politic. In other words the subversion of law and order, and the introduction of general anarchy, and confusion. But such a state of things could hardly be supposed to obtain, without previous "commotion," "trouble" and strife. But if we may suppose the inhabitants of the kingdoms of earth—without previous upheavings, and con-

flights—should arise as one man, and roll together in indiscriminate confusion, the political fabric of the world; still the event precedes the vision of the throne and him seated thereon, and is preparatory to the cry of the great and small, the bond and the free, to rocks and mountains to fall on them, and hide them from the wrath of the Lamb.

Again: describing the effects of pouring out the vials, Rev. 16 chap. just previous to the mountains being lost and the islands fleeing away—which according to Rev. 6, antedates the coming of Christ—we see the Euphratean powers wasted, the unclean spirits gathering the nations to Megiddo's plain—there are voices, and thunders, and lightnings—a mighty earthquake—the great city divided into three parts—the cities of the nations falling—and Great Babylon coming into remembrance before God, to receive the cup of the wine of the fierceness of his wrath, and then the symbolic mountains and islands pass away to be found no more.

Again: Rev. 17 chap. we have the mystic Babylon presented to us under the figure of a harlot gaudily attired. The kingdoms of Europe under the symbol of ten horns, hating the adulterous woman, making her naked, eating her flesh, and burning her with fire. In the 18th chap. we are presented with the great ones of earth mourning over her desolations—but while they mourn we see the consuming wreck of her former greatness, floating down the tide, and sinking in the great sea of wrath to rise no more at all. The redeemed ones then send up the jubilant shout “Hallelujah for the Lord God Omnipotent reigneth!” All this before the bursting azure reveals the captain of our salvation on the white war-horse, leading the armies of heaven to conquest and final victory. Surely that man can be but a casual reader of the prophets, who does not see “trouble” and “commotion” marking all the last years of earth's history, and like the Revelator's “voices,” and “thunderings,” and “lightnings,” heralding the coming of the Holy One. And, may the grace of God be given to both writer, and reader, that, though the noise and tumult of war may be heard in the land, our minds may not be diverted, nor our thoughts turned away from him, who though once crowned with thorns, shall soon be crowned with the diadem of universal dominion.

D. B.



## ADVENT HERALD.

BOSTON, FEBRUARY 15, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write “Office,” on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To the Patrons of the *Herald*.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers.

The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency.

with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brother and Sisters, shall this expectation be realized?

## Exposition of Daniel's Prophecy.

## CHAPTER VIII.

This view of the symbol is clearly substantiated by comparing its conditions with the three powers to which we have made reference:

1. Sir Isaac Newton observes that “A horn of a beast is never taken for a single person.” And Bishop Newton says: “A horn in the style of Daniel, doth not signify any particular king, but is an emblem of a kingdom.” Antiochus was a single individual, and therefore could not be represented by this symbol.

2. This little horn was separate and distinct from the four horns out of which it came; but Antiochus was only one of a succession of kings, preceding and following him, who were symbolized by one of the previous four horns, and being thus constituted of one of those, he could not be a new horn—his not being a distinct and separate power.

3. This symbol is simply a horn, without the appendages of mouth or eyes, possessed by the little horn of the 7th chapter; so that we may not here argue, as with that, that it must represent an ecclesiastical, in connection with a civil power. There is no necessity, therefore, for restricting its application to the Mohammedan apostacy—however allied to it that may have been subsequently.

4. This little horn came “out of,” or from one of the four horns; and extended its conquests towards the south, and east, and the pleasant land, i. e. Judea,—thus showing that it came from the west. This is not true of Antiochus, who was already king of the east, and therefore could not come into it from the west; he was already the ruler over the pleasant land; and he made no conquest of Egypt, in the south, though attempting it. Nor did the empire of Mohammed extend towards the south and east, but towards the north and west. The Romans, on the other hand, did come from the west and extend their dominions in the required directions. The northern kingdom of Greece had been united to the eastern by Seleucus, the first king of the last named division, and called by Appian, “the greatest of the kings after Alexander.” The four divided kingdoms being thus merged into three, after the death of Lysimachus, the power symbolized by this new horn must come from Macedon into Syria and Egypt. This condition excludes every power but the Roman, as the correspondence of this emblem.

The first possession of the Romans in the Grecian territory, was in Macedon, the western division of the empire, in B. C. 219; when to avenge certain piratical deeds of the Illyrians, Rome seized on the sea ports of that province. This punishment of the Illyrians was considered so just by the inhabitants of Athens and Corinth, that they gave an honorary place at the Isthmian games to the ambassadors of Rome; who were thereby admitted into the councils of Greece. Being thus an independent power, though extremely feeble, within the Macedonian kingdom, this new graft was appropriately symbolized by a “little horn.”

Having thus obtained a footing in Illyricum, as a horn of the goat, and seemingly content with a few sea coast towns of little note—Dimallum, Bargulum, and Eugenium—and a seat of honor in the public games; the Romans continued gradually, but steadily, to obtain power and influence during a period of fifty years, until they assumed the title of Deliverers of Greece; and, under the pretence of making the Grecian cities free, they finally wielded the whole power of Macedon, and disposed of princes and people according to their pleasure.

This brings us to about B. C. 150, when this little horn began to wax exceeding great towards the south and east, and the pleasant land. In B. C. 157, Ariarathes, king of Cappadocia, was restored

to his kingdom by decree of the Roman senate; to whom he had applied, after having been driven from his kingdom by Demetrius, king of Syria. Thirteen years later Scipio Africanus was sent as ambassador by Rome to Egypt. In B. C. 96, Ptolemy, king of Cyrene died, leaving his province as a legacy to the Roman Senate. On the death of Nicomedes, king of Bithynia, B. C. 69, Lucullus marched the Roman forces across the Euphrates; and in B. C. 63, Pompey after a siege of three months, took possession of Jerusalem. This Roman horn of the goat, had thus waxed great towards the south, and towards the east, and towards the pleasant land.

5. There is noticeable a regular gradation of power ascribed in the prophecy to these symbols. The “ram,” it is said, “became great;” “the he-goat waxed very great;” but this little horn is said to have “waxed exceeding great.” As Medo Persia, which extended from India to Ethiopia over one hundred and twentyseven provinces, is simply called “great;” and Grecia, of which it was said, “the third kingdom shall bear rule over all the earth,” is called only “very great;” the power, symbolized by this horn, must have been greater than the kingdoms of Cyrus or Alexander; for otherwise, the superlative of “exceeding great,” would be incongruous. This characteristic also, excludes Antiochus from the application of this symbol: for to call him “exceeding great,” in comparison with those other powers, is simply absurd and ludicrous; whilst Rome did thus exceed them in greatness.

6. This little horn was to arise in “the latter time” of the divided Grecian kingdoms. Thus did not Antiochus, who was the eighth in the Syrian line of kings that numbered twenty five. Nor does this characteristic apply to the Mohammedan empire, which did not arise till more than six hundred years subsequent to the end of the four Grecian sovereignties. It does, however, apply to the Romans, who took possession of those dominions.

## The Two-Horned Beast.

“And I saw another wild beast ascending out of the earth, and he had two horns like a lamb, and he spoke like a dragon. And he exerciseth all the power of the first wild beast, in his sight, and causeth the earth and those, who dwell in it, to worship the first wild beast, whose deadly wound was healed. And he performeth great signs, so that he causeth fire to come down from heaven into the earth in the sight of men. And he deceiveth those who dwell on the earth, by means of the signs which it was given him to perform in the sight of the wild beast; saying to those, who dwell on earth, that they should make an image to the wild beast, that had the wound by a sword, and did live.”—Rev. 13:11—14.

The coming up of another beast must symbolize the rise of another government. As the two-horned beast exercises its power before (*enopion*) i.e. in the presence, of the first beast, it is a contemporary power, and must necessarily symbolize a kingdom outside of the territory of the ten-horned beast. Within that territory it would be one of the horns of that beast; but a separate beast requires a separate territory. As it arises out of the earth, while it is outside of the territory occupied by the ten kingdoms, it must exist within that occupied by the former Roman empire, and commence its existence during a period of settled government.

All the forms of Roman government symbolized by the dragon, were also symbolized by the wild beast; and as the deadly wound of the former was healed in the latter, the two constitute one beast. As that is called the “first beast,” the rise of the kingdom symbolized by the two-horned beast must have been subsequent to the commencement of the Western empire.

The first possession of the Romans in the Grecian territory, was in Macedon, the western division of the empire, in B. C. 219; when to avenge certain piratical deeds of the Illyrians, Rome seized on the sea ports of that province. This punishment of the Illyrians was considered so just by the inhabitants of Athens and Corinth, that they gave an honorary place at the Isthmian games to the ambassadors of Rome; who were thereby admitted into the councils of Greece. Being thus an independent power, though extremely feeble, within the Macedonian kingdom, this new graft was appropriately symbolized by a “little horn.”

The imperial heads of Rome date from the battle of Actium, B. C. 31; but the Eastern empire was not commenced, till A. D. 324, when Constantine removed the seat of empire from Rome to Constantinople. Rome was, previous to that removal, the undisputed queen of nations, and Constantine was without a rival. Why he should abandon Rome, the citadel and throne of the Cæsars, for an obscure corner of Thrace, has never been satisfactorily explained. Says Dr. Croly: “The change of government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient prejudices.”

The indifference with which Constantine viewed the country of the Cæsars, was regarded by Gibbon as the cause of removal.

He transferred the customs and forms of the Roman government, and there exercised all the powers of the empire,—the Italians still obeying the edicts which he condescended to address from Constantinople to the Senate and people of Rome. The western division continued dependent on the eastern head, till the death of Theodosius, A. D. 395. His two sons, Arcadius and Honorius, “were saluted by the unanimous consent of mankind, as the lawful emperors of the East, and of the West;”—the European boundary being “not very different from that which separates the Germans from the Turks”—Gibbon, v. 2, p. 199. Gibbon calls this “the final and permanent division of the Roman empire.” But its existence as a beast, more properly dates from the removal of Constantine.

Its two horns like a lamb, must symbolize two divisions of the kingdom. These may be contemporary, like those symbolized by the ten horns (17:12), or successive, like the two horns of the ram, Dan. 8:8, 20. From the history of the Eastern empire, the latter is the more probable; and its historical resemblance to the government symbolized by the ram, may be the reason of the comparison to “horns like a lamb.” As Persia was a government outside of Media, and succeeded to its sovereignty, so did the kingdom of the Turks originate outside of the Eastern empire, and at length come in, occupy its territory, and succeed to its sovereignty, A. D. 1253. With this view, the horns would symbolize the kings of Eastern Rome and of Turkey. See pp. 99—104.

Its dragon-like speech shows it to be a blasphemous, persecuting power, like that which persecuted the woman, 12:17. Though the Greek empire claimed to be Christian, a successor of Constantine Julian the Apostate, renounced Christianity, endeavored to restore the Pagan service in Constantinople, and “declared himself the implacable enemy of Christ.” He assumed the character of Supreme Pontiff, and thus placed himself at the head of the Pagan worship. He labored incessantly to restore and propagate those draconic rites, and even thought to disprove the predictions of Christ by rebuilding the temple of Jerusalem. “He affected to pity the unhappy Christians, as mistaken in the most important object of their lives; but his pity was degraded by contempt, his contempt was embittered by hatred, and the sentiments of Julian were expressed in a style of sarcastic wit which inflicted a deep and deadly wound whenever it issues from the mouth of a sovereign.” And he intimated that they might have occasion “to dread, not only confiscation and exile, but fire and the sword.”—Gibbon.

The successors of Julian, though Christian in name, issued cruel and tyrannical edicts. Valens embraced Arianism, and bitterly persecuted the Orthodox party. Justinian established Catholicism by the infliction of severe penalties. Marcian and Leo “enforced, with arms and edicts, the symbols of their faith,” and it was declared that “the decrees of the synod of Chalcedon might be lawfully supported, even with blood.” And after the accession of the Mohammedan power, religious intolerance towards dissenting creeds was still more rigidly enforced.

The Eastern empire exercised all the power of the Western. The original organization of its government was the same, and it had the same titles and prerogatives. Gibbon says of Julian: “The spirit of his administration, and his regard for the place of his nativity, induced him to confer on the senate of Constantinople the same honors, privileges, and authority which were still enjoyed by the senate of ancient Rome.”

It caused worship to be bestowed on the first beast, by extending to the Latin rulers that aid which enabled them to perpetuate their system of tyranny, to legislate over the laws and subjects of Jehovah, and to claim the obedience which only God can demand. The arms of Justinian, both in the East and West, caused the Roman name to be respected, and its favor sought for.

The wonders to be performed by it, may be as yet involved in some obscurity. But by these it is identified as the power which afterwards became the seat of the False Prophet. When the “beast” is taken, “the false prophet that wrought miracles before him, with which he deceived them that worshipped his image,” is cast with him “into a lake of fire burning with brimstone,” 19:20. This identifies the two-horned beast as the Mohammedan kingdom. It also proves that the Romanic Turkish government will continue till the Second Advent.

Among the wonders it would perform, making fire come down from heaven is specified. John does not intimate that he saw, in the vision, fire thus descend. The fact is spoken of; and therefore it is not necessarily symbolic, but may refer to literal fire. Gibbon, in speaking of “the novelty, the terrors, and the real efficacy of the Greek fire,” for which the Eastern empire was so famous, says:

“The important secret of compounding and directing this artificial flame was imparted by Callinicus,

a native of Heliopolis, in Syria, who deserted from the service of the caliph to that of the emperor. The skill of a chemist and engineer was equivalent to the succor of fleets and armies; and this discovery or improvement of the military art was fortunately reserved for the distressful period, when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens. The historian who presumes to analyze this extraordinary composition, should suspect his own ignorance and that of his Byzantine guides, so prone to the marvellous, so careless, and, in this instance, so jealous of the truth. From their obscure, and perhaps fallacious hints, it should seem that the principal ingredient of the Greek fire was the naphtha, or liquid bitumen, a light, tenacious, and inflammable oil, which springs from the earth, and catches fire as soon as it comes in contact with air. The naphtha, was mingled, I know not by what methods, or in what proportions, with sulphur, and with the pitch that is extracted from evergreen firs. From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burned with equal vehemence in descent or lateral progress; instead of being extinguished, it was nourished and quickened by the element of water; and sand, urine, or vinegar, were the only remedies that could damp the fury of this powerful agent, which was justly denominated by the Greeks, the liquid, or maritime fire. For the annoyance of the enemy, it was employed with equal effect by sea and land, in battles or in sieges. It was either poured from the rampart in large boilers, or launched in red-hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil; sometimes it was deposited in fire-ships, the victims and instruments of a more ample revenge, and was commonly blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire. This important art was preserved at Constantinople, as the palladium of the state; the galleys and artillery might occasionally be bent to the allies of Rome; but the composition of the Greek fire was concealed with the most jealous scruples, and the terror of the enemies was increased and prolonged by their ignorance and surprise. In the treatise of the administration of the empire, the royal author suggests the answers and excuses that best elude the indiscreet curiosity and important demands of the barbarians. They should be told that the mystery of the Greek fire had been revealed by an angel to the first and greatest of the Constantines, with a sacred injunction, that this gift of heaven, this peculiar blessing of the Romans, should never be communicated to any foreign nation; that the prince and subject were alike bound to religious silence under the temporal and spiritual penalties of treason and sacrilege; and that the impious attempt would provoke the sudden and supernatural vengeance of the God of the Christians. By these precautions the secret was confined, about four hundred years, to the Romans of the East: and at the end of the eleventh century, the Pisans, to whom every sea and every art were familiar, suffered the effects, without understanding the composition, of the Greek fire. It was at length either discovered or stolen by the Mohammedans; and, in the holy wars of Syria and Egypt, they retorted an invention contrived against themselves, on the heads of the Christians. A knight who despised the swords and lances of the Saracens, relates, with heartfelt sincerity, his own fears and those of his companions, at the sight and sound of the mischievous engine that discharged a torrent of the Greek fire, the *feu Gregeois*, as it is styled by the more early of the French writers. It came flying through the air, says Joinville, like a winged long-tailed dragon, about the thickness of a hogshead, with the report of thunder, and the velocity of lightning; and the darkness of night was dispelled by this deadly illumination."—*Hist. Rome*, vol. iii., pp. 465—467.

Its use is thus described by the same author, when the Greeks turned its power against the Saracens, at the siege of Constantinople, A. D. 718: "The Greeks would gladly have ransomed their religion and empire, by a fine or assessment of a piece of gold on the head of each of the inhabitants of the city; but the liberal offer was rejected with disdain, and the presumption of Moslemah was exalted by the speedy approach and invincible force of the natives of Egypt and Syria. They are said to have amounted to eighteen hundred ships: the number betrays their inconsiderable size; and of the twenty stout and capacious vessels, whose magnitude impeded their progress, each was manned with no more than one hundred heavy-armed soldiers. This huge armada proceeded on a smooth sea and with a gentle gale towards the mouth of the Bosphorus; the surface of the strait was overshadowed, in the language of the Greeks, with a moving forest, and the same fatal night had been fixed by the Saracen chief for a general assault by sea and land. To allure the confidence of the enemy, the emperor had thrown aside the chain that usually guarded the entrance of the harbor: but while they hesitated whether they should seize the opportunity or apprehend the snare, the ministers of destruction were at hand. The fireships of the Greeks were launched against them: the Arabs, their arms, and vessels, were involved in the same flames, the disorderly fugitives were dashed against each other, or overwhelmed in the waves; and I no longer find a vestige of the fleet, that had threatened to extirpate the Roman name."—*Ib.*, p. 464.

#### Ceremonial Uncleanliness.

Dear Bro. Bliss:—Please give me, through the Herald, your views on John 18: 28. Why would the Jews be defiled if they went into the judgment hall? This question cannot be satisfactorily answered in my Bible Class.

Yours in hope of eternal life,

DANIEL CHATTERTON.

Ingham Co. Mich., Sanford, Jan. 13th 1862.

Ans. We learn by Acts 10:28, that it was considered "an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation." Regarding all Gentiles as unclean persons, and as according to Num. 19: 22, "whatsoever the unclean person touches shall be unclean," and so disqualified for participating in any sacred observance, the Jews going into the judgment hall would have been considered legally unclean. The Paschal Lamb had been eaten the night before; but all the paschal offerings come under the name of the "pass-over;" and it was of these probably they wished to partake. They were ceremonially strict in all outward observances, but forgot that God looketh at the heart.

#### The Fellow Servant of John and of the Prophets.

Brother Bliss—Dear Sir:—Will you please to give me, either by letter or through the Herald, an explanation of the 9th verse, of the 22d chapter of Rev. ? Was the messenger whom John fell down to worship a celestial angel, which had been a fellow servant of the prophets and a fellow servant of them that keep the sayings of God and a fellow-servant of John; or was he one of the brethren the prophets? Was he an ancient that had once been mortal, or was he the angel and fellow-servant that came unto the prophet Daniel to make him know what was noted in the Scriptures of the truth? From your obedient servant, sincerely enquiring for the truth, &c.,

W. K. STAMP.

Grove, Cameron Co., Penn. Jan. 14, 1862.

Ans. You have hit the case precisely. The angel was a fellow-servant, both of John and of the prophets. He was not one of human birth, but was of celestial origin—angels keeping God's sayings, as well as human saints.

#### The Head.

Bro. Bliss:—If you think best, please give your views of 1 Corinthians 11:5 and 6.

INQUIRER.

It will be seen by the context, that "head" is used in two senses, in each of the passages referred to. In v. 3 we, read "the head of every man is Christ; and the head of every woman is the man" —i. e. her husband "and the head of Christ is God." Therefore, when we read in v. 4,—"Every man praying or prophesying"—i. e. instructing—"leaving his head covered, dishonoreth his head,"—the first "head" evidently refers to his own head, and the second "head" to Christ. Also in v. 5, the sense we suppose to be, that every woman that prayeth or teacheth in public, with her own head unveiled, thus appearing like a man, dishonoreth the man who is her head, or husband; the same as a man would dishonor Christ, his head, if he should pray or instruct when covered like a woman. God has made the two sexes distinct, not only in their duties, but in the clothing by which they are distinguished. In v. 10, the word "power" signifies a veil, or covering; which is what the apostle here enjoins on their wearing; to omit which and to assume the unveiled condition and duties of the man, was so to unsex themselves, that those women who should pray or preach in public without the veil, were exhorted also to be shorn like a man; which had respect to the cutting of the hair, and not to the shaving of the beard.

#### Capture of Fort Henry.

Washington, Feb. 7. Secretary Welles has received the following dispatch:

U. S. Flag Ship Cincinnati,  
Off Fort Henry, Tennessee river Feb. 6.

The gunboats under my charge, consisting of the Essex, Commander Porter, the Carondelet, Commander Walker, the Cincinnati, Commander Stornbel,

the St. Louis, Lieut. Com. Paulding, the Conestoga, Lieutenant Phelps, the Taylor, Lieutenant Gwin, and the Lexington, Lieut. Shirk, after a severe and rapid fire of an hour and a quarter have captured Fort Henry. We have taken Gen. Lloyd Tilghman and his staff with sixty men prisoners. The surrender to the gunboats was unconditional, as we kept an open fire upon them until their flag was struck. In half an hour after the surrender I handed the fort and prisoners over to Gen. Grant, commanding the army, on his arrival at the fort in force. The Essex had a shot in her boilers after fighting most effectually for two-thirds of the action, and was obliged to drop down the river. I hear that several of her men were scalded to death, including the two pilots. She, with the other gunboats, officers and men, fought with the greatest gallantry. The Cincinnati received 31 shots and had one man killed and eight wounded, two seriously. The fort with 20 guns and 17 mortars was defended by Gen. Tilghman with the most determined gallantry. I will write as soon as possible. I have sent Lieut. Philips and three gunboats after the rebel gunboats.

(Signed) A. H. FOOTE, Flag Officer."

Cincinnati, Feb. 7. The Gazette and Commercial's Cairo correspondents give the following account of the bombardment and capture of Fort Henry:

Yesterday at 12.30 P. M. the gunboats Cincinnati, St. Louis, Carondelet and Essex, with the Tyler, Conestoga and Lexington, bringing up the rear, advanced boldly against the rebel works, going to the right of Painter Creek Island, immediately above where, on the east shore of the river, stands the fortification, and keeping out of range until at the head of the island, and within a mile of the enemy, passing the island in full view of the rebel guns. We steadily advanced, every man at quarters, every ear strained to catch the Flag Officer's signal gun for the commencement of the action.

Our line of battle was on the left, the St. Louis next, the Carondelet next, the Cincinnati (for the time being the flag ship, having on board Flag Officer Foote), and next the Essex. We advanced in line, the Cincinnati a boat's length ahead, when at 11.30 the Cincinnati opened the ball, and immediately the three accompanying boats followed suit. The enemy was not backward, and gave admirable response, and the fight raged furiously for half an hour. We steadily advanced, receiving and returning the storms of shot and shell, when, getting within 300 yards of the enemy's works we came to a stand, and poured into him right and left. In the meantime the Essex had been crippled and drifted away from the scene of action, leaving the Cincinnati, Carondelet and St. Louis engaged.

At precisely forty minutes past 1 the enemy struck his colors, and such cheering, such wild excitement as seized the throats, arms and caps of the four or five hundred sailors of the gunboats can be imagined and not described. After the surrender, which was made to Flag Officer Foote by Gen. Lloyd Tilghman, who defended his fort in a most determined manner, we found that the rebel infantry, encamped outside the fort, numbering 4000 or 5000, had cut and run, leaving the rebel artillery company in command of the fort. The fort mounted seventeen guns, most of them 32 and 34-pounders, and one being a magnificent 10-inch Columbiad. Our shots dismounted two of their guns, driving the enemy into the embrasures. One of their rifled 22-pounders burst during the engagement, wounding one of their gunners. The rebels claimed to have but eleven effective guns, worked by fifty-four men, the number all told of our prisoners. They lost five killed and ten badly wounded.

The infantry left everything in their flight. A vast deal of plunder has fallen into our hands, including a large and valuable quantity of ordnance stores.

Gen. Tilghman is disheartened. He thinks it one of the most damaging blows of the war. In surrendering to Flag Officer Foote he remarked, "I am glad to surrender to so gallant an officer." Flag Officer Foote replied, "you do perfectly right, sir, in surrendering, but you should have blown my boat out of the water before I would have surrendered to you."

In the engagement the Cincinnati was in the lead and flying the flag officer's pennant, and the chief mark of the enemy's fire. Flag Officer Foote and Capt. Stromball crowded her defiantly into the teeth of the enemy's guns. She got thirty-one shots some of them going completely through her.

The Essex was badly crippled when about half way through the fight, and crowding steadily against the enemy. A ball went into her side forward port, through her heavy bulkhead, and squarely through one of her boilers, the escape steam scalding and killing several of the crew. Capt. Porter, his Aid, S. P. Britton, Jr. and Paymaster Lewis were standing in a direct line of the balls passing. Mr. Britton being in the centre of the group. A shot struck Mr. Britton on the top of his head, scattering his brains

in every direction. The escaping steam went into the pilot house, instantly killing Messrs. Ford and Bride the pilots.

Many of the soldiers, at the rush of steam, jumped overboard and were drowned. The Cincinnati had one killed and 6 wounded; the Essex had 6 seamen and two officers killed, 17 men wounded and five missing. There were no casualties on the St. Louis or Carondelet, though the shot and shell fell upon them like rain.

The St. Louis was commanded by Leonard Paulding, who stood upon the gunboat and wrought the guns to the last. Not a man flinched, and with cheer upon cheer sent the shot and shell among the enemy.

Paducah, Ky. Feb. 7 Gen. Smith on the west and Gen. Grant on the east side of the Tennessee River, are pursuing the retreating rebels. It is reported, and credited by some of our officers, that the rebel troops at Fort Henry were not true to the rebel cause, and took advantage of the opportunity offered by an attack to run away from a fight that was distasteful to them.

Louisville, Ky., Feb. 7. Three large steamers, the Benj. J. Adams, E. H. Fairchild and Baltic, left here for Cumberland and Tennessee river this evening. All outside the line of Louisville and Nashville Railroad.

Later. A dispatch from Gen. Buell this evening says:

"We have taken Fort Henry. The enemy has retreated on Paris, leaving part of his guns. Our cavalry are in pursuit. Gen. Grant will attack Fort Donaldson to-morrow."

#### A Word from Bro. M. Batchelor.

"I feel that the times in which we live call for unity and action upon the part of those who are looking for the soon coming kingdom. The great theme now ought to be the coming kingdom and preparation to meet it. This, to me, is paramount to everything else. My prayer is that none of us, who have been its advocates, may be cast away at last."

M. BACHELOR."

That is our prayer, brother.

THE VOICE OF THE PROPHETS, for January, has been received—its principal articles being the views of Mr. Baxter on the Prophetic Numbers; an extract from Mr. Shimeall on the beasts of the eighth of Daniel; "The coming kingdom," by Dr. S. H. Tyng, the same that was given entire in the Herald a few weeks since; "Opposition to the Time of the Advent;" "Father Miller and '68;" "Distress of nations;" and "a gleam of Light."

A HARD TIME FOR NEWS-PAPERS. Zion's Herald, the Methodist paper of this city, thus appeals to its friends to co-operate in sustaining and extending its circulation:

"Let it not be forgotten that our receipts from the paper last year fell short of the expenses more than \$1000, and all our old subscribers must hold on, or we shall suffer greater loss this year."

The readers of the Herald will see from this that we are not alone in appeals of this kind.

#### Foreign News.

The London Shipping Gazette says a rumor is current in circles supposed to be well informed that a semi-official note has been addressed to the British Government by France respecting the blockade of the Confederate ports, to the effect that the Emperor cannot longer allow French commerce to be injured by respecting a non-effective blockade, and that he will shortly make an official demand upon the British Government to join him in raising the blockade, and in case of non-compliance he will take the initiative.

The Emperor's speech to the Corps Legislatif on the 27th is expected with great interest under the belief that he will say something important on American affairs.

The Times, in another article on intervention, says: "We need not be eager to meddle with American affairs. There is a time for waiting, and we can afford to wait quite as easy as the north and South can afford to be looking across the Potomac at a cost of two millions sterling a week to each of them. If there does come any real cause of complaint it will tell all the more for our present patience and forbearance."

On the above rumors we find American papers divided in sentiment. Some of them are very fearful of foreign intervention, and others think otherwise. The Emperor Napoleon is a mysterious man and it is difficult to divine his intentions. Living, however, as we must be, in that age of the world when the shadows of time are fast lengthening towards the east before its setting sun, we should not be unmindful that we may ever look for events of startling import. We should speak cautiously and modestly, but let us not cry peace, peace, when the peace of the whole world is evidently most fearfully menaced.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## A Correction.

Bro. Bliss:—A few days since, during my visit in C. E., an article from Bro. J. M. Orrock was pointed out to me in the Herald of Nov. 16, 1861, in which I am charged with violating my pledge made at the Providence conference, held in November, 1856.

Please allow me the privilege of pleading "not guilty." I have endeavored to abide, in the most strict manner, by the decision passed at that conference, which was published as follows:—

"The committee would report that on the question of the state of the dead and end of the wicked, they recommend to those who co-operate in promulgating the doctrine of the near coming of Christ that they avoid preaching in a manner calculated to give offence to those holding opposing sentiments; and that they, as far as is practicable, express themselves in scriptural phraseology."

I wish to say to the readers of the Herald that I voted for the foregoing recommendation, in company with several other preachers who are prominent advocates of the "sleep of the dead" and the "destruction of the wicked," and in no case am I conscious of violating it. It was most clearly talked and understood that this recommendation had reference only to the "MANNER" of presenting these subjects; as it was known to be a lamentable fact that some on both sides of these questions had been in the habit of using reproachful epithets, when preaching on these topics; which had produced alienation of feeling, and other sad results.

In conclusion, we wish to say, we are still in favor of the recommendation, and intend to abide by it, so long as it shall be our duty to preach the "gospel of the kingdom."

Yours truly,

MILES GRANT.

Danville, C. E., Feb. 1, 1862.

From Bro. D. I. Robinson.

Bro. Bliss:—Bro. Reynolds and I have been holding a meeting here twelve days. We could get only a school house to hold it in. There was much prejudice to keep the people away; but we have had a good meeting. The attendance was small at first, but increased steadily to the close, when the house was filled to its utmost capacity.

At first, we had only four or five families to hear; but, probably, 20 or 30 families came at last. The saints were revived, several—I think five or six—were reclaimed, and several converted, and as many more awakened to seek religion, and promised to serve the Lord.—Much prejudice was removed, as was evident from the confessions made by many persons, from other churches, who attended and took part in the meeting. We hope the work may go on, and spread till all the village shall share in it. The Methodists are soon to follow with a meeting. Bro. Garvin was there the last evening. Bro. Lunburg also from Canada, was present, and aided us much. The few here took hold and labored well. Bro. Reynolds is a great laborer, and was full of faith, being from a good revival in Canada. God blessed his labors. O how blessed to labor with such a true yoke-fellow! I was much blessed. It was a happy, refreshing season from the Lord. May God give all our preachers like reviving times, with their people, and may the people be equally faithful and blessed. Believe, pray, labor. God is gracious, faithful, able, and willing to save. Time is short, fleeting, troublous, and alarming. Labor is not in vain in the Lord. What is done must be done now, while it is called to-day. Who is willing to arise and be doing for God and souls? Be not faithless, but believing.—If you think nothing can be done, it will be so,—according to your faith. In order to do anything for God, we must believe. Lord increase our faith, works, joy and reward.

D. I. ROBINSON,

Swanton, Vt., Dec. 31, 1861.

From Sister D. S. Green.

Bro. A. Pearce—Sir:—I readily respond to yours of Nov. 30th, 1861. You herewith enclosed please find \$1. I do desire to have it said of me, "She

has done what she could." But I am truly an isolated one, and am deprived of many privileges—particularly of being associated with others of like faith. There are many in this vicinity who are looking for the speedy coming of our blessed Lord, but they are to a great extent under the influence and direction of the visions of Mrs. Ellen G. White of Battle Creek. But the Lord, not the church at Battle Creek, will be the hope of his people. Oh, for a closer walk with God! Yours truly,

Mrs. D. S. GREEN.

Marquette, Jan. 9, 1862.

Let each one do what they can, and there need be no lack. Will not all imitate? ED.

From Bro. G. W. Gregory.

Bro. Bliss:—I have had the Herald to read so long, I should feel lonely without it, and have often thought I should starve without the rich food it contains. I am not only fed by the general matter the paper contains, but enjoy reading the letters from your correspondents very much. Frequently, when I read a letter from one of the scattered brothers or sisters that I never have seen, with the name, date and place of residence attached, I feel as though they were old acquaintances, and we had been pupils at the same school, under the same Teacher. The pay for the Herald don't pay for the salt contained in a single letter from one of the scattered flock. Truly yours,

GEO. W. GREGORY.

Winchendon, Jan. 3, 1862.

From Bro. J. I. Whitman.

Dear Bro. Bliss:—I love the paper—always find some light and comfort in perusing it—hope it will be sustained, and may God's blessing rest upon it and its immediate conductor.

I remain yours truly,

J. I. WHITMAN.

N. Fairfield, O., Jan. 20, 1862.

From Bro. J. V. Pinto.

Dear Bro. Bliss:—I suppose I need not tell you that I am one of the oldest subscribers to the paper, having commenced in November 1842 with the Midnight Cry; and I hope to continue a subscriber to the paper as long as I can. The Herald is always a welcome messenger to me. I prize and love the doctrine it advocates. Still, I am sorry to say I am not so warm and zealous in the cause as I was in years that are past. I stand alone, and have no one to sympathize with me, but on the contrary every now and then I have the term "Millerites" brought up to my remembrance by way of ridicule. Nevertheless I am not sorry to be associated with them in honor and dishonor. If convenient, please give my love to Brother Lemuel Osler and Joshua V. Himes and tell them that I still remain firmly attached to the doctrine and principles of the original Millerites. With an ardent and sincere good-will for the welfare of the Advent cause, I remain your friend and brother,

JOHN V. PINTO.

Princess Ann, Md., Jan. 17, 1862.

From Sister L. Ruggles.

Bro. Bliss:—I hope the Herald will be sustained, if for no other reason, for those brethren and sisters who are deprived of the privilege of preaching, or of even conversing on the soul-stirring and heart-cheering subject of the soon appearing of our blessed Lord and Master; which is the Christian's cheering hope.

I have been a reader of the Herald for a number of years; and I love to read its pages. It comes like an old friend, which it would be hard for me to part with. The Bible, the Herald, and some good books, are nearly all the privileges I have in this world of affliction. They are blessings, truly; but I have thought, if I could hear a God-fearing minister preach the living truth from the sacred word, Oh how cheering it would be. Do let me have your prayers, as one who is much tried and tempted, that I may be one of that number that shall overcome all things, and meet you at the feet of Jesus, and praise him forever. Though we are strangers on earth, I trust we have one Father, even Jesus.

May the Lord be with you, and bless every effort to spread the light and truth.

From your unworthy sister,

LYDIA RUGGLES.

Grand Detour, Ill.

Sister E. Vankleek writes:

"I prize the Herald very highly for the Bible truths it contains. May it continue to be published while time lasts, is my sincere prayer."

Bro. John Clague writes from Raymond, Wis., Jan. 30, 1862: "If any of the Advent brethren come into this part of Wisconsin, we would like to have them call and see us, in Raymond, Racine Co.—12 miles from Racine."

## OBITUARY.

DIED, at Vernon, Vt., Jan 16th, 1862, of scarlet fever, VESTA E., daughter of Robert and Eliza ALLEN, aged seven years, two months and ten days.

Our family circle, so long exempt from the power of the fell destroyer, has been suddenly bereft of its youngest member, just commencing a hopeful, promising life. She was sick but thirty-nine hours, and suffered much till near the last, when she breathed away her life gently, as withers the flower untimely plucked from its parent stem.

Little Vesta possessed a mind far beyond one of her years. Though only seven years old, she had read the New Testament twice through, besides many other books. While thus we were doting upon her, promising ourselves that she would be an ornament to our little circle, she was taken from us without scarcely a premonition. We have laid our darling one in the cold earth till the morning dawns; but we sorrow not as those who have no hope, for we expect to greet her on the "shining shore" when death shall have given up its victim.

Eld. Champlin preached the funeral discourse from Job 14:10-12, in which words of consolation were offered to our saddened hearts.

O. P. ALLEN.

DIED, in Lyndon, Vt., Dec. 28, 1861, LYDIA C., wife of Abel CARPENTER, aged 32 years, after an illness of only three days, of diphtheria.

She leaves an infant three months old, and a little boy of about four years, just in the time of life when they seem to demand the kind attention of "mother" the most. She died rejoicing in the blessed hope of soon being raised to a glorious immortality. Our beloved brother has drank deeply of sorrow's cup; this being his second wife. His daughter, Sarah D., aged 18 years, fell asleep in Jesus some six years since with a full assurance of a better resurrection. In this last bereavement our brother has sustained a great loss, in view of the circumstances, and may God, in whom he trusts, vouchsafe to him the grace and patience which he needs to enable him to bear up under his afflictions.

The writer preached, on this occasion, his first funeral sermon, in the Methodist chapel, based upon the words of our Lord, as recorded in St. John 11:25, 26, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

H. CANFIELD.

St. Johnsbury, Vt., Jan. 1, 1862.

DIED, in Monticello, Wright Co., Minnesota, December 25th, 1861, LILIAN JANE DESCENT, aged 1 year, 5 months and 6 days.

The mother of the deceased will be best known to the readers of the Herald as the eldest daughter of Bro. Wm. Chandler, formerly of Brompton, C. E. By this sad bereavement the parents feel that "the hand of God hath touched" them; but that they yield not to hopeless sorrow may be inferred from the fact that the text selected by them for the funeral sermon was Jer. 31:16, where it is prophetically said of the infants slain in Bethlehem by Herod,—"They shall come again from the land of the enemy." The Rev. A. K. Fox officiated on the occasion. From personal acquaintance with the bereaved, I sympathize with them and earnestly pray that the affliction may be sanctified to their everlasting well-being.

"As vernal flowers that scent the morn,  
But wither in the rising day,  
Thus lovely was the infant's dawn,  
Thus swiftly fled her life away."

If merry Christmas in this case became a mournful one, yet the thought is consoling that He whose birth the day commemorates holds "the keys of death and of hades," and the last enemy shall be destroyed. The graves of the little ones will be opened and bodies immortal and glorious will come forth at his bidding. He who said, "Of such is the kingdom of God"—has ample power to perform all he has promised, and we rest assured it is "well with the child." But is it well with the parents? Can they say, as the Rev. Leigh Richmond did on the death of one of his children?—

"And is my heart oppressed with grief?  
At Jesus' cross I'll seek relief,  
And there, adoring at his feet,  
My meditation shall be sweet."

I've lost the child I held so dear,  
Nor can I check the flowing tear;  
But when I view thy mercy-seat,  
My meditation shall be sweet.

"Tis true I weep, but Thou hast smiled;  
Safe in Thy arms faith sees my child;  
I flee to Thee, my loved retreat,  
And meditation shall be sweet."

They "took up the body, and buried it, and went and told Jesus."—Matt. 14:12.

J. M. O.

DIED, in Burlington, Vt., Oct. 25, 1861, Sister ESTHER WADSWORTH, aged 48.

Born in England, she was early converted and joined the Methodists. When she heard the Advent faith and hope preached, she, with her parents and sisters, embraced it heartily, and held it fast. She lived most of her days in the house of Mr. Horace Lummus. They were kind to her, both as to her religious privileges, and in her last affliction and sickness, and buried her. For five years she was blind, and deformed from infancy by a fall. Her wages were small, but she was saving and always paid for the cause of God. She often went, in former years, to the conferences and campmeetings, and many may remember her, in company with the family of Bro. Benns. She learned to read the Bible in raised letters, and often spoke of the greater light and blessing she experienced, by the attention it required. Her father was blind many years, but rejoiced and died in the hope. "The last lovely morning" was his favorite hymn. The mother also died in the blessed faith and joy. Sister W. was a subscriber for the Herald, and enjoyed it much. She gave many tokens of gratitude to those who would read to her, or lead her to meeting after she was blind. She died suddenly Oct. 25th, 1861. The service was at Mr. Lummus' house, by Dr. Foster of the Baptist church. She leaves three sisters and a brother to follow.

D. I. R.

Brooksville.

DIED, at Woodstock, N. H., Jan. 11, 1862, Sister ELLEN M. JACKMAN, daughter of Royal and Lucretia Jackman, aged 26 years.

Her disease was diphtheria, canker rash and scarlet fever. She was teaching school, and on a visit home, it being a vacation of a few days, after an illness of three days, fell asleep in Jesus. As she had spent her days in usefulness, and for the last ten years been a devoted Christian, we may well judge what would be the closing hours of life. "Mark the perfect man, and behold the upright; for the end of that man is peace."

In perusing her journal, I found it to abound with the deepest sentiments of piety, showing that she lived in constant communion with the Saviour. Being a firm believer in the personal coming of Christ, her writings abound with the strongest desires for his glory to be revealed. Her parents had depended on her kind attentions in their declining years, but their prospects are blighted and Ellen sleep in her quiet resting-place, awaiting the breaking of the morning. Her voice that cheered the family circle and added so much to the choir, will next be heard among the redeemed millions, singing the new song, where death can never intrude, or aught disturb their harmony.

Her acts of kindness were extended to all around and the entire community feel her loss. She made a point of giving one-tenth of all her income for charitable purposes, and performed it with the greatest delight. She has left a bright evidence of her consecration to God, which is very comforting to her numerous relatives and friends.

Her funeral sermon was preached by the writer of this notice Jan. 26, from 1 Cor. 13:12.

I. H. SHIPMAN.

Crisis and Advent Review please copy.

DIED, in Waterbury, Vt., Dec. 20th, 1861, NATHANIEL WOODMAN, aged 73 years.

The subject of the above notice was born in New Hampton, N. H. His youth was characterized by serious impressions, and at an early age he became the subject of renewing grace. He did not however make a public profession of faith in Christ till he was 30 years of age. At which time he was baptized and received to the communion of the Free-will Baptist church by the Rev. John Colby. He soon after removed to this place, and united with the Baptist church, continuing with them till '42-3, when, becoming deeply interested in the doctrine of the speedy coming of Christ, he united with the church of Adventists in this town, remaining with them till his decease. In him the church have lost a faithful brother—the world a bright example.—Since the writer became acquainted with him, his language has always been like that of a child away from his father's house. He was an earnest Christian, making it his business to serve the Lord.—Surely "the godly man ceaseth, the faithful fail from among the children of men." Upon whose shoulders shall Bro. Woodman's mantle fall? But we are consoled with the reflection, that, as his life was devoted to the service of his Master, so he was enabled to pass the trying hour without a fear of evil. His sun went down without a cloud.

"There was a radiance in his eye,  
A smile upon his wasted cheek,  
That seemed to tell of glory nigh,  
In language that no tongue can speak."

Blessed are the dead that die in the Lord.

D. B.

Waterbury, Feb. 1, '62.

## Mr. Baxter's Diagram.

We gave a diagram of Mr. Baxter's a few weeks since, at his request, and now insert another. It contains, in our view, some things of a speculative nature, which should always be distinguished from things demonstrated:

## THE YEAR-DAY FULFILMENT OF DANIEL AND REVELATION,

During the last "seven times," Dan. iv. 16, (or 2520 year-days,) and 75 years, (or 1335-1260 years,) Dan. xii. 7, 12.

B. C.	FIRST TIME.	SECOND TIME.	THIRD TIME.	FOURTH TIME.	FIFTH TIME.	SIXTH TIME.	SEVENTH TIME.	75 YEARS.
725	THE 2520 years, or "seven times" (Lev. xxvi.; Dan. iv.) the duration of the punishment of the Jews, by the dominion of the 4 Gentile monarchies, have a primary and secondary fulfilment: (1.) from 725 B. C. to 1794 A. D.; and, (2.) from 651 B. C., to 1860 A. D. — (1.) In 725 B. C., the ten tribes of Israel under Hoshea, were all carried captive by Shalmaneser into Assyria, 2 Kings xvii.; and in 1794 A. D., the European Revolutions introduced changes that have paved the way for the restoration of the Jews. (2.) From 651 B. C., the date of Nebuchadnezzar's birth and the close of Manasseh's reign, we may date the commencing captivity of the remaining two tribes of Judah, because Manasseh was their first king, who was taken captive by the King of Assyria; and thus about 1860 the full restoration of Israel and Judah may be expected.							
651	457-7	431-2	The 2500 years, or Jubilee of Jubilees, began about 651 B. C., the 18th year of Josiah, (2 Chron. xxxv. 35;) when the last jubilee was observed, and end about 1860 A. D.					
631	The 2300 years (Dan. viii. 14) primarily began on the 1st day of 457 B. C. (Artaxerxes' 7th year,) when Ezra went up to restore the sacrifices (Ez. viii. 9,) and ended (as predicted 5 years before by Bickersteth and Miller) on the last day of 1853, which, according to Jewish reckoning, was March 20, 1844. On March 21, 1844, the Turkish Sultan granted liberty for religious worship in Jerusalem and the rest of Turkey, and the Jews have been returning to Palestine ever since. — The 2300 years have a secondary fulfilment from 431-2 B. C., when Nehemiah completely restored the sacrifices, (Neh. xiii. 6,) until 1860-9, the full Jewish restoration.							
457-7	The 400 years, or 70 weeks, (Dan. ix. 24) commenced in 457 B. C., synchronically with the 2300 years. "Unto Messiah the Prince," when Christ was first offered to Israel by John the Baptist's preaching, in A. D. 27, there were 69 weeks, after which Messiah was cut off and Jerusalem destroyed. The 70th week will begin 7 years before the Gentile economy ends, by (ver. 26,) "the Prince that shall come" (Napoleon) making a 7 years' covenant with the Jews, who will thus be reconstituted as a nation.							
431-2	The Rapture of the Manchid (Rev. xii. 5) either signifies the ascension of Christ in A. D. 33, whom the Dragon had previously sought to devour as soon as he was born, (Mat. ii. 16,) and who (with his saints, Rev. ii. 27) is to rule all nations with a rod of iron, (Rev. xix. 15; Ps. ii. 9); or else it denotes the elevation in 313 A. D. to the then avowedly Christian throne of the Roman Empire (God's throne, ver. 5) of a Christian Emperor, to whom the Church first gave birth in the person of Constantine.							
33	The casting down of Satan (Rev. xii. 9) has its year-day fulfilment in the complete downfall of Paganism about 323, when Constantine defeated Licinius, the Pagan champion.							
1	Seal 1 (A. D. 33 to 323) is generally held to represent the Church in its primitive zeal and purity.							
33	Seal 2 (323 to 533) signifies the deterioration of the Western part of the Roman Empire from 250 to 355.							
323	Seal 3 (533 to 533) signifies the increasing violence of barbarian invasions, and the sack of Rome.							
365	Seal 4 (412 to 476) denotes the poisoning of the channels of religious instruction by heretical teachers.							
412	Trumpet 4 represents the extinction of the Western Emperor under Augustulus, in 476.							
476								
533-4	The 1260 years, or 3 1-2 times (the latter half of the seven times) and the 1290 and 1335 years begin here. — Dan. xii.							
608-9	Seal 3 represents the spiritual famine and corruption of the Ch. after 533. The 3 Woe Trumpets last 1260 years from 608-9 to 1868-9.							
636	Trumpet 5 begins in 608-9 with Mahomed's preaching, (the smoke from the pit.) The Saracen Woe, or Mahomedan wars of conquest lasted during twice 5 prophetic months (Rev. ix. 5, 10,) or 300 years from 636 to 936.							
1063	Trumpet 6 began in 1063. Seal 4 denotes the Turks cross-spiritualized the European powers of the This Turkish Church's Woe from 1063 divided twice to 1483 during a year and ring the month (Rev. x. 15, or 780 Papal years, until 1063-4, reaching 1483) the 3 parts of the Roman Empire from 1063 to 1483.							
1073	The 360 years, or "time," (Rev. x. 6,) is an important date. Rev. x. describes the Reformation in 1517, at which period an angel declares "there shall be 360 years no longer before the mystery is finished;" Meaning that 1877 will not be reached before this dispensation ends.							
1438	Seal 5 symbolizes the height of the Beast (Rev. xvii. 10, 11) denote 7 "Kings," or forms of government over the Roman Empire: (1.) Kings; (2.) Consuls; (3.) Decemvirs; (4.) Dictators; (5.) Tribunes; (6.) the Roman Empire; (7.) The Napoleonic dynasty or French Emperor under Napoleon I. 1800 to 1815; (8th, or 7th headed Head,) the Napoleonic dynasty under Napoleon III. 1852 to 1860. — Each word Louis & Napoleon contains the No. 666. — Rev. xiii. 18.							
1789	Seal 6 (1789 to 1864) opens with the French Revolution. Then 144,000 wise virgins are sealed.							
1793-4	Primary termination of the "seven times," or 2520 years, and of the 3 1-2 times, or 1260 years.							
1823-4								
1847-4								
1854-5								
1863-4								

## ADVERTISEMENTS.

## Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudices has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who

ake an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was aspersed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

## A Volume for the Times.

## "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and West-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

## Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor." — *Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world." — *New York Chronicle*.

"We like this work, and therefore commend it to our readers." — *Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods." — *Missouri Republican*.

"The enquiring Christian will find much to engage his attention." — *Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years." — *Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject." — *Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference." — *Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be reverenced as Canons in the Christian Church." — *Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention." — *Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject." — *Star of the West*.

"A compendious collection of Second Advent essays." — *N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction." — *Haverhill Gazette*.

"This is a remarkable volume." — *International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent." — *Boston Daily Traveler*.

"It is a publication curious, interesting, and testing the indefatigable investigation and researches of its compiler." — *Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy." — *Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end." — *Chris. Intelligencer*.

"It teaches essentially the same important doctrinal points as are ably advocated in the Advent Herald." — *American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy." — *Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it." — *Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this." — *Portland Transcript*.

"This book will prove a mine of interesting research." — *Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student." — *Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject." — *St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book." — *New Bedford Standard*.

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very bad case of sore eyes." — *Walter S. Plummer, Lake Village, N. H.*

*Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.*

*Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.*

*Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."*

*From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."*

*From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."*

*From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."*

*Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."*

*"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."*

*Mrs. Lucinda A. Swain, Merideth Centre, N. H.*

*Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.*

*THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have deemed it with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land." — *Boston Herald*.*

*Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend*

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 15, 1862.

## Lisette's Dream.

Lisette has run her fourscore years.—Lame of one leg, but erect and well made, there she is in her old, straight-backed arm-chair. Poor as are the adjuncts, the figure is charming. Slender, with noble features, a pale complexion, gray hair, almost hid under a cap of thick lace; black eyes, as young as they were at twenty, soft, limpid eyes, which look into, and allow you to look into the soul. A smile completes the face; a smile in which blend such freshness, such exquisite delicacy, such sweet graciousness, that once seen, it floats eternally in the memory.

Lisette was a believer in the soul; there are such in villages; she had been a good manager in her day; had baked, fed the cattle, worked hard in her time. She had taken her part in the vintage, wielded the rake, dug the garden, and grew enough to fill the cottage presses from top to bottom. On washing days, the hedges round were rich with her treasures; no one more apt to labor, more prudent as to expense; but while her arms were employed, her brain was active. And now that all she could do to amuse herself was to mend clothes, or wind thread, thought had got the upper hand.

Lisette had a soul; she was conscious of it; nay, she was anxious about it. This in France is not common in our days in the country, any more than the towns.—Lisette belonged to that austere brought up generation, kept under by their fathers, grand, grave men, who governed by a lock, without waste of words. They had strong natures, and lived soberly in their sheltered nooks. Local papers had scarcely an existence. Ten years might pass without a new book drifting into their dwellings. Nevertheless, the peasant read on Sunday winter nights; read the Bible, that history of nations, that philosophy of the heart, that divine poetry, that speech of God to man; and he made his children read it; their little fingers following each word; and that generation, growing up thus beneath the shadow of Jordan's palm-trees, in direct relation to the God of heaven, fed on faith, early subject to duty; that generation had a character at once gentle and courageous, calm and reflective, practical and ideal; such as our age most certainly will not transmit to its children.

Lisette had grown up under that system; had breathed the very air of the East.—For her, Ruth and Naomi, Sarah, Moses and Rachel—who would not be comforted—were personages more living, more real, than the great Napoleon and his twelve Marshals. Even as a child, when she used to take the cows to feed in the forest glades, Lisette would sit down beneath some spreading pine, and would dream of Jacob's flocks, of Leah, of the wondrous ladder; with the intense gaze of her soul fixed on the depths of past ages in simple faith. She spoke to God; God spoke to her. Had an angel, palm in hand, appeared before her, it would not have surprised her. If the bush that shadowed her strawberry plants had suddenly kindled with supernatural flame, Lisette would have approached as did Moses; putting her shoes from off her feet, she would have received the divine command with a simple heart. She was no visionary; she had too much common sense for that. Her piety had a touch of austerity and timidity; there was a reserve about her which reminded you of the women of the Old Testament rather than of the New. She had a great fear of offending God; she loved from afar, very humbly; reverence almost veiling love.—Brought up rather on the precepts of Moses than the revelation of Christ, you would have taken her for one of the Israelitish women who followed Miriam.

When she spoke of death, her smile was rather sad, and she would say, "Well, I hope, indeed; but can God really forgive me?" She felt a deep need of holiness, and thirst after truth. She believed, hoped and loved; but her pale face bore the impress of a holy terror; her heart dared not expand. It was of this we were conversing. She showed me the awful Jehovah; I pointed her to the God of Abraham.

She spoke to me of sin; I spoke to her of pardon. She said to me, "I have erred too much." I said to her, "Christ has suffered more."

"I am sad," said Lisette to me. "Listen; you will laugh; I have had a dream."

"Dreams are liars," answered I, foolishly enough.

"O dear, no! Dreams are not all true, I know; yet Joseph dreamed."

"Yes; God can employ"—

"The Lord has many messengers," she broke in. "It has left a gloom on me. I was walking in a meadow towards evening; the sun was down; clouds as of dust rose from the road,—a wide, smooth road; much; quality went along it; coaches, riders, merchants; men walking behind their cows; poor people, too,—a crowd like a fair. They all went one way. I did not trouble myself about where it led; did not seem much to care. I had not chosen that road, yet went on. On one side, under the thorns, I saw a rough path; one of those mountain tracks full of brambles and stones, felled trees, roots in which the foot caught. There was no crowd there; only now and then some heavily laden traveler, some woman looking harassed and sad. They sat down, or rather, all but fell; then they looked to the top of the hill, took courage, rose, settled their baggage better over their shoulders, and, bending under it, dragged on amongst the stones. The others, those on the highway, had not taken any notice of me; these gave me sad looks, but said nothing. I was uncomfortable; it seemed as though they were mourning over my fate. As for me, badly off as they were, I did not pity them. I said to myself, 'Suppose I go to them. I did try; I went aside, and got upon the path; the stones rolled down, I felt weary; I hurt my foot, and returned to the meadow. Then those in the path looked at me more sadly than before, and went on. I had a weight at my heart. But evening was closing in; there was nothing for it but going on, though, as I went, I trembled. A fear came over me; all at once it broke upon me that we were all going towards death. Then I tried to get back into the path, but there was no longer any path, any travelers, only the great green meadow, and I was walking alone in the middle of it."

Lisette was in tears; then she recovered.

"At the end of the great meadow I saw a beautiful dwelling. This house was of gold, bright as the sun at noon; the setting sun shone through the clear windows and fell upon it. A great rush of joy came over me. I was happy! No one had told me so, but I knew quite well this dwelling was the paradise of God. When I came close to it I looked for the door: there was none on that side; I went round the house—no door. Fear came over me. I returned to the front, and looked up. Behind one of the windows of clear glass I saw an old woman, like myself, with white hair, and a severe though sweet look. She looked very happy. I cried out. Then she turned to me.

"You have made a mistake," she said; "you did not take the right road. You will not get in, my daughter."

"As for me, I fell dead."

Lisette was pale; fear, that fear of God which hath torment, had got hold of her. She could not pray.

"Lisette," I said, "you have told me a dream. I will tell you a story, a very short one:

"One spring day, in Judea, a crowd was coming out of the city. With much tumult and loud cries they were leading three men to execution. Of these three, two had killed, stolen, pillaged: they were thieves. The other had announced God's pardon: it was Jesus. They nailed them to the cross. One of the criminals insulted Jesus; the other, suddenly struck, 'Dost thou not fear God? As for us, we are punished justly; but this man hath done nothing amiss!' Then turning to Jesus, 'Lord, remember me!' He got in safe, Lisette! What road, then, had he taken?"

Lisette kept a solemn silence; a divine light dispelled the shadows on her brow.

"Neither the highway, nor that terrible mountain path, had he, Lisette?"

Lisette looked at me; her beautiful black eyes shone; a sweet, pure smile played round her mouth. "He believed," she said. That day we reasoned no more.—Many winters have passed since Lisette entered the golden house.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
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" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

J. Litch. Have cr. Mrs. Catharine Clough \$2 to the address you give. English papers being \$3 per year, with postage prepaid, this pays for eight months to No. 1116.

N. Brown. You paid \$2 for L. Nov. 22d, 1859, and \$5 in Dec. '58—\$7 in all. He now owes \$2.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEB. 11, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST — \$400 Needed January 1.

Amount of previous payments ..... 223.25  
Laban Crandall, St. George, C. W. ..... 3.00  
Paul Hardy, St. Johnsbury, Vt. ..... 1.00

Total received since Nov. 1 ..... \$227.25

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" ..... \$10.00  
By the same, 2d payment ..... 10.00  
" " " 3d ..... 10.00

May the Lord raise up for the A. M. A. many such friends.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Edwin Burnham's permanent address is Newburyport, Mass. All who write to him for his labor will save him some trouble by addressing him directly at that place.

## RECEIPTS.

UP TO TUESDAY, FEB. 11.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J. W. Aiken, H. House, J. M. Dodge, S. Huribut, L. Stearns M. Batchelor, S. B. Howland, Clara Baylies, each to 1101; A. G. Deseant 1106, R. H. Bird 1075, C. Suce 1106, Mrs. A. W. Young 1083, J. Danforth 1105, A. Bixbee 1127—see Notes; J. Dill sent book, and pd Herald to No. 1077, M. E. Fridd 1082, P. Pierce 1127—each \$1.

A. F. Ober, R. Phippen—we think they must have gone, but we send again, P. M. Richardson S. P. Miller, A. Phelps L. Crandall, J. Whiticar, see Notes, J. Whitmore, A. Andrews, each to 1127; I. Bailey 1119, N. Brown 1120, Luke Joslyn 1110, A. Wells 1101, U. Oakes 1140, J. P. Hunt, from C. S. 1142, Mrs. C. M. Haze 1132, D. E. Atwood 1101—from 1049, John Crampton 1040, \$1.36 due, Paul Hardy 1140, S. Chiel 1075, A. Loomis 1059, C. B. Knight 1132, James Colby 1101—each \$2.

J. A. Heagy on acc't, E. W. Case 1101—each \$3.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. M. Orrock. H. B. owes \$1. C. L.'s was stopped.

R. Price. We now cr. you to No. 1127 for the money sent—though that before paid has not been received.

C. Bens, \$1. Sent by express the 6th.

P. M. Low Hampton. We have not.

R. Robertson. Have received on your account thirteen 63-100 dollars; for which we have credited you two pounds and sixteen shillings. We have not yet received your statement of the sums that are to be paid respectively to our several English subscribers; which, when received, we will credit them.

J. B. Huse. Cyrus R. Bacon has paid twenty-four dollars on your acc't.

J. Whiticar. We find no cr. on our books between January 1860 and January 1862. You may have sent in January 1861, without its having been received, as a number of our letters were stolen about that time by a clerk in the Boston P. O.

A. Bixbee. As you did not say this dollar was a donation, we credit on your Herald, to the end of the present year.

# THE ADVENT HERALD

WHOLE NO. 1083.

BOSTON, SATURDAY, FEBRUARY 22, 1862.

VOLUME XXIII. NO. 8.

## THE ADVENT HERALD

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SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee  
J. V. HINES, on  
LEMUEL OSLER, Publication.

### TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Brompton, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

### THE NIGHT IS FAR SPENT.

Awaken, O chosen and faithful!  
And see that your lamps burn bright;  
For thick fall the evening shadows.  
Then follows the deep, dark night,  
The train hath set forth for the marriage,  
The Bridegroom is on his way,  
And silently cometh the midnight;—  
Awaken, and watch and pray!

*Songs of Eternal Life.*

### Mr. Baxter's Pamphlet on the "End of the World."

[We have given in the Herald, at the request of Mr. Baxter, two tables from this pamphlet, showing his view of the year day and literal day fulfillment of the Prophetic Periods. As some of the readers of the Herald, doubtless, would like an opportunity to see what he has advanced in support of his view, and as it is purposed to give in these columns whatever may bear specifically on the times in which we live,—that our readers may be able to judge for themselves of the merit of that which is advanced,—we give below the remaining portion of the pamphlet, excepting unimportant foot notes. And as, from what we have seen of the author's spirit, we judge that he will be pleased to see the reasons of our dissent from some of his statements, we append an occasional note.]

No one who views the existing aspect of the world with discernment, can fail to be convinced that we have arrived at a most momentous and unprecedented era. The course of events is

flowing in new and unexpected directions, like an impetuous torrent that has overpassed its banks. Symptoms indicative of some coming catastrophe are observable on every hand, resembling the muttering of a distant thunder-storm, or the volcanic eruptions that precede an earthquake. No portion of the globe is free from sources of disquietude and commotion, either internal or external. In Asia we behold China, which contains 400 million inhabitants, or nearly a third part of the earth's population, desolated by a civil war between the hereditary dynasty and insurgent factions; vast regions of that once prosperous country have become scenes of lawless rapine and bloodshed, nor is there at present any prospect of this fierce strife being terminated.

In India, which numbers 200 million inhabi-

tants, the Sepoy mutiny has recently shown the alarming extent to which a restless and insubordinate spirit pervades the entire population; in the present age of revolutions, the gravest apprehensions must be entertained, as to the likelihood of a speedy recurrence of disturbances in that country. In Turkey, which has a mixed population of 33 million Mahomedans and Christians, the barbarous slaughter of many of the latter by the former in 1860, gives fresh proof of the impotency of the Turkish Government and of the rapid drying-up of the mystic Euphrates; the Ottoman Empire must shortly sink under the weight of its national debt, if not from its utter disorganization and decrepitude; its overthrow will be accelerated by the re-occupation of Syria by Napoleon and the restoration of the Jews under his auspices. In Russia, which has 60 million inhabitants, a revolution is impending as terrible as that of 1793 in France. The upper classes are alienated from the Czar by his measures in favor of emancipating the serfs, while the serfs themselves are organizing an extensive conspiracy to throw off the yoke of feudal tyranny under which they have so long groaned. The twelve million Poles will also then be prepared to free themselves from the despotic supremacy of Russia. The vast Empire of Austria, with a population of thirty million, is on the verge of national bankruptcy, and is menaced by a revolt of its Hungarian provinces on the one side, and of its five million Italian subjects on the other. Italy, with its twenty million inhabitants, has lately undergone a startling transformation, both politically and socially; from being a conglomeration of many petty States it is rapidly being moulded into one United Kingdom under Victor Emmanuel, the grateful ally of France; and is obviously preparing to take its place among the ten kingdoms which from 1865 to 1868 are to "give their power and strength" to the French Emperor, the Eighth Head of the Beast: Rev. 17. 13. In Spain, which contains about twenty million inhabitants, a struggle may soon be expected between the party in favor of Queen Isabella, who is now on the throne, and the faction that is plotting to restore the exiled Don Juan De Bourbon. This busy intriguer, writing to the London Times on September 16, 1861, said, "Heir of the Spanish throne by my birthright, I hope yet to be King by the election of the people." The financial embarrassments of Spain are also being increased by its military expeditions against Morocco and Mexico. [Note 1.]

Great Britain is beginning to occupy a very critical position. The one fifth of her population that is concerned directly or indirectly in cotton manufactures, is sure to be more or less thrown out of employment by the American Revolution, which, according to the indications of prophecy, is ushering in a series of calamities that will materially interfere with the cultivation of cotton and its export from the Southern

Note 1. This view of the state of the world, so far as its present condition is described, is undoubtedly just. The Emperor Napoleon, however being the sovereign of one of the ten kingdoms, and so being represented by one of the horns of the beast, cannot as we read the symbols of prophecy be denominated its "head." Ed.

States. The majority of those who work in English cotton mills, being only partially educated and devoid of any strong religious principle, will be very liable to be incited by Chartist demagogues to lawless and riotous proceedings, as soon as they cease to be supplied with food and employment. It is evident to the most superficial observer that commotions in Ireland also are not far distant; and in Canada East the French Canadians are ripening for a revolt in favor of annexation to France. In British India, too, fresh complications may soon arise. So that there exist grounds for alarm even as to the internal condition of Great Britain. Externally its position is such as to occasion still greater anxiety. Its principal danger consists in liability to invasion by France, and this has given rise to the greatest apprehensions ever since Louis Napoleon's accession, whose character and policy have materially augmented such fears. This dread of invasion is fully warranted by the word of Prophecy, which seems clearly to intimate that about 1864-5, England will be subjected by the Anti-christ, Napoleon. It is generally admitted by expositors of the most discrimination, that the whole extent of the old Roman Empire will be partitioned into exactly ten kingdoms during the last 3 1/2 years (Rev. 17. 12, 13), and will become subject to the Eighth Head of the Beast, or Anti-Christ, who is to obtain "power over all nations," and "exalt himself above all that is called God," being universally worshipped throughout Christendom (Rev. 13.) [Note 2.] As England was unquestionably part of the ancient Roman Empire, there exists no doubt whatever but that at the beginning of the 3 1/2 years, which extend from 1864-5 to 1868-9, it will be vanquished by the Anti-Christ. This result is indicated to be brought about partly by a great internal Revolution, which will form a powerful faction in favor of yielding to Napoleon's supremacy. That Napoleon was to be the Anti-Christ, destined to become a mighty Man of War, a false god, and a universal monarch, and then to be overthrown at the Battle of Armageddon (Ezek. 38., Rev. 19.) about 1866-8, was confidently declared by prophetic writers, as early as 1851-2. Even 20 or 30 years previously, Faber, Frere, Gauntlett, Habershon, Jones, Cunningham, Jackson, etc., showed that the Infidel Anti-Christ would be a second French Emperor, like Napoleon I., who would arise in France out of a great Revolution some years before 1866-8. Frere said, about 1820, "There will be a resemblance between the 7th Head of the Beast, Napoleon I., and the future 8th Head, short only of actual identity." The evidence that Louis Napoleon is the Anti-Christ, or Eighth Head, is so strong as to amount to a mathematical demonstration. The first six Heads of the Beast, or forms of government over the Roman Empire (Rev. 17. 10, 11) are unanimously allowed to have been Kings, Consuls, Decemvirs, Dictators, Tribunes, and the Roman Emperor.

Note 2. We suppose this statement to be hardly warranted—unless those who do not take this view are excluded from the list of expositors of "discrimination." The great body of expositors, as we read them, regard the Papal hierarchy as the Anti Christ; whose power, instead of being future, they regard as on the wane. Ed.

The same thing is intimated by the command given to the four angels, Rev. 7. to hold back the four winds until the 144,000 wise virgins are sealed, for as the sealing will not be finished until 1864, the four winds of destruction and desolation will not be loosed until that year; and the 3 1/2 years' hour of temptation, Rev. 3. 10,

out of which the wise virgins are to be altogether kept, will not begin until then. Thus the most dreadful wars will be averted for the present. [Note 3.]

On the American Continent we see a remarkable corroboration of the predictions, that there would be great Revolutions at the present time.

Mexico and some parts of South America are in a state of utter anarchy and confusion; the allied expedition that is to proceed there will have the effect of extending Napoleon's power more widely, as was the result with the recent expedition to China. In Canada East, the French Canadians will of course declare in favor of Napoleon as soon as he invades England, if not previously; and Canada West, between which and the United States the feeling is not of the most friendly kind, will then stand in an isolated and defenceless position, and from the peculiarity of its position will suffer very severely during the 3-1-2 years tribulation, when the whole earth will become like a Pandemonium. The United States does not seem likely to be an exception to the statement regarding Napoleon that "power shall be given him over all kindreds and tongues and nations," Rev. 13. 7. A tremendous Revolution "so mighty and so great as was not since men were upon the earth," Rev. 16. 18, is to occur under the 7th vial about 1864-65 here as elsewhere (excepting Anti-Christ's seat) and in the midst of the universal anarchy, men will accept the government of a despot, rather than no government at all. Moreover the Papists, Spiritualists, and most foreigners will be Napoleon's partisans, and they constitute a large proportion of the United States population.

Such a state of things will ensue at that time, as no person unacquainted with prophecy can imagine: any more than they could have believed 13 months since in the present condition of affairs. It is evident that Napoleon's possession of steel-plated men-of-war will give him the supremacy of the seas, after he has vanquished Great Britain, for it is not likely that the United States will build as many iron-cased frigates as France; and wooden frigates can offer no opposition to them. The iron vessels, being impervious to shot or shell, can with impunity approach any town upon the sea coast and continue to cannonade it until it becomes a heap of ruins. Thus, Napoleon, with his Iron Fleet will easily command the American seaboard, and though his dominion may not extend very far inland, yet its range will be by no means circumscribed. Whichever he sways his sceptre, those persons will be persecuted to the death who will not worship him or his image, and to that crisis the solemn warning applies, "If any man worship the Beast or his image, or receive his mark in his forehead, or in his hand, he shall be tormented with fire and brimstone . . . for ever and ever," Rev. 14.

Thus glancing at the present perturbed and agitated condition of the world, we find strong confirmation of the views of those expositors, who for more than half a century, have been asserting that the few years immediately preceding, and during the period 1864-69, would be a time of awful wars and revolutions, issuing in the Advent of Christ and the End of the World. This last expression does not mean the burning of the earth, but only the end of the Christian dispensation; the word translated "world" denoting "age or dispensation." It appears that Christ comes into "the air" about 1864, raises the dead saints, and translates to the heavens some living saints; then the great tribulation, during which many will be converted, lasts until about 1869, when Christ descends on Mount Olivet, but 4 or 5 days previously all the remaining living saints are caught up. At his descent those who still refuse to repent are slain; the surviving Jews and Heathen are converted, and live on the earth in successive generations, for 1000 years, at the end of which the great conflagration ensues. [Note 4.]

Note 3. The position in this paragraph, we do not entertain, but our readers will judge for themselves of its truthfulness. Ed.

Note 4. We suppose the end of the world, though not meaning, will actually synchronize with the burning or melting of the elements of

The following ten dates unite in pointing to 1869 as the end of this Gentile economy.

(1.) The 6000 years. It is a belief of great antiquity that six days of Creation foreshadowed the six periods of 1000 years during the Patriarchal, Jewish, and Christian dispensations (each of which three has lasted about 2000 years), and that the seventh day of rest, typified the seventh period of 1000 years of the millennial dispensation. This idea was entertained among the Jews long before the birth of Christ; and Scripture warrant for it has been afforded by the statement that "one day is with the Lord as a thousand years," 2 Pet. 3. 8, and that "there remaineth therefore a rest, Sabbathismos, a keeping of Sabbath, a Sabbatical septenary, to the people of God," Heb. 4. 9. Also in Rev. 19. and 20., the seventh period of 1000 years or millennium is shown to commence with the resurrection of the righteous, the advent of Christ, the chaining of Satan, etc., and to terminate with the Battle of Gog and Magog, the resurrection of the wicked, and the burning of the earth. Even Heathen, Greek, Egyptian, and Roman writers have expressed the view, that at the end of 6000 years some very great changes would take place. The infidel historian, Gibbon, testifies to the prevalence of this opinion during the first four centuries of the Christian era, he says (chap. 15.):

"The ancient and popular doctrine of the millennium, was intimately connected with the second coming of Christ. As the works of the Creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers, that the New Jerusalem, the seat of this blissful kingdom, was adorned with all the gayest colors of the imagination. A felicity consisting of only pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory. The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justyn Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers." Gibbon further states, that after the fourth century this view began to decline; the Papal corruptions completely obscured it; but since the great revival of religion at the time of the Revolutions of 1793, increased attention has been given to the prophecies regarding the millennium, and the views of the primitive Church respecting it have again become prevalent. [Note 5.]

This expectation of the advent of Christ at the end of 6000 years, acquires additional importance from the fact that they appear from the chronological data of the Bible to terminate about 1869, and thus the Birth of Christ was about 4131 years, are explicitly stated in Scripture, excepting one interval of 79 years, from Cyrus' 1st year 536 B. C., until Artaxerxes' 7th year 457 B. C., and the exact length of this interval is decided beyond a doubt by Ptolemy's Canon, and the Histories of Herodotus, Xenophon, Prideaux, etc. The commonly received

the earth with fervent heat. And Christ's coming, the resurrection of those who sleep in Jesus, with the change of the living, we suppose will terminate all probation to mortals. When the door is closed at the coming of the Bridegroom, those left out are, we believe, excluded forever. Ed.

Note 5. The melting of this earth, which is placed in this paragraph at the end of the millennium, we place at its commencement. Ed.

chronology of Usher, places Christ's Nativity about the year 4000, but the recent researches of Clinton and others, show that Usher missed out about 130 years at the time of the Judges, making it to be about 320 instead of 450 years, as their computing the Patriarchal genealogies according to the corrupted Septuagint version, instead of the original Hebrew text, which is the basis of our authorized translation. The later chronologers avoiding the errors of former writers, and basing their computations upon the statements of Scripture, arrive at the period of

1860 to 1880, as the end of the 6000 years. (Gen. 8. I3, I4) 6000 years. These intervals altogether amount to 1656 years.

(2) The period of 222 years between the Flood and Terah's birth is given in Gen. II. 10 to 24, as here subjoined. The Flood to Arphaxad, 2 years; Arphaxad to Salah, 85 years; Salah to Eber, 30 years; Eber to Peleg, 34 years; Peleg to Reu, 30 years; Reu to Serug, 32 years; Serug to Nahor, 30 years; Nahor to Terah, 29 years. Total amount, 222 years.

(3) Terah did not beget Abraham until he was 160 years old, as is shown by Gen. II. 32, I2. 4, for when he died at the age of 205 years, Abraham who then migrated to Canaan, was 75 years old. Gen. II. 36 might seem to contradict this: "Terah lived 70 years and begat Abraham, Nahor, and Haran," but the first mention of Abraham among the three, does not imply his being the eldest, any more than the mention of Shem, before Ham and Japhet, implied Shem to be the eldest of Noah's sons, for Japhet is expressly called the eldest Gen. I0. 21. Thus although Terah was 70 years old at the birth of his eldest son (probably Haran, as his daughter was old enough to marry Nahor, Gen. II. 29), yet he was 130 years old at the birth of Abraham.

(4) The 430 years' sojourning Ex. 12. 40, of Abraham and his posterity commenced with Abraham's going forth to Canaan, Gen. 12. 1-5 (2048 B. C.), when God made a covenant with him Gal. 3: 16, and ended with the Exodus, after which the Law was given at Sinai Ex. 19: 1. Dr. Hales renders Ex. 12: 40 according to the Massorite, Samaritan, and Septuagint versions, "Now the sojourning of the children of Israel [and of their fathers] which they sojourned in the land of Egypt [and in the land of Canaan] was 430 years." [Note 6.]

(5) In Acts 13. 20, we read "He gave unto them Judges about the space of 450 years until Samuel the prophet" [including, of course, Samuel's judgeship]: and this approximately corresponds with the periods mentioned in the Book of Judges, and is held to be the correct account by Clinton, Hales, Cunningham, Bliss, Bowen, Shimeall, etc. It is noticeable that there is thus exactly 508 years from the Exodus to the 4th year of Solomon, when the temple began to be built, and any definition of this period, as being 480 years, must be a mistake for 580 years. The component parts of the 450 years given in the Book of Judges, are as follows: From the dividing of the land to the death of Joshua, Jose. 23: 1, 24, 29, 19 years [this period, as well as the next 11 years, is not explicitly stated in Judges, but is given by Dr. Hales, Elliott, Bliss, etc., on the authority of Josephus and other historians]; from Joshua's death to the death of the surviving Egypt-born elders Josh. 26: 31; Jud. 2: 10, 11, 11 years; servitude under Chushan Jud. 4: 7, 8, 9, 8 years; rest under Othniel Jud. 3: 9, 11, 40 years; servitude under Eglon Jud. 3: 12, 14, 18 years; rest under Ehud and Shamgar Jud. 3: 15, 80, 31, 4, 1, 80 years; servitude under Jabin Jud. 4: 2, 3-23, 5: 31, 20 years; the subsequent rest Jud. 5, 31, 40 years; servitude under Midian Jud. 4: 1, 7 years; rest under Gideon Jud. 6: 14, 8: 28, 33, 40 years; Abimelech, as judge Jud. 9: 6, 22, 23, 54, 3 years; Tola Jud. 10: 1, 2, 23 years; Jair Jud. 10: 3, 5, 22 years; servitude under Ammon Jud. 10: 6, 8, 18 years; Jephthah, as judge Jud. 11: 32, 12: 7, 6 years; Ibzan Jud. 12: 8, 9, 7 years; Elon 12: 11, 10 years; Abdon Jud. 12: 13, 14, 8 years; servitude under the Philistines Jud. 13: 1, 40 years; (it is supposed that this 40 years is the same as Eli's 40 years, 1 Sam. 4: 18, and that during part of this time Samson judged Southwest Israel for 20 years contemporaneously with Eli, Jud. 14 to 16 31; Samuel's judgeship after Eli's death until Saul's election 1 Sam. 7: 2 gives 20 years, and about

#### THE BIBLE CHRONOLOGY OF THE WORLD.

A.M. B.C.		
0 4131 (1) The creation of man to the close of the deluge Gen. 5: 8; 13, 14.....	1656	1656
1656 2475 (2) The close of the deluge to the birth of Terah. Gen. 11: 10-24.....	22	2475
1878 2253 (3) Terah's birth to his son Abraham's removal to Canaan. Ae. 7: 6; Gen. 11: 32	205	2253
2083 2048 (4) Abraham's removal to the date of the exodus. Ex. 12: 40; Gal. 3: 8; 17.....	430	2048
2513 1618 (5) The exodus to the distribution of the land. 2 yrs. Num. 10: 11 to 13: 25, and 45 yrs. Josh. 14.....	47	1618
2680 1571 (6) The dividing of the land to the end of Samuel's judgeship. Acts 13: 20.....	450	1571
3010 1121 (7) Reigns of Saul, David, and Solomon -40 yrs. each. Acts 13: 21; 2 Sam. 5: 4; 1 Kings 11: 42.....	120	1121
3130 1091 (8) End of Solomon's to the end of Je-hoiachin's reign. 1 K. 11: 43 to 2 K. 25	335	1091
Reckoning twelve years' interregnum from Amaziah to Azariah. 2 K. 14: 23; 15: 1		
3525 606 (9) The 70 years' captivity from Je-hoiachin's capture until Cyrus' 1st year. 2 K. 24: 8-16; Ez. 1; Jer. 25: 12	70	606
3595 536 (10) Cyrus' 1st year to the midst of Artaxerxes Longimanus' 7th year (by the common chronology)	457	536
Cyrus 7 years; Asaueurus and Artaxerxes, Ez. 4: 6, 7, 8 years; Daris, Ez. 6: 1, 35 1-2 years; Xerxes 21 years; Artaxerxes Longimanus, 6 1-2 years		
3674 457 (11) The midst of Artaxerxes Longimanus' 7th year to the birth of Christ. Dan. 9: 24-26; Ez. 7.....	457	457
Dan. 9: 24-26; Ez. 7.....		
Daniel's 70 weeks are generally held to begin about A. D. 457, in Artaxerxes' 7th year		
4131 0 Total, from the creation of Adam to the birth of Christ.....	4131	0
Add, for the period of the Christian dispensation.....		1869
Total, from the creation of Adam to the millennium.....		6000

The following remarks are explanatory of the above-mentioned periods:

(1) The 156 years consists of the generations from Adam to the close of the Flood, which are given in Gen. 5. and 3. I3, I4, as follows: Adam to Seth, 130 years; Seth to Enos, 105 years; Enos to Cainan, 90 years; Cainan to Mahalaleel, 70 years; Mahalaleel to Jared, 65 years; Methuselah to Lamech, 187 years; Lamech to Noah, 182 years; Noah to the close of the Flood (Gen. 8. I3, I4) 6000 years. These intervals altogether amount to 1656 years.

(2) The period of 222 years between the Flood and Terah's birth is given in Gen. II. 10 to 24, as here subjoined. The Flood to Arphaxad, 2 years; Arphaxad to Salah, 85 years; Salah to Eber, 30 years; Eber to Peleg, 34 years; Peleg to Reu, 30 years; Reu to Serug, 32 years; Serug to Nahor, 30 years; Nahor to Terah, 29 years. Total amount, 222 years.

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(5) In Acts 13. 20, we read "He gave unto them Judges about the space of 450 years until Samuel the prophet" [including, of course, Samuel's judgeship]: and this approximately corresponds with the periods mentioned in the Book of Judges, and is held to be the correct account by Clinton, Hales, Cunningham, Bliss, Bowen, Shimeall, etc. It is noticeable that there is thus exactly 508 years from the Exodus to the 4th year of Solomon, when the temple began to be built, and any definition of this period, as being 480 years, must be a mistake for 580 years. The component parts of the 450 years given in the Book of Judges, are as follows: From the dividing of the land to the death of Joshua, Jose. 23: 1, 24, 29, 19 years [this period, as well as the next 11 years, is not explicitly stated in Judges, but is given by Dr. Hales, Elliott, Bliss, etc., on the authority of Josephus and other historians]; from Joshua's death to the death of the surviving Egypt-born elders Josh. 26: 31; Jud. 2: 10, 11, 11 years; servitude under Chushan Jud. 4: 7, 8, 9, 8 years; rest under Othniel Jud. 3: 9, 11, 40 years; servitude under Eglon Jud. 3: 12, 14, 18 years; rest under Ehud and Shamgar Jud. 3: 15, 80, 31, 4, 1, 80 years; servitude under Jabin Jud. 4: 2, 3-23, 5: 31, 20 years; the subsequent rest Jud. 5, 31, 40 years; servitude under Midian Jud. 4: 1, 7 years; rest under Gideon Jud. 6: 14, 8: 28, 33, 40 years; Abimelech, as judge Jud. 9: 6, 22, 23, 54, 3 years; Tola Jud. 10: 1, 2, 23 years; Jair Jud. 10: 3, 5, 22 years; servitude under Ammon Jud. 10: 6, 8, 18 years; Jephthah, as judge Jud. 11: 32, 12: 7, 6 years; Ibzan Jud. 12: 8, 9, 7 years; Elon 12: 11, 10 years; Abdon Jud. 12: 13, 14, 8 years; servitude under the Philistines Jud. 13: 1, 40 years; (it is supposed that this 40 years is the same as Eli's 40 years, 1 Sam. 4: 18, and that during part of this time Samson judged Southwest Israel for 20 years contemporaneously with Eli, Jud. 14 to 16 31; Samuel's judgeship after Eli's death until Saul's election 1 Sam. 7: 2 gives 20 years, and about

Note 6. This statement of the chronology of the world, from the creation to this epoch, we regard as correct. The next period of 47 years, on which we do not notice any comment, we make but 46--the 40 years in the wilderness, and 6 to the division of land,--in accordance with the opinions of Messrs Birks, Bowen, Hales, Jarvis, and Usher. Ed.

10 years more seem to have elapsed, 1 Sam. 7 to 9 30 years. These brief periods altogether amount to 450 years, which is expressly mentioned in Acts 13: 20, while the Judges the first 30 and the last 10 years are not definitely stated, and have to be estimated approximately [Note 7.]

(8) This period of 395 years consists of the reigns of the kings from Rehoboam to Jehoiachin, which are given in Kings and Chronicles as follows:—Rehoboam, 17 years and 6 months, 1 Ki. 14: 31, 15: 1; 2 Chron. 12: 13—Abijam, 3 years, 2 Ki. 15: 1, 2—Asa, 41 years, 1 Ki. xv. 9, 10—Jehoshaphat, 25 years, 1 Ki. xxii. 42—Jehoram, 8 years, 2 Ki. 8. 17—Ahaziah, 1 year, 2 Ki. viii. 24, 26—Athaliah, 5 years, 2 Ki. xi. 1, 2, 3, 20, 21—Jehoash, 40 years, 2 Ki. xii. 1—Amaziah, 29 years, 2 Ki. xii. 21, xiv. 1, 2—Interregnum of 12 years, 2 Ki. xiv. 2, 23; xv. 1—Azariah, (called Uzziah), 52 years, 2 Ki. xv. 1, 2; 2 Chron. xxvi. 1, 3—Jotham, 16 years, 2 Ki. xv. 32, 33—Ahaz, 16 years, 2 Ki. xvi. 1, 2—Hezekiah, 29 years; 2 Ki. xvi. 20 xviii. 1, 2—Manasseh, 55 years, 2 Ki. xx. 21, xxi. 1—Amon, 2 years, 2 Ki. xxi. 18, 19—Josiah, 31 years, 36—Jehoiachin, 3 months, 2 Ki. xxiv. 8. These reigns altogether amount to 395 years. Rehoboam's is reckoned at 17 years and 6 months, for he evidently must have reigned a few months longer than 17 years, since he died in the 18th year of Jeroboam's reign, which could scarcely have begun until a few months subsequent to Rehoboam's accession. The interregnum of 12 years between Amaziah's and Azariah's reigns is shown thus: Jeroboam King of Israel, began to reign in Amaziah King of Judah's 15th year, 2 Ki. xiv. 23; Amaziah reigned 29 years (ver. 2,) and therefore died in Jeroboam's 15th year. But Azariah, the next King of Judah, did not begin to reign until Jeroboam's 27th year, 2 Ki. xv. 1; therefore there must have been an interregnum of 12 years from the 15th to the 28th year of Jeroboam. Dr. Lightfoot, Hales, Jarvis, Cunningham, Chapin, and Bliss, are substantially of this opinion. A comparison of the line of the Kings of Judah with the parallel line of the Kings of Israel, also shows that there was this interregnum. [Note 8.]

(9) The 70 years' captivity is here commenced in Jehoiachin's reign. Some chronologers have commenced it 7 years earlier in Jehoiakim's fourth year, Dan. i. 1; Jer. xxv. 1, xvi. 2, when the King of Babylon defeated the King of Egypt, but rebelled after 3 years, 2 Chron. xxxvi. 6. There seem, however, strong grounds for beginning the 70 years at the end of Jehoiakim's 11 years reign, at the carrying away of Jehoiachin, when Nebuchadnezzar "carried away all Jerusalem" to Babylon, 2 Ki. xxiv. 16, and none remained save the poorest of the people of the land," at which time also Ezekiel was carried

Note 7. The difference of one year referred to in the previous note, is embraced in this estimate between the exode and temple. The temple is specified, in the 6th chapter of I Kings, as being built in the 480th year; which would be only 479 full years. Adding 100 to this, it makes, not 580, but 579: which is as Bowen makes it. This difference, however, is not especially important in an estimate of this nature. ED.

Note 8. All writers on this subject whom we have read, and among them, are Birks, Bowen, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Shimeall, Usher, the Duke of Manchester, &c. give only 17 years to Rehoboam. The reason given for adding 6 months to God's record respecting it,—that he died in the 17th of Jeroboam—disappears when it is considered that after Abijam had succeeded Rehoboam and reigned three years, that Asa, his son reigned in the twentieth of Jeroboam (I. K. 15, 2, 8, 9). As the 17 of Rehoboam and three of Abijam can extend only to the end of Jeroboam's 20th, it follows that those Nos. as specified in scripture, must be correct; which is also shown by other harmonies. The interregnum, between Amaziah and Azariah, in accordance with the opinions of Chapin, Hales, and Jarvis, we make precisely 11 years—Cunningham being the only one who reckons 12 years. We thus in footing up this period, make only 393 years. ED.

captive to Babylon, Ezek. i. 2, xi. 1; 2 Ki. xxv. 4. This view is greatly confirmed by Jeremiah's letter Jer. xxix. 1—10, which was sent from Jerusalem to the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, after that Jeconiah, Jehoiachin, 1 Chron. iii. 16, the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters and the smiths were departed from Jerusalem, and in which Jeremiah says to them "Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place." Here Jehoiachin's captivity seems to be expressly referred to as the commencement of the 70 years. It is also apparently indicated in Esther ii. 6, and Matt. i. 12, 17, as the time of "carrying away into Babylon." S. Bliss, in his Sacred Chronology, also says of Jehoiachin's captivity "This is an epoch from which many may reckon the 70 years;" and the Duke of Manchester, in his "Times of Daniel," upholds this view, on the ground that the third year of Jehoiachin Dan. i. 1, may signify the third year after the end of his three years' submission to Nebuchadnezzar, 2 Kings xxvi. 1, which lasted from his 4th to his 7th year. In this case "the third year," Dan. i. 1, would mean the 10 year from his election as king, and would be only a few months before Jehoiachin's captivity. Zedekiah, who afterwards reigned 11 years, was the mere deputy and vassal of Nebuchadnezzar, being left to rule over the few Jews that remained at Jerusalem. It is universally allowed that Cyrus' 1st year was the end of the 70 years, as intimated in Chron. xxxvi. 21, 23, and Ezra i. [Note 9.]

(10) This 79 years is the only link in the chronological chain of 4131 years from Adam to Christ, that is not precisely defined in Scripture. The deficiency is, however, supplied by historical authorities, such as Herodotus, Xenophon, Josephus, Petavius, Prideaux, etc., and by Ptolemy's Canon, which is confirmed by the most careful astronomical observations and by more than 20 eclipses. From these sources it appears that Cyrus Ez. i. 1, after the death of Darius the Mede reigned as sole monarch for 7 years. Then Cambyses or Ahasuerus, Ez. iv. 6 reigned 7 years and 5 months; and Smerdis or Artaxerxes, Ez. iv. 7, reigned 7 months. After this Darius Hystaspes Ez. vi. 1 reigned 36 years and 6 months; and Xerxes continued on the throne for 21 years; being succeeded by Artaxerxes Longimanus Ez. vii. 7, from whose 7th year in 457 B. C., the 70 weeks Dan. ix. 24, or 490 years, are dated by the general concurrence of commentators. All standard chronologers agree as to Cyrus' 1st year, the end of the 70 years captivity, being about 536 B. C., and the com-

Note 9. When he says in the above that "S. Bliss, in his Sacred Chronology also says of Jehoiachin's captivity, This is an epoch from which many reckon the 70 years," he should have added that the one referred to did not adopt it; but reckoned from the 4th of Jehoiakim, in agreement with Birks, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Usher, and the Duke of Manchester; and that those who otherwise reckon cannot end with Cyrus. Mr. Baxter is in error in supposing the author last named takes that view—his comment on the third year of Jehoiakim having respect to another point. Like Mr. Shimeall, Mr. Baxter fails to discriminate between the Babylonian *captivity*, and the Babylonian *servitude*. The prediction in Jer. 25: 11 had respect to a *service* of seventy years to the king of Babylon; which if rendered willingly, was to be *without* any removal to Babylon (See Jer. 27: 11); which therefore began in the 4th of Jehoiakim when the Jews became subject to Babylon, and in seventy years from which time the king of Babylon was to be slain. And while "it is universally allowed that Cyrus' 1st year was the end of the 70 years" service, it is not "universally allowed" that it ended the seventy years *captivity*; which is always ended as much after Cyrus as it is commenced after the 4th of Jehoiakim. Beginning this seven years later than the writers named, Mr. B. has interpolated that number of years without any warrant or authority from those appealed to. ED.

encement of the 70 weeks or 490 years, being about 457 B. C., leaving about 79 years for this interval from Cyrus' 1st year, to Artaxerxes' 7th year. [Note 10.]

(11) The 70 weeks Dan. ix. 24, have been generally understood since the earliest ages of the Christian church to signify 490 years, (a day being sometimes put for a year—Gen. xxix. 27; Numb. xiv. 34; Ezek. iv. 6); and to have been fulfilled from about 457 B. C. to A. D. 33, as regards at least one of their accomplishments. The complete unbroken period of 490 years, was made for iniquity" Col. i. 29; Heb. ii. 17, and "everlasting righteousness was brought in" Rom. v. 19; Phil. ii. 8; and therefore it must have begun on the 1st day of 457 B. C. Ez. vii. 9, when Ezra went up in the midst of Artaxerxes' 7th year "to restore and build Jerusalem." There is also a secondary fulfillment of the 70 weeks, as respects its subdivisions of 7 weeks, 62 weeks, and 1 week. The 7 and 62 weeks were to reach "unto Messiah the Prince" Dan. ix. 25, when Christ was first offered to Israel by the Baptist's preaching in A. D. 26, and afterwards "Messiah was cut off but not for himself," in A. D. 33, and in A. D. 70 Jerusalem was destroyed, ver. 26. Then the last week follows at the close of the Gentile economy with "the Prince shall come" [the Anti-Christ, Napoleon], making a seven-years covenant with the Jews [about 1861—62], and breaking it in the midst of the 7 years, and being himself destroyed at their termination. By the 70 weeks it is clearly shown that from Artaxerxes' 7th year to the Birth of Christ, was 457 years.

Note 10. This period is given as seventy-eight years by Birks, Bowen, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, and Jarvis,—Mr. Baxter making his 79 by twice counting the 1st of Cyrus. As the 70 ended in Cyrus' 1st, only six more should be counted for Cyrus to the end of his reign. ED.

#### From Bro. D. Bosworth.

Dear Bro. Bliss:—As you refer in Her. of Feby. 8th to my interview with Bro. I. E. Jones, at his house in Illinois, I thought perhaps an extract from a letter I rec'd from him a short time since might be acceptable.

"It appears clear to me that the 7th trumpet began to sound in '48, and probably this is the point which so many millenarians who fixed on '49 mistook for the Advent. Is not Daniel's 'time of the end' the same period in which the 7th trumpet is to sound? a period too of uncertain duration, in which the 'mystery of God' or the Gospel should be finished? In other words the 'watching time.' Was chronology designed to do any thing more definite for us? Can our Saviour's words, 'but of that day and hour knoweth no man' have their full and natural significance, if chronology conducts us to the year of the event. . . . Since '45 I have felt deeply convinced that events will guide us with greater exactness than chronology. I have never seen so clear an argument for '66 as for '47, which brought us to the 'time of the end' or the beginning of the 7th trumpet! What a glorious period intervened between the 6th and 7th trumpets! The Bible was translated into more than 150 languages, and sent almost by shiploads to every tribe and nation, like so many branches of the River of Life, along which missionaries course their way crying, 'Ho everyone that thirsteth, come ye to the waters!' Whole tribes of cannibals turned from their feasts of human flesh to feast on the bread from heaven, and the cruel savage became the holy disciple of the crucified. The Gospel swept on through the great Mogul Empire, through Burmah, Siam, China, Persia, Turkey, and the islands of the sea."

"The arts and sciences unrolled their more than golden treasures, seas became ferries, and thought travelled over continents in a car of lightning. Many ran to and fro and knowledge increased. The four winds were restrained, and many servants of God were sealed in their foreheads."

"But, alas! the 'peace of the world is gone.' It is a day of darkness and gloominess, as the clouds spread upon the mountains. There are wars and rumors of wars, 'men's hearts failing

them for fear, and for looking after those things which are coming on the earth.'

"There may be intervals of peace, as there have been since '48, but as we near the shore and meet the 'undertoe,' the waves rise higher, and dash with greater fury. I think in our own war I hear the sound of 'Breakers!'

"To be living is sublime."

The era of trembling is passing from the Jews to those who have afflicted them. But this is an endless subject, and I must close."

Thus we see our bro. is still interested in our common faith, looking for the coming kingdom. Yours,

D. BOSWORTH.

From the London Quarterly Journal of Prophecy.

#### The Retrospect.

Continued from our last.

There are some lessons to be learned from this testimony, which we shall find it profitable deeply to ponder. Fulfilled prophecy proves the truth of the Bible. Prophecy has long been regarded as one of the evidences of Divine revelation. What a contrast is there between the volume of inspiration and all the utterances of false religions. On this ground God challenges His rivals: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that they may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together," (Isa. xii. 21—23.) He defies them to do as He hath done. Long before the event spoken of happened, the names of persons and places connected with them, as also the time of accomplishment, were put on record. Many things thus predicted appeared very unlikely, yea, impossible; yet all came true, even to the smallest particular. A writer on Christian evidences shews, "That the prophecies of the Old Testament were literally fulfilled in Christ in one hundred and nine instances. The books which Christ thus fulfilled were in keeping of His enemies; yea, they who held the documents actually helped to fulfill them. And still the course of things as regards the church and the world is fulfilling the word of God. Well, therefore, might one say, 'Give me a Bible and a candle in the deepest dungeon, and I will tell you what is going on in the world.'"

Prophecy reveals the character of God. While His works prove there is a God, His word tells us what kind of God He is. The one demonstrates His being, and the other describes His character. In prophecy we trace His foreknowledge, wisdom, patience, power, and love. We behold Him ever consulting His own glory, and thus issuing the highest good of His people. To neglect the study of prophecy is to pass by one means God has given us for attaining that knowledge of Himself which is life eternal. His great object is self-manifestation; and we should sympathize with Him by diligently studying His word and works together and tracing how the latter fulfills the former, and thus reveal the wondrous character of God.

We are also taught what we should avoid and what we should aim at. We should shun whatever God has judged in past ages, or whatever He threatens to judge in the future. We do well to bear in mind that evil principles work long in secret before their fruit is open and willful sin hangs up for the sickle of wrath. All principles should be therefore tested by God's word, and sternly rejected if condemned thereby. No patronage of great or even good men, no apparent good arising therefrom, should lead us to sustain that which God's light has shewn us is wrong. By patronising, or even conniving at, evil in any form, we may be helping forward the most fearful apostasy. Thus individuals may sow the seed which shall ruin communities, and Christians be the cause of much evil. The practical teaching from prophecy is, "Come out, and be ye separate, and touch not the unclean thing." "Follow that which is good;" for "he that doeth good is of God."

We also learn from the past in what way we

expect unfulfilled prophecy to be accomplished in times near at hand. There are very many predictions respecting the future of the church, of Israel, of the nations, of the world; and these are all connected with announcements of the coming Savior. These we should expect to see literally fulfilled as the past have been; making the same allowance for figures and symbols as the accomplished predictions warrant us to do. Psalm xxii., Isa. lxxi., and Zech. ix. 9, were all at once unfulfilled oracles; we learn from New Testament history how God has accomplished them. Ps. lxxii., Isa. lx., and Zech. xiv., are yet unfulfilled, and why should we not expect them to be as literal in their fulfillment, as the others found in the same writings. God has given us the great sign of a virgin bringing forth a son, Isa. vii. 14. Here we have a proof, "that with God all things are possible," and a pledge that all His words shall certainly be made good to the very letter. In very deed God hath dwelt with man on the earth in lowliness. In wondrous grace and condescension, the incarnate One has died in ignominy on the cross. It is a fact that the glorious One stooped to lie down a while in one of our graves, and them came forth therefrom, declared to be the Son of God with power; and now we look to see Him return in person to reign in glory over a world which he has so closely identified with himself, and towards which he has manifested such amazing love. Nor shall our hope of thus seeing him return personally to reign ever make us ashamed, for this is the great theme of the promises and predictions of the New Testament; and the accomplishment of these faithful words shall issue in the most glorious revelation of God and in the noblest manifestation of his richest grace. If enabled thus to learn lessons from the past, as we study the mighty events with which it is thronged in connexion with God's truth, we shall find our retrospect, though in some respects saddening, yet still a reviving one. We shall hear God speak, and see him act. We shall be encouraged to trust, and learn how to hope; and while as Gentile sinners we look to Jesus as God's ensign, and even now find rest in him, (Isa. xi. 10,) and hope for perfect rest hereafter, "the God of hope will fill us with all joy and peace in believing, and cause us to abound in hope through the power of the Holy Ghost."

(To be continued.)



## ADVENT HERALD.

BOSTON, FEBRUARY 22, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency

with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brothers and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

#### CHAPTER VIII.

(Continued from our last.)

7. The power thus symbolized was to be in existence "when the transgressors are come to the full." The transgressions of the Jews had not come to the full in the time of Antiochus; for, when he began to reign, "the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness," (2 Mac. 3:1) After this, great corruptions were introduced into the Jewish church and nation, mainly by means of Antiochus; and these culminated in the rejection of Christ, the long promised Messiah; by which time Rome had arrived at the zenith of her glory, and was God's instrument in the destruction of the Jewish nation—long ages before the era of Mohammed.

8. This horn represented "a king of fierce countenance." This characteristic could not be said to belong to Antiochus, who was frightened out of Egypt, by a message from the Roman senate; whose three ambassadors met him when he was drawing near, with his army, to besiege Alexandria. Antiochus recognized the chief of them, Papillius, who had befriended him when a hostage in Rome, offering his hand in remembrance of former acquaintance. Papillius, before accepting any such token of friendship, wished to know if the king would obey the Roman senate and presented its decree, requiring him to desist from farther warfare on Egypt. After perusing it, Antiochus replied, that he would consult his friends and return a speedy answer. Papillius immediately marked a circle around Antiochus with a wand in the sand, and demanded an answer before he should step outside of that circle. After some hesitation the astonished and intimidated king promised obedience, and retreated to Syria.

To the Romans, therefore, much more fitly than to Antiochus, is this fierceness of countenance applicable. Dr. Zouch says of them:

"Their fortitude, or rather ferocity of temper, seems to have distinguished them from every other people. The countenance is not unfrequently the index of the heart. A people of fierce countenance implies an austere and resolute temper. Sprung originally from a wild rabble of robbers and assassins, they commenced their empire with acts of rapine and violence. The success of their arms was enforced by the severity of discipline, and their internal safety confirmed by the authority of the censors, which Valerius calls "the censorial brow."

When the Samnites, after a long engagement fled before the Romans, and were asked the reason, they replied, "That the eyes of the Romans seemed to them to burn, their countenance maddened, and their aspect was full of rage; whence more terror had come upon them than from any other cause," Liv. 8.3. And various incidents are mentioned by historians of individual Romans, illustrative of the same national trait. When the valor of Horatius Cocles,—defending single handed the gates of Rome against a victorious army—is spoken of, he is described as, "rolling his fierce eyes on every side upon the Etrurian chiefs; now he challenged them one by one, now he reproached all of them together." At the trial of Appius Clandius, he is said to have "changed neither his dress, nor his language, nor his looks." Plutarch says of Coriolanus: "He was (as Cato requires a soldier to be) dreadful to meet, not only for the strokes of his hand, but in the tone of his voice, and the look of his countenance." Sallust says of Catiline, that he died as he had lived "retaining in his looks the fierceness of his mind, which he had while alive." Florus said of some of the slain Romans: "Their swords were still in their hands, and the threats still survived in their countenances." And Horace speaks of "the countenance of the Mar-

sian foot-soldier," as being "fierce against the bloody enemy."

The same characteristic, of fierceness of countenance, is ascribed to Rome by Moses, when he said to Israel, that should they refuse to observe all God's commandments, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieh; a nation whose tongue thou shalt not understand, and a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young," Deut. 28: 49, 50. This confirms the application already made of this symbol.

9. The power thus symbolized was to have "understanding of dark sentences." Whiting renders it, "understanding stratagems;" and Stuart, "skill'd in fraudulent devices." Mr. Birks says: "The whole context shows that it refers to subtle policy, the crafty intrigue of clever, but unscrupulous statesmen." This feature was eminently seen in the whole history of the Romans, and is marked by all the best historians.

"Dark sentences," here, may, however, have reference to the Latin dialect of the Romans; which was barbarous, and unintelligible to the Greeks and Jews. This view of its meaning is favored by the words of Moses last quoted, in which, a "tongue thou shalt not understand" and a "fierce countenance" are coupled together, the same as a "fierce countenance" and "dark sentences" are here coupled; and in Jer. 5:15, the Romans are clearly referred to as "a mighty nation: it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say."

10. The power of this little horn was to be mighty but not by its own power. This characteristic is peculiarly true of Eastern Rome, more than of any other power. The strength of the other horns lay within themselves; but Eastern Rome, as a horn of the goat, was not great by reason of its own power, but because of its connection with western Rome. There stood the trunk of the tree, the branches of which overshadowed Greece, Syria, Egypt, and Asia. Says Mr. Birks:

"This Eastern kingdom was distinct from the Latin Empire in its language, habits, and institutions and whole historical being. It was a mighty dominion, but not by its own power. So long as its connections remained firm with the provinces of the West, the Roman horn in Asia and Greece continued strong and mighty. When that connection was severed, and the Eastern Empire was left to its own resources, it began to decline, with a steady and sure progress of decay. Its vast dominion dwindled at length into one solitary and beleaguered city, and it sank, a helpless victim, beneath the hand of the spoiler," *Later Visions* p. 203.

11. "He shall destroy wonderfully." According to Polybius, when the Romans took a city by storm, they massacred all the inhabitants without respect to age, sex, or condition. And the law, permitting a triumph to victors, limited its application to those who had slain at least five thousand in a single battle. Many of the victories of the Romans were attended with great destruction. Fifty four thousand men are reported to have been slain in the battle with Antiochus the Great; and there were many other contests equally destructive. "Never," says Mr. Birks, "in the history of the world was there a career of conquest so steadfast, so long continued, and so complete." In the siege of Jerusalem, were destroyed eleven hundred thousand of that nation. And the whole number slain by Roman armies, from the days of Pompey to those of Adrian, must have been innumerable.

### Bible Questions and Answers.

121. "Son of man, can these bones live?"

Ans. "Thus saith the Lord God, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall you know that I the Lord have spoken it, and performed it, saith the Lord," Ezek. 37: 3, 12-14.

122. "Some man will say, How are the dead raised up? and with what body do they come?"

Ans. "That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body," 1 Cor. 15: 35-38.

Ans. "In the resurrection, whose wife of them is she?"—who had seven husbands?

Ans. "The children of this world marry, and are given in marriage: but they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are

equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20: 33-36.

124. "O death, where is thy sting? O grave, where is thy victory?"

Ans. "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. 16: 55-57.

125. How did Stephen answer his own enquiry, when he asked the Jews, "Which of the prophets have not your fathers persecuted?"

Ans. He said: "They have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers," Acts 7: 52.

126. What answer came from heaven when Saul, having fallen to the earth by reason of a great light that shone around, "heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou Lord?"

Ans. "The Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks," Acts 9: 4, 5.

127. What was the answer when "he, trembling and astonished said, Lord what wilt thou have me to do?"

Ans. "The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do," Acts 9: 6.

### Nations of Earth, their present Condition.

Bro. Bliss.—If not too much trouble, will you please answer the following questions:

1. What is the population and civil condition of China? What her national debt? and the size of her army and navy? 170 million.

2. India, do, do? 150.

3. Turkey, do. 22.

4. Russia, do. 60.

5. Austria, do. 14.

6. Italy, do. 22.

7. France, do. 34.

8. Great Britain, 36.

9. Prussia, do. 15.

11. Germany, do. 16.

11. Spain, do. 12.

12. Mexico, do. 8.

13. South America, do. 18.

14. Canadas, do. 3.

15. Confederate states, do. 10.

16. Federal states, do. 21.

Answers to the above questions, in a short statistical form, I think would be of great interest to the readers of the *Herald*, in this time of "Distress of nations, with perplexity," and create a more general interest in the study of the prophetic Scriptures, which relate to the nations of the earth in these "last days."

T. M. PREBLE.

Concord, N. H. Jan. 24, 1862.

REMARKS. We have appended to each country named, an approximation to its probable population giving the answer in millions. The amount of debt, of each nation, we cannot now answer from any statistics in our possession. It is the same in respect to army and navy statistics, which are constantly changing; and the civil condition of each one cannot be stated definitely, and anything offered in respect to it would have to be measurably speculative.

TEMPORAL MILLENNIUM, vs. Facts.—The Almanac de Gotha, for 1862, has just been published. From the Almanac we take the following statistics in relation to the armies and navies of Europe:

ITALY.—The official effective, on the 10th of June, 1861, amounted to 327,290 men, and the navy to 106 vessels, carrying 1,036 guns, and 18,000 seamen and marine troops.

FRANCE.—Land forces, war footing, 767,000 men, and 130,000 horses. Peace footing, 414,868 men and 78,850 horses. Navy, 608 vessels in construction and afloat, carrying 13,353 guns; 373 of these vessels are steamers, 56 of which are plated. The navy contains on the peace footing 37,375 men, which in time of war, may be immediately increased to 60,000. The marine troops number 26,879.

ENGLAND.—Land forces, 212,773 men, and 21,904 horses. The navy consists of 893 vessels, carrying 16,411 guns. It contains 78,200 men, of whom 18,000 are marine troops. There are 9,500 coast guards.

RUSSIA.—The land forces number 577,859 men, besides 136 regiments of cavalry, 31 battalions, and 31 batteries of irregular troops. The navy consists of 313 vessels, of which 242 are steamers, all carrying 3,831 guns. There are also 474 stationary and transport ships.

AUSTRIA.—The army contains 587,695 men, and the navy 58 steamers and 79 sailing vessels, carrying 895 guns.

PRUSSIA.—The land forces on a peace footing num-

ber 212,649 men, and the war footing 622,866. The navy contains 34 vessels, of which 26 are steamers.

Add to all these the million and a half of men in the United States, and we have a formidable series of figures, which may well shake our faith in the proximity of that millennial time when "swords shall be beaten into ploughshares, and spears into pruning-hooks."—*Chicago Times*.

#### European Interference.

The interference of France or England with the blockade of the Southern ports by our government, would undoubtedly complicate matters,—either prolonging the war indefinitely, or compelling the U. States to make terms with the rebels. It has been, therefore, with very great solicitude that the press has watched any indications in that direction.

Previous to the surrender of Mason and Slidell, it was thought by many that their arrest would involve us in war with England; and, that affair adjusted, it has been thought that an excuse for interference would be found in the interruption of European commerce with the southern ports by our blockade; and which, doubtless, is severely felt in many European manufacturing towns. A few days since the impression became quite prevalent that the Emperor of the French meditated intervention; and many English papers were quite confident that such a purpose would be indicated by the imperial speech on the opening of the French Chambers. We therefore give of Napoleon's speech on that occasion that portion which alludes to the relations of France with other governments. The Emperor says:

"The year which has just closed, despite certain anxieties, has seen peace consolidated, and all the rumors purposely propagated on imaginary pretences have fallen to the ground of themselves before the simple reality of facts. My relations with foreign powers give me the fullest satisfaction, and the visits of various Sovereigns have contributed still more to strengthen our bonds of friendship. The King of Prussia, on coming to France, has been able to judge for himself of our desire to unite ourselves with a government and with a people who are advancing with a sure step towards progress. I have recognized the Kingdom of Italy, with the firm intention of contributing by sympathetic and disinterested advice to conciliate two causes, the antagonism of which disturbs the public mind and conscience everywhere. The civil war which desolates America has seriously compromised our commercial interests. Nevertheless, as long as the rights of neutrals are respected, we must confine ourselves to the utterance of wishes that these dissensions may soon be terminated. Our establishment in Cochin-China has been consolidated by the valor of our soldiers and sailors. The Spaniards associated in our enterprises will find me open in those countries the reward of their courageous support. The Annamites made a feeble resistance to our power; and we should not be at war with any one, if in Mexico the proceedings of that government had not obliged us to join Spain and England in protecting our fellow-countrymen and in suppressing attempts against humanity and the rights of nations. Nothing can arise out of this conflict of a nature to shake confidence in the future. Free from foreign cares, I have directed my attention more especially to the state of our finances."

The Paris Debats, in commenting on the above says:

"We have no need to recommend to the attention of the reader what the Emperor says of the civil war in America. Weighing well the expressions used, it does not appear that the French government is in such haste to intervene in the quarrel as the friends of the South would desire."

It would seem from the above that Napoleon does not design interfering, as things now are; and there is nothing to show that such has been his intention. The N. Y. Journal of Commerce, however, says of the past.

"We had reason to know, some days ago, that the intention of the Emperor was to announce his design of intervening with the blockade in the manner above stated. His speech for the opening of the legislative body was fully determined on and contained such a declaration. We are now assured, however, by authority upon which we place great dependence, that a strong influence brought to bear on the Emperor by the representative and friends of the Union, has succeeded in persuading him to postpone the announcement for some weeks, or at least not to make it at the opening of the session as he originally intended."

After the above appeared in the Journal of Commerce a similar statement has been received from England, except that in the latter version the restraining influence is ascribed to Earl Russell.

The last named statesman has addressed to Lord Lyons a long answer in which he controverts many of Mr. Seward's positions as to the rights of neutrals. As there are no issues pending between the two governments in respect to those questions they are not

of any practical importance; and the closing paragraph, which we copy, is the one of most interest. Earl Russell says:

"Happily, all danger of hostile collision on this subject has been avoided. It is the earnest hope of her Majesty's Government that similar dangers, if they should arise, may be averted by peaceful negotiations conducted in the spirit which befits the organs of two great nations."

The correspondent of the New York Evening Post, says:

"The question was distinctly asked of Mr. Lincoln if the government were in possession of any advices from England or France which threatened interference with the existing war. He replied that the government had nothing which was not in the foreign journals—that there is no special danger of interference at the present time, thought it was evident that the interference party was at the last accounts growing daily stronger in both England and France, but that the victories which the government expects to win over the rebels in the next two or three months would put to flight all thoughts of meddling in our affairs. The fact was distinctly announced that the government was fully determined to press onward at once upon the enemy, and thus answer the just expectations of the people."

We have gone thus fully into the question of the foreign relations of this government, knowing that the question is one of interest to our readers.

#### Burnside's Expedition.

This expedition, it seems, has succeeded in the capture of Roanoke Island on the coast of North Carolina, destroying or taking five of the rebel gunboats, and capturing the entire rebel army there of some 2500 men. Information respecting it has thus far come only through rebel sources.

The Richmond Examiner of the 11th inst. has the following:

"The facts seemed to be that on Thursday last (as telegraphed) fifty-five vessels of the Burnside expedition appeared off Roanoke Island, and on Friday at 10 o'clock opened a hot fire against our batteries. This attack was met with much coolness and deliberation by our forces, and continued without cessation until night, the Federals twice essaying to effect a landing, and being as often gallantly repulsed. These occurrences greatly stimulated both our naval and land forces, but during Friday night the enemy were permitted to land quite 5000 troops at Baum's Point, a short distance below the upper Confederate battery.

"Opinion here is that such a seeming advantage to the enemy could easily have been prevented; but as justifying the step, well-informed persons assert that our advantages were such, in point of position, as to make one hundred Southerners equal to one thousand Yankees. At any rate, it was in this belief that the foothold was allowed. In response to these plans, at dawn on Saturday morning our forces commenced firing as they advanced up a causeway through a marsh to the main land. The fire was most galling, and the enemy suffered heavily, while our own losses were inconsiderable. But the landing ruse, it was soon seen, had been successful; they appeared on the south side of the island in boats, and, by the aid of howitzers, made a landing in rear of our batteries to the number of 15,000.

"A forward movement was then made from various points, and, by a flank movement, at once became masters of the position. Our loss in killed and wounded is variously estimated at from three to four hundred. The Confederates fought with desperation. Only about fifty Confederates appear to have escaped from the island—the remainder of the 2100 reported to have been taken prisoners, or among the killed and wounded."

LATER. Since writing the above we are in possession of the full report of the government victory at Roanoke island. The entire rebel force, from 2500 to 3000 strong, with the exception of from 30 to 50 persons, were taken prisoners. Among them were Capt. O. J. Wise who was mortally wounded and has since died. Gov. Wise is reported to be dangerously sick.

A little fleet of six rebel gun boats, commanded by Commodore Lynch, was all sunk or taken, with the exception of one boat that escaped up a creek.

After the conquest of Roanoke island the government fleet proceeded up to Elizabeth city, and captured that place after it had been burned by the retreating rebels. And since then intelligence has been received of the capture of Edenton, Plymouth, and Hartford—the more important towns on that coast.

FROM PORT ROYAL. The Port Royal correspondent of the Philadelphia Inquirer, writing 10th inst., says advices had been received from the fleet then en route from Savannah, up to Sunday afternoon, 9th inst.:

"Not only had the vessels succeeded in cutting off all communication between Fort Pulaski and Savan-

nah, but the forces have destroyed the water pipes leading to the city, and supplying it with water.

The gunboats, eleven in number, and transports (three), under command of General Wright, expected to land eight thousand troops Monday morning.

The obstacles encountered by these boats were of the most trying character. The piles driven into the Savannah river were of heavy timber, and had been placed with the greatest care. It was a work of no small labor to cut them off, at the depth of sixteen feet below the water. This was done, however."

FROM TENNESSEE. Last week we gave full particulars of the capture of Fort Henry, on the Tennessee river. About twelve miles east of that stands Fort Donaldson, a much stronger fortification, which is at the present moment, Monday, surrounded by our forces, and the fight has been going on there since Thursday of last week. It is reported that the left wing of the enemy's fortifications has been already taken. The rebels have, or are said to have hung out a black flag, avowing that they expect and will give no quarter. Great interest is now felt in the intelligence which may be hourly expected. The taking of this fort would make the way open to New Orleans.

FROM MISSOURI. Intelligence from Missouri represents the rebel general Price as having evacuated Springfield, and as being in full retreat from that state. Should this be confirmed it would give hope of the speedy ending of the campaign in that quarter.

ST. LOUIS, Feb. 13. The Republican's Fort Henry correspondent gives particulars of the Tennessee gunboat expedition. Everywhere the people insisted upon loading the visitors with presents, and the river is as safely navigable to Florence, Ala., as the Ohio. Blessings, cheers and the wildest enthusiasm greeted the gunboats everywhere. Numbers of prominent men came forward and said should the Union army enter Tennessee, 50,000 men were ready and anxious to protect their homes, and would at once cluster around it. Under the laws commanding them to join the rebel army or lose their property, they were obliged to succumb in self-defence. The officers of the gunboats say it is impossible to doubt the genuineness of the greetings that everywhere met them. The rebel press is wholly under the control of the politicians and does not represent the people. The secesh element principally comprises the lawless politicians, who overawe by violence the Union-loving citizens.

At Savannah, Lieut. Phelps learned that a cavalry regiment was encamped about a mile distant. He immediately ordered a company of 130 marines, under Col. Ginn, to march against them, but they fled in a panic leaving everything. Their camp was burned, and a considerable quantity of arms and stores captured. Only one steamer, the Dunbar, floats in the Upper Tennessee. The Appleton Belle when fired had 4000 pounds of powder on board, and was purposely anchored by the rebels opposite the fine residence of Judge Crevatt, a noted Unionist. His house was completely shattered by the explosion. The Eastport, which was captured, is a fine fast steamer 250 feet long, and very stanch and shot proof.

The steamer Illinois brought a quantity of tobacco down from Paris yesterday, and a large lot of pig iron there will be removed, as soon as possible.

The Nashville Union of the 5th says Generals Beauregard, Pillow and Chatham were there. It also contains Beauregard's plan of the battle of Manassas, and prodigious speculations are made of what he will do at Columbus.

CHICAGO, Ill., Feb. 17. The following is a special dispatch to the Times:

Fort Donelson, Feb. 16. Fort Donelson surrendered at daylight this morning unconditionally. We have Generals Buckner, Johnston, and Buscherod, and 15,000 prisoners, and 3,000 horses. Generals Pillow and Floyd with their brigades ran away on steamers without letting Buckner know their intention.

Gen. Smith led the charge on the lower end of the works, and was first inside the fortification. The Fort Henry runaways were bagged here. The prisoners are loading on the steamers for Cairo. Our loss is heavy, probably 400 killed and 800 wounded. We lost a large percentage of officers, among them Colonels Erwin, of the 28th Illinois, White of the 31st, and Smith of the 48th Illinois. Colonels John A. Logan, Sawyer and Ransom are wounded.

Major Post, of the 8th Illinois, with 200 privates, are prisoners, and have gone to Nashville, having been taken the night before the surrender.

The enemy's loss was heavy, but not so large as ours, as they fought behind intrenchments.

Our readers will notice that the intelligence this week of success against rebellion is of thrilling interest, and gives promise of greater results.

EFFECT OF THE LATE MOVEMENTS ON THE TENNESSEE RIVER. The St. Louis Republican says:

"Not only is the communication between Bowling Green, Columbus and Memphis cut off by the seizure of the Memphis, Clarksville and Louisville railroad, but the Federal forces thereby place themselves in the rear of both wings of the rebel army in Kentucky, with the line of retreat entirely open, and the best facilities provided for falling back upon Paducah in the event of being surprised by a superior force. Luckily this chance is very remote. The rebels at Bowling Green would be the only ones to create apprehension in this particular, and they are so situated that any movement whatever will prove disastrous. The Union army on Green river is all within forty miles of Bowling Green, and may be only waiting for the capture of Fort Henry to advance upon it. There may be some determined resistance, on the part of the secessionists, to prevent the great gain to our generals which must accompany their defeat or retreat from this envied position; but eventually, willingly or unwillingly, they must fall back. If they go to Nashville, (seventy-two miles,) the next strategic point, Gen. Buell will push forward to Clarksville, commanding the Cumberland river, and within forty miles of the Unionists at Tennessee river. If they go to Clarksville, Nashville in the rear of that point, will be taken, and with it a very important stretch of country spreading in all directions."

Since the above was written, Fort Henry has been taken from, and Bowling Green evacuated by the rebels; which opens the road to Nashville.

The Cairo correspondent of a St. Louis paper relates that the minister of the Presbyterian church there not making his appearance at the proper time on a recent Sabbath, and the elder of the church refusing to officiate, Com. Foote, on the impulse of the moment, took the pulpit, read a chapter in the Bible, prayed, and delivered a short discourse from the text, "Let not your hearts be troubled. Ye believe in God—believe also in me." The congregation was delighted. On coming down from the pulpit the minister, who had arrived just after the prayer, approached and tendered his thanks; but the Commodore rebuked him for his tardiness, and also for his neglect to take the pulpit immediately on his arrival.

OUR LATE MISSIONARY.—Our brethren are hereby reminded that there is a balance of money due Bro. George W. Burnham, our late missionary at large, for his services; and we also learn that he much needs it. It was understood that he was to be paid by subscriptions among the churches, and those who see their duty in that direction will confer a favor on him by any assistance they may render.

SHARP PRACTICE.—A Contemporary owning a paper in a waning condition sold his subscription list for \$500, and his old old accounts for \$769, receiving cash down to the amount of \$800, and a note for \$500 secured by a mortgage on the office. Of those old accounts only about \$100 has been collected, the rest being worthless—about half of the note has been paid, and unless the balance is paid, the former publisher can take back the office. We are happy to say it is not located in New England.

#### Another Response.

Brother Bliss:—I cannot agree with you of the Herald about the state of the dead, yet as you hold and advocate the great truth of the gospel, namely, the resurrection of all the dead and the restored earth as the eternal abode of the saints and God's everlasting kingdom, I will join Brother Burnham's ten dollar list, as I do, and always have been grieved to see a begging church or paper when there are so many that hear preaching and read papers that pay nothing are more able to pay than many poor men and women who do pay.

Yours waiting for the kingdom,

ALI ANDREWS.

Bridgeport Conn. Feb. 7th, 1862.

#### To Correspondents.

Z. W. Hoyt. Will give our attention to your communication soon.

#### Wings like a Dove.

It is related of Daniel Webster that during his last sickness his heart oft responded to the plaint of the sweet singer of Israel, "Oh, that I had wings like a dove! for then I would fly away and be at rest." And when the final scene of his earthly career was near closing, a lady who tenderly watched by his dying bed, heard him repeating the last stanza of Cowper's "Jackdaw":—

"Thrice happy bird! I too have known  
Much of the vanities of men:  
And sick of having seen 'em,  
Would cheerfully these limbs resign,  
For such a pair of wings as thine."

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## A Tale of Experience.

BY D. HOYT WILLEY.

I am an old man; my journey over the checkered scenes of life is nearly ended; and my feet are already tottering on the verge of an open grave. And when I look back on the past meanderings of my life, I am shocked at the falsity and deceit of those bright visions of my early days.

Sauntering forth through the estival hours of my childhood, with a thousand vague yearnings, and indefinite beliefs, my aspirations were unlimited; and I reveled in the thought of comprehending even more than the vast knowledge allotted to all mankind.

A youth, I knew nothing of the strife, turmoil and vanity of life, and I listened only to songs of mirth, and joined only 'mid the gay circles of pleasure and fashion. I saw in the future the golden wreath of honor, and laurel crown which soon should decorate my worthy and honored brow. But as the succession of days, months, and years silently passed into eternity, and I became more and more surrounded by the stern realities of life, those bright visions of my childhood, like the golden beams of the setting sun, gradually left my heart, leaving dark receptacles for the blighted hope and sorrow apportioned to mankind.

I then became awakened to the falsity of my early dreams—of the wild extravagance of my youthful visions. I then saw the barren waste of life; and though sometimes joy seemed to flit along my pathway, I found it not in my grasp, and I was left to plod onward over arid sand and ragged steeps, with a soul filled with dark forebodings and futile regrets.

But at last—no longer an aspirant for things unattainable—no longer considering life an eternal stay on earth—I sacrificed those impracticable schemes and vain hopes on the altar of contentment and things real. And though my locks were now whitened for the grave—though fourscore years of my life were ended—yet there often stands at the door of my heart the same folly, clothed in the same fascinating garb which I was wont to welcome, but which experience tells me now—and I listen to its voice—to give no admittance. Oh for the days of my youth! that I might live them again, possessed with the same knowledge and the same experience I now have, to pilot me onward over the rough surges of life's dark sea. But this is a vain desire, and I thrust it from my heart. Contented I'll wait the fate which God has decreed. And as I am calmly sinking into my lonely grave, aspiring for that holiness only which God and angels impart, may my example and my experience be a warning to induce youth to hasten quickly to the path of duty, and walk unerring therein.

Remember there is no pleasure that is lasting and eternal, save that which is a prelude to the joy and fruition of high heaven. Then culture not those flowers of temporary bloom, that shall be blasted by the first frost of autumn; for then when the summer of thy life is passed thou wilt find no pleasure in all thy labors. But let thy work be done within the garden of peace and holiness. Build thy dwellings therein; and thou shalt reap the reward of thy labors in that land of eternal joy.

From Bro. D. W. Sornberger.

Bro. Bliss:—The times in which we live are truly perilous. Everything seems to indicate the near approach of the day of release, to the weary, way-worn traveller to the land of rest. Many have left the old paths, so pointed out by waymarks that we need not lose our way in them, and are turned to vain janglings, destroying their own usefulness, and prejudicing the minds of others against the truth. Others seem to be disposed to pursue another course, somewhat different, and try to destroy a part or all of the Christian's hope, by making black white and white black. They tell us the New Jerusalem means the church, and not a literal city. It seems to me there would be as much reason in saying that the Jerusalem that was, meant the Jews, and that the

new earth means a state of happiness, and so on. The signs are made to mean something else, and notwithstanding we are in the midst of signs to indicate the end of this mortal age, yet they are passed over by many of the professed advocates of truth as a matter of no consequence; and while we see "nations in distress, with perplexity," the midnight cry sounding, the faithful servant giving meat in due season, the evil servant smiting and saying, My Lord delayeth, eating and drinking with the drunk-en, as in the days of Noah, they ate, drank, &c.—Now of course the Lord knew that we must eat to live, and drink to live, &c. Thus it is evident that he saw the age in which we should live in this last generation, resembling that of Sodom, Samaria and Jerusalem—pride, fulness of bread and abundance of idleness—and when we look to those who a few years ago would deny themselves and lift their voice against these sins, what do we see and hear? We see many of them indulge in almost or quite every needless fashion the world indulges in; so that if we look to the mass of those who profess to be looking for her Lord, instead of their appearance being that of a stranger and pilgrim, they appear more like a fellow citizen, belonging to this world; and though they talk loud of self-denial, and sacrifice, it is only talk. The cause of truth must suffer, but the God of fashion must have its demands. Again, we see ministers professing to believe the Lord at hand, emphatically, and people at their feasts—not for the poor; no, no; and thus feasting with the drunken at tea-meetings, picnics, parties of pleasure, &c. When I look back and see the people that went out to meet the Lord, and see how self-denying they were, and then look at the present, and see professed Adventists engage in all the clubs or combinations of the ungodly, and scoffers in these last days, I must confess I am astonished; and when I see the dishonesty practised by some—i. e. persons in conference, giving their voice in favor of the Advent Herald, and then in private using their influence to have its readers stop the Herald, I am lead to think that Paul understood the times in 2 Tim. 3. All these things, and many more, only tell us that all things indicate the day of rest at hand; and while we look through the fog of perils around us, thank heaven, we look, and, lo, the haven of eternal rest, the eternal city, the tabernacle of God, the Son of man in glory, the trumpet sounding, the saints arising from their slumbers in the dust, and see the living changed, the angels scattering, obeying the command of God, Gather my saints, the greeting of the saint by the angel that will convey him to his Lord, the chariot ride to meet the Lord, the welcome, Come, my people, the meeting with the Lord to be with him forever, and then, oh then,

The parents find their long-lost child,  
Brothers on brothers gaze;  
eternal life and health, immortality, the new earth, with all its beauty and glory, all hail, and lo, triumph to that immortal age, that glorious rest!—But I am admonished that my sheet is full. O may I, with mine, be found with the gathered and glorified on that immortal shore.  
Though dark clouds are gathering o'er us,  
And the perils thicken round,  
Yet our noble vessel is bearing us away.  
Cheer up, ye lonely pilgrims,  
For soon the trump will sound,  
And bring us safe to anchor in the bay.  
Then we'll watch, &c.

D.W.S.

Derby Line, Vt.

From Sister Martha Salt.

Dear Brother:—The year that is past has been one of trouble and perplexity. Our lot has been cast in very eventful times. Everything around us proves that all the previously announced signs of the day of the Lord are more clearly discernible than ever. The state of things around us tells how soon the great day of wrath may burst upon an ungodly world. Men's minds are off the track, and floundering in mire and dirt. The storm approaches, and there is no security. Men's hearts are failing; and God, in the truthfulness of his word, is not the strength of their hearts. Triumphs are sounding, but defeats are prevailing, if we look at the state and position of this country. And not only this, but all other political events have of late years given a remarkable prominence to the East. Turkey's decay is to prepare the way for great events. I think the return of the Jews is very near. They will soon collect all their property and wealth, which they have been gathering among all nations for eighteen centuries, and return to their own country. They will have to pass through their last trouble, which Zechariah tells of in the 14th chapter, and Daniel and others. We have reason to conclude from the 8th and 9th chapters of Daniel, that we are close upon the conclusion of the present dispensation, or times of the gentiles, and the cleansing of the sanctuary, and the restoration of the kingdom to Israel. We are told that no man knoweth the day nor the

hour when the Son of man cometh, but we are told to understand the signs given for our direction. The land is promised to them who read and try to understand, and they are told to look up and lift up their heads, when they see that their redemption draweth nigh. Who that is alive may not live to see that awful day arrive in an instantaneous burst of astonishment? O that we might be found faithful, and sincerely watching and praying, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Yours in the blessed hope,

MARTHA SALT.

E. Liverpool, O., Jan. 7, 1862.

From Bro. R. H. Bird.

Bro. Bliss:—Having taken the Herald since '43, it is like a well-tried friend; and its weekly visits are both welcome and useful. I am glad that its columns are not so taken up with anecdotes of politicians, or with articles from political journals, as during the summer and fall. I could not well do without it; for I feel that it has been the means of much good to my soul. I pray for you, Bro. Bliss, that you may have grace to so conduct the Herald as shall best serve the interests of Christ's coming and kingdom, and guide its readers to inherit the land. May you and I be there.

Yours in hope, R. H. BIRD.

Brocton, N. Y., Jan. 12, 1862.

From Bro. A. C. Brown.

Bro. Bliss:—I have thought, for a long time, that it is high time for the saints of God to awake from their slumbers, take their harps, which have hung too long already on the willows, and be ready for the coming of the Lord, which draweth near. I think everything indicates that the time is not far in the future. We read that "when ye see these things begin to come to pass"—what then? bow down our heads like the bulrush? no; but—lift up your heads, and look up; for your redemption draweth nigh. Come, let us answr our journey pursue, and never stand still till our Master appear. We have but a little more time in which to lead sinners to Christ. O sinner! what will you do in that day, when Jesus comes in the clouds to take vengeance on this wicked world, and you have no Saviour?—You will call for the rocks and mountains to fall on you, and hide you from the face of Him that sitteth on the throne, and from the wrath of the Lamb. O flee, poor sinner, flee from the wrath to come!

Yours looking for redemption,

A. C. BROWN.

Oakdale, Dec. 27, 1861.

From Bro. H. Canfield.

Bro. Bliss:—It I were to give way to the pressure of hard times I should say, Stop my paper; but I cannot do without the weekly instruction and encouragement which I receive in the Herald; and, believing as I do, that we are nearing the port of rest, and having a desire to spread the glad news of the coming kingdom, I shall ever pray that the Herald may receive a hearty support, and shall give my influence in that direction. Truly yours,

H. CANFIELD.

St. Johnsbury, Vt., Jan. 2, 1862.

From Bro. G. Higgins.

Bro. Bliss:—Fifteen or twenty years ago, second advent preachers preached here, and much interest was felt by many, in regard to the second coming of our Lord. About fifteen years since brother Philo Hawken preached here four times, and afterwards, in the same year, brother D. T. Taylor, I believe, three times. Both of them were much liked, and there seemed to be considerable prospect of a harvest. But since about that time, second advent preachers have neglected to come here; we have not, I believe, had any preaching here on that subject for the last ten years; and almost all who had become interested in the subject have died, moved away, or gone back into the world. I don't suppose that, except myself, there is any other person in town that would feel under moral obligation to speak in approbation of the late Wm. Miller as a man or Christian. And if I did not take the Herald, I should not know anything about the second advent people.

It is unnecessary for me to say I like the Herald, as I have taken it, I believe, twenty years or more, including the Signs of the Times; and, I believe, I have generally paid for it in advance.

Most respectfully yours,

GIDEON HIGGINS.

E. Haddam, Ct., Jan. 7, 1862.

From Bro. G. Pillsbury.

Dear Bro. Bliss:—I prize the Herald above all other religious papers that I have met with. I believe it is the only Advent paper which adheres to the old landmarks. It is indeed a consolation to find

an Advent paper whose columns are filled with sound doctrines. My prayer is that it may be sustained until the gathering day.

Yours truly, G. PILLSBURY.  
E. Kingston, N. H., Jan. 6, 1862.

From Bro. F. Gale.

Bro. Bliss:—I have taken the Herald almost from the beginning, and I would take it a little longer. I very much dislike to turn off old friends.

There is nothing very special taking place here. All things remain about the same as usual. We have preaching every Sabbath, and a good congregation. My intention, and those with us, is to go ahead, if we do have to fight a little; for not one soldier shall be slain so long as he fights on.

Your brother respectfully, F. GALE.  
Kingston, N. H., Jan. 21, '62.

## The Overcomer—His Conflicts.

There is ever in our world a mighty conflict going on between the powers of good and evil: a contest between right and wrong: an earnest warfare between sin and holiness. It is a great struggle fought with momentous consequences, and every one whatever be his condition in life is called upon to engage in it: and he who comes off victorious on the side of right, has been appropriately called an overcomer. Let us dwell for a few moments on the present condition of such an one—his conflicts, trials, &c.

No one who has continued for any length of time in the ranks of the Christian soldiery need to be told that it is not a life of ease: there are obstacles to be surmounted, difficulties to be met, trials to be borne, requiring more than human strength. On every side of Earth's great battle field there are opposing forces, sometimes unseen like foes in ambush and at others in full view. Satan the arch-enemy is ever on the alert, striving to draw aside from the path of rectitude and duty; and how various are his arts; how multitudinous are his efforts: without a constant vigilance none can escape from being led astray by him: in the language of inspiration, "He goeth about like a roaring lion, seeking whom he may devour." Then there are our fellow beings the great majority of whom are opposed to holiness of heart, and purity of life, with these he who would overcome is to live: among such he is to think, speak and act, and while they would fain draw him into conformity with themselves, he must turn a deaf ear to their entreaties that he would be like themselves, and while still with them be not of them, and while refusing their unholy influence, try to influence them to become overcomers also. Again there is much in one self to overcome: the inclinations of the natural heart are in a contrary direction from the right. Selfishness predominates: whereas we are to love our neighbor as ourselves. Covetousness exists, which is idolatry: Self-will exalts itself when the will of the creature should be in entire submission to that of the Creator: and Self-righteousness with its soul destroying effects, how deeply engrained in the soil of our heart: these and much else that is indigenous to human nature must be overcome: no one can obtain a victory in this most glorious of all battles while these plants of an unregenerate heart are allowed to remain unchecked in their growth—there is to be a transformation of the whole nature. He who was once passionate must be gentle and mild: he who was unfeeling and full of malice and revenge must be kind and loving: that bosom where pride dwells must become the abode of humility: he whose own will is predominant must learn to say with Jesus "Not my will but thine O God be done:" he who once thought himself good, must seek to be clothed with the perfect righteousness of Christ.

He who would do and become all this must fight, earnestly, and unceasingly, maintaining a warrior's strife.

S. A. COBURN.

Haverhill, Jan. 1862.

Man as he was, as he is, and as he may be.

In Eden there once lived a happy pair,

Created in the image of God;

But a subtle beast also came there,

Claiming this as his abode.

He to the innocent wife thus said,

Eat and you shall live;

Not so, exclaimed the woman; God said,

Eat and thou shalt not live.

Made bold over the attention thus won,

The serpent dares still to prolong

The syren's note, with falsehood made strong;

God doth know that, and so on.

In the day you partake of this knowledge fruit,  
Your eyes most clearly will see;

Knowing good and evil, as gods, be great;

In wisdom thus you will be free.

Listening awhile to this seductive strain,

God's command is not seen;

While to the eye of sense there seems

A beauty in evil, wise to be known.

Not alone the woman ceased to remember  
The words of God, which were just;  
But man also, who had dominion over  
Fishes, fowls, reptiles and beasts,  
Forgot his power, transferred his right,  
In a moment to the usurper.  
And thus fell from light, to shades of night,  
Two persons doomed to sorrow.

And finding these people were my ancestors,  
Though this was six thousand years ago,  
I have searched the old book, called Scriptures,  
To learn if I too were doomed to woe.  
Alas, no better fate for me, and all mankind,  
Save in the once promised word,  
A coming Seed shall bruise the serpent's head,  
None other this than Christ, the Lord,  
To God through him we may approach,  
With humble faith in prayer,  
And to the bright world let all our hopes  
Be tending, if we would be there.  
Who in this day of peril may securely stand?  
None but the regenerate in heart;  
And Christ has said to this blood-washed band,  
You shall walk with me in white.

MARY H. NORTON.  
De Kalb, Ill.

cease to flow; when the sun shall shine with seven times its present lustre; when lovely birds shall warble in bower of perpetual green; when the rose and the lily shall forever bloom. Truly the joys of that land no tongue can tell.

This glorious land is heaven;  
The righteous soon shall enter there;  
The Lord to them hath given  
A title to that land so fair.

I alluded to the innocence and purity of a little child, and to our blessed Saviour's remark, that—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Many eyes were wet with tears of joy, mingled with those of grief.

"Weep not for those  
Who sink within the arms of death,  
Ere yet the chilling wintry breath  
Of sorrow o'er them blows;  
But weep for them who here remain,  
The mournful heritors of pain,  
Condemned to see such bright joy fade,  
And mark grief's melancholy shade  
Flung o'er hope's fairest rose."

JOHN A. HEAGY.

Morrisville, Pa.

## OBITUARY.

DIED, in Winchendon, Mass., Feb. 2, EDWARD DWIGHT, son of G. W. and Nancy GREGORY, aged one year, four months and nineteen days.

After one week of sickness and much suffering, Edward was released forever from the pains of mortality, and sweetly fell asleep in Jesus, who has said "Suffer little children to come unto me, for of such is the kingdom of heaven." I administered words of consolation to afflicted parents and children from Jer. 31:17, "There is hope in thine end, saith the Lord, that thy children shall come again to their own border." J. V. HIMES.

DIED, of cancer, in Trenton, N. J., Oct. 16th, 1861, ANNA L. WRIGHT, aged 47 years, 8 months, and 15 days.

The deceased was a Christian from her youth, having sought and found her Saviour early. She embraced the doctrine of the speedy coming of Christ in 1844, and identified herself with the Advent, now Messiah's church, Morrisville, Pa., of which she remained a consistent and devoted member till removed by death. She was frequently ill during the last few years of her life, and for some weeks previous to her decease her sufferings were extreme; but with Christian fortitude and calm submission she patiently bore them. I visited and prayed with her some two days before her death—from which time she was very happy. When her last hour had come, she asked, "Is this death?"—She continued, "If this is death 'tis nothing in comparison to the joy that I now realize." Her friends were called, she bade each farewell, hoping soon to meet again (blessed hope!) obtaining from her eldest son, who was still out of Christ, the promise that he would seek his Saviour. He has since done so, and I trust, by the grace of God, he may prove faithful to the end. She left an aged mother, an affectionate husband and two loved sons, as well as many near relations and friends, to mourn her loss. They sorrow not as others, who have no hope. Her mortal remains were taken to the church, where words of comfort were given to a large and affected audience, from the text found Rev. 14:13, by the writer. J. A. H.

DIED, Oct. 29th, 1861, MARTHA ANN PARSONS, aged 6 years and 21 days.

Funeral services by Rev. Mr. Callen, of the Presbyterian church—the writer being absent.

DIED, Nov. 8th, 1861—ten days later—HESTER MARIA PARSONS, aged 4 years, 3 months and seven days. Disease of both, diphtheria.

The above were the second and youngest daughters of Bro. Wm. and sister Mary Ann Parsons, of Morrisville, Pa. This was a severe affliction to br. and sister Parsons, but with one of old they could say,—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

These were two lovely children—too lovely for this cold world—and God removed them to a fairer clime.

While addressing the bereaved and friends from Rev. 7:9, the younger loved one, beautiful even in death, lay in its little coffin in front of the pulpit. It was enshrouded in beautiful white, whilst by its side and in its snow-white hand upon its bosom were placed some lovely flowers. My text, the scene before me, and the calm and beautiful afternoon, awakened in my mind the most lively impression of the glories of the future world I ever experienced.

Believing the glorious millennial morn will soon dawn upon our world, when these little ones shall come from the land of the enemy, be clothed with white robes, and have palms in their hands; when death shall be swallowed up in victory; when loved ones shall meet to part no more; when tears shall

cease to flow; when the sun shall shine with seven times its present lustre; when lovely birds shall warble in bower of perpetual green; when the rose and the lily shall forever bloom. Truly the joys of that land no tongue can tell.

### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

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"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

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very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have deemed it with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by serofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 22, 1862.

## What kindness Did.

Many years ago, a certain minister in the United States of America, was going, one Sunday morning, from his house to his school room. He walked through a number of back streets, and as he turned a corner, he saw assembled around a pump a party of little boys, who were playing at marbles. On seeing him approaching, they began to pick up their marbles, and run away as fast as they could. One little fellow, not having seen him as soon as the rest, could not accomplish this so soon;—and before he had succeeded in gathering up his marbles, the minister had closed upon him, and placed his hand upon his shoulder. There they were, face to face—the minister of God, and the poor little ragged boy, who had been caught in the act of playing at marbles on Sunday morning. And how did the minister deal with the boy? for this is what I want you to observe. He might have said to the boy, "What are you doing here? You are breaking the Sabbath; don't you deserve to be punished for thus breaking the command of God?" But he did nothing of the kind. He simply said,

"Have you found all your marbles?"

"No," said the boy; "I have not."

"Then I will help you find them."—Whereupon he kneeled down, and helped to look for the marbles; and as he did so he remarked, "I liked to play at marbles, when a little boy, very much, and I think I could beat you; but," he added, "I never played marbles on Sunday."

The little boy's attention was arrested. He liked his friend's face, and began to wonder who he was. Then the minister said, "I am going to a place where I think you would like to be—will you come with me?"

"Where do you live?"

"Why, I live at such and such a place," was the reply.

"Why, that is the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and the minister of the gospel could be the same person.

"Why, I am the minister myself; and if you will come with me, I think I can do you some good."

"My hands are dirty; I cannot go."

"Here is a pump; why not wash?"

"I am so little that I can't wash and pump at the same time."

"If you'll wash, I'll pump." He at once set to work, and pumped, and pumped, and pumped; and as he pumped, the little boy washed his hands and his face, till they were quite clean.

"My hands are wringing wet, and I don't know how to dry them."

The minister pulled out of his pocket a clean pocket-handkerchief, and offered it to the boy.

"But it is clean."

"Yes," was the reply: "but it was made to be dirtied."

The little boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday school.

Twenty years after, the minister was walking in a street in one of the largest cities in America, when a tall gentleman tapped him on the shoulder, and looking into his face, said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember, twenty years ago, finding a little boy playing at marbles round a pump? Do you remember that boy's being too dirty to go to school, and your pumping for him, and speaking kindly to him and taking him to school?"

"Oh!" said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business, and became a leading man. I have attained a good position in society; and on seeing you to day in the street, I felt bound to come to you, and tell you that it is to your kindness, and wisdom, and Christian discretion—to your having dealt with me lovingly, gently and kindly, at the same time you dealt with me aggressively—that I owe unto

God all I have attained, and all that I am at the present day."—J. C. Ryle.

## Little Hannah's Trouble.

"Oh, I wish, how I do wish, I could find a bird's nest or two!" cried Jamie Haynes; "Hannah, if you see one about the garden, come and tell me, will you?"

"Yes, I will," replied little Hannah;—then, recollecting some of her brother's mischievous pranks, she added, earnestly: "But you won't hurt the birdies, will you, Jamie?—what do you want to do with them?"

"Oh, that's none of your business!" said Jamie, rudely; "you must tell me if you see one though—you promised!"

"Oh dear! I wish I hadn't promised," sighed little Hannah, as Jamie ran off:—"I'm so afraid he will hurt the birdies.—But I mean to try not to see any; I hope I shall not!" And in this hope little Hannah rested.

But the very next day, as she was playing ball in the garden, her ball bounded off into some bushes, and as Hannah was searching for it, she came upon a nest of little fledglings. "Oh dear! oh dear me!" sighed Hannah once more. "Poor little, wee birdies, I wish I hadn't seen you!—Now I must go and tell Jamie, because I promised, and perhaps he will kill the birds!" And tears filled the eye of the tender-hearted child.

Replacing the branches, she slowly walked back toward the house, thinking to herself whether it would be very wrong not to keep her promise this one time; but she knew that if Jamie should ask her she must tell the truth, and then it would be worse, for he would be vexed with her. "I wish mamma was at home," she said to herself; "oh, what shall I do?"

Just then a sweet verse came into her mind, that she had learned a few days before, which tells us that not a sparrow falls to the ground without our Father. Hannah felt comforted; "Then our heavenly Father cares for the birdies; I can go and tell Him about it," she murmured, with a brightening face. She went up to the nursery; no one was there; and, shutting the door, the child kneeled down and prayed:

"O heavenly Father, I have found some poor little birdies, and I must tell Jamie; please, God, give Jamie a kind heart, so that he will not hurt God's little birds.—Amen."

No one was in the room, I said; but Jamie was in the closet getting some twine; and he heard his dear little sister's prayer. Jamie felt very strangely, for, although he had been as carefully taught as Hannah, he did not often feel that God was so near, and that he might pray to him at any time. He felt sorry, too, that he had been so naughty and cruel; indeed Jamie's heart was much softened. He kept quite still in the closet until he heard Hannah leave the room, running down stairs, as he knew, to find him; then he followed her.

"Jamie," said Hannah when she saw him, "I have found a bird's nest, do you want me to show it to you?"

"Yes," replied Jamie, hardly knowing what to say.

So Hannah led the way, and showed Jamie where the nest was. She leaned over his shoulder, as he sat for some time looking at them, and, gathering courage from his quiet manner, said at length:—"What did you want to see them for, Jamie?"

"I did not want the little birds," said Jamie; "I wanted the eggs to put on a string. But I don't want them now, Hannah," he added, his face growing red as he spoke. "I shan't hurt the birds' nests again, ever!"

Little Hannah looked up in surprise delighted at these words; and deep in a grateful little heart she treasured the remembrance of her answered prayer.—*Child's Paper.*

## Little Sins.

A little sin—it seems, at first, Searely a sin at all;

But little sins are things accursed—

God does not count them small.

For, from the evil heart within, Soon greater things proceed; The growth of unrestrained sin Is terrible indeed.

And quickly, on the downward way, The thoughtless sinner speeds, Till in the evening of his day, He finds out where it leads.

Dear Lord, the little foxes slay,  
That would my grapes devour;  
This heart will wander from thy way  
Till kept there by thy power.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, *.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " " New-Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing N. J.	2.00
Josiah Vose, Westford, Mass. (" or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Murray. It was received January 2d, and paid to July. Have sent the second No.

R. Robertson. We have received, and cr. twelve shillings each for the Herald to Jan. 1st, 1863, to Richard Robertson, Robert Mann, John Cochrane, Miss Jean Templeton, John Pell, Thomas Watson, Robert Cookson, Chas A. Thorp, Joseph Hough, Wm. Cookson, and John Turton; also crediting six shillings to Joseph Bryan for the first half of last year. We have also credited donation for eight shillings from Miss Templeton, six shillings from Bro. Cochrane, and fifteen shillings from yourself. We received your letter of credit for six pounds twelve shillings, which, with the two pounds sixteen shillings credited in last Herald, makes nine pounds eight shillings. Deducting one pound sixteen shillings to Mr. Himes, it leaves for the office, seven pounds, twelve shillings. You will please to accept our thanks, and the thanks of the A. M. Association, for your gratuitous services rendered in its behalf, and also for your aid to its treasury. Letters of credit from England are 14 1-2 cts premium here now over the gold, so that we are also obliged, for the manner in which you make the remittance. The other friends aiding in like manner through your agency, will also accept our thanks.

D. Bosworth. Received the 12th inst. Thank you.

F. Davis. We forgot to say in our last, that we sent a bundle to you on the 10th inst.

H. Purdy. There were received \$2 from you on the 24th of January, which paid your Herald to No. 1089—as cr. in the paper of Feb. 1st; which, and that of the week following, we again send.

P. W. Higgins. Sent you charts the 18th.

R. Rowell. You say nothing about changing the address from some other place; and so we enter it as new at D.

D. I. Robinson. The last money received from S. E. Corey was \$1 on the 18th of January, 1861. The \$1 sent in the summer was not received, but we credit to No. 1075.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, FEB. 18, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed January 1.

Amount of previous payments	227.25
Mary Hare, Esperance, N. Y.	50
B. F. Brownell, " "	2.00
John Cochrane, Glasgow, Scot.	1.50
Miss Jean Templeton, Kilmarnock, Scot.	2.00
Richard Robertson, London, Eng.	4.00
Otis G. Smith, E. Sanbornton, N. H.	1.00
Church in Stanstead, C. E.	3.00
A friend, Cabot, Vt.	50
John Hunt, Wilmington, Mass.	50
J. B. Parker, West Bolton, Vt.	1.00
N. A. Holton, E. Wallingford, Vt.	3.00
Hiram Harriman, Georgetown, Mass.	1.00
Luther Edwards, Hampton, Ill.	1.00

Total received since Nov. 1 ..... \$248.25

## DONATION OF STOCK.

Br. Amasa Coburn, of Haverhill, Mass., has given the A. M. A. one share of stock in the B. A. Association (the Chapel)—par value \$50.

The shares thus given, though paying nothing just now, will be a yearly help, as soon as the building again pays dividends.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" ..... \$10.00

By the same, 2d payment ..... 10.00

" " " 3d " ..... 10.90

May the Lord raise up for the A. M. A. many such friends."

## APPOINTMENTS.

I. H. Shipman will preach at Meredith Neck on Friday evening of the 21st of February, and at Lake Village Sabbath, 23d Feb.

Eld. M. Batchelor will preach in Massena, N. Y., the first and second Sundays in March.

DEDICATION. The house of worship recently erected by the Adventists in Waterloo, C. E. will be dedicated (D.V.) on Thursday, Feb. 27th, the services commencing at half past 1 o'clock P. M. Sermon by the pastor. A general invitation is extended to the ministers and members of the Canada East and Northern Vermont Conference to meet with us. Meetings will be continued over the following Sunday. We hope for a good attendance and the Lord's blessing.

J. M. ORROCK.

A series of meetings will be held (D.V.) at Fitch Bay in Stanstead, C. E., commencing Thursday evening, Feb. 20th, and will hold over the following Sabbath. Eld. I. H. Shipman is desired to be with me there, if he can.

J. M. ORROCK.

If Providence permit, I will preach at Swanton Falls Feb. 20, in the evening; Montgomery, Sabbath 23d; Sutton, C. E., in the Olmsted school house, 25th; Shepherd Plains, 26th; Lawrenceville, 27th; Melbourne, Sabbath, March 2, where the brethren may appoint.

LEVI DUDLEY.

NOTE FROM ELDER HIMES. To those interested I wish to say, that I have been detained in Lowell longer than I expected by the deep interest and successful gathering of the Advent people into a new and commodious place of worship. It was my intention to go direct from here to Canada West; but the pressing call from the church in N. York city, with the fact that I could not so well serve them on my return, has induced me to change my plan, and go to C. W. from New York about the first of March. I shall go by the Erie R. R. and call at Dansville, Springwater, and Lewiston, and take the cars at Suspension Bridge, stopping at Hamilton a day, and then direct to London, C. W., where I commence my work in that field.

Meetings will commence in New York in the 7th day Baptist chapel in 11th st., Friday evening Feb. 21, and continue two weeks.

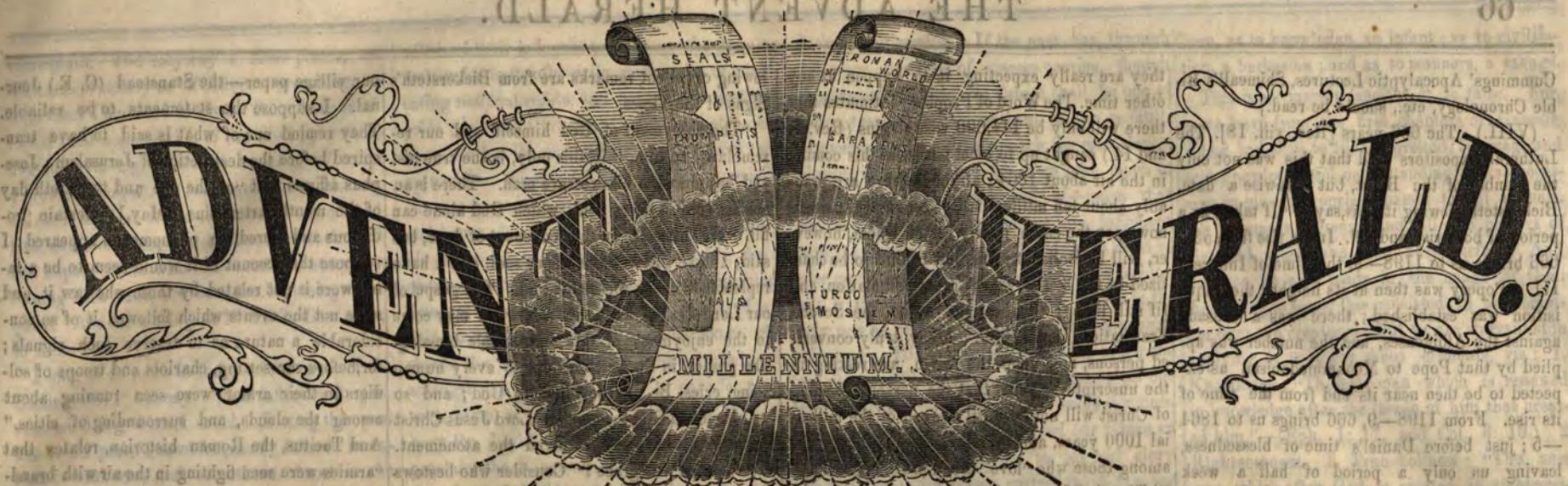
J. V. Himes.

Lowell, Feb. 15, '62.

Bro. Bliss—The church voted here last sabbath to have an extra series of meetings, to begin in three weeks from that day and hold over one or two weeks, as the Lord may lead at the time. We invite all friends to come and help, and share with us, who can. We expect the aid of Brn. Reynolds and Bosworth. Pray that God will bless us.

Yours truly, D. I. ROBINSON.

Brooksville, Vt., Feb.



WHOLE NO. 1084.

BOSTON, SATURDAY, MARCH 1, 1862.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

MORE LIKE TO THEE.

More like, my Lord, to Thee,  
More like to Thee,  
Ev'n though it be a cross  
Conformeth me;  
Still all my prayer shall be,  
More like my Lord to Thee,  
More like to Thee.  
In love to God like Thee  
I long to be,  
Devoted and resigned,  
With loving mind,  
In joy or sorrow still  
Delighted in his will,  
More like to Thee.

In love to man like Thee  
I fain would be;  
Patient, forgiving, mild,  
And undefiled;  
Thy footsteps I would trace,  
Serving our fallen race,  
More like to Thee.

N. Y. Observer.

Mr. Baxter's Pamphlet on the "End of the World."

(Concluded.)

We have given in the Herald, at the request of Mr. Baxter, two tables from this pamphlet, showing his view of the year day and literal day fulfillment of the Prophetic Periods. As some of the readers of the Herald, doubtless, would like an opportunity to see what he has advanced in support of his view, and as it is purposed to give in these columns whatever may bear specifically on the times in which we live,—that our readers may be able to judge for themselves of the merit of that which is advanced,—we give below the remaining portion of the pamphlet, excepting unimportant foot notes. And as, from what we have seen of the author's spirit, we judge that he will be pleased to see the reasons of our dissent from some of his statements, we append an occasional note.]

(II) 2520 years. This period is spoken of in Lev. xxvi. 18, 19, 24, 28, and Dan. iv. 16, as "seven times." A "time" means 360 days literally, or 360 years symbolically, as in Dan. xii. 7, etc. Therefore, "seven times" denotes 7 mul-

tiplied into 360 years, which gives 2520 years.

This length of time was to measure the duration of the chastisement of the Jews for their disobedience, and it has two fulfillments, (1) from 726 B. C., when the ten tribes of Israel under Hoshea went into captivity (2 Kings xvii.) until 1794, when the French Revolution began to prepare the way for the Restoration to Palestine of Israel and Judah may be expected. Nebuchadnezzar's mania during the literal seven times typified the heathen aberration from God of the four Gentile monarchies during the mystical seven times, or 2520 years. The fact of Nebuchadnezzar's birth being held on sufficient grounds, to have been about 651 B. C., is another reason for commencing the 2520 years in that year, for it was expressly declared to the Chaldean monarch, "Thou art the head of Gold." Thus the Roman Empire, the last of the four monarchies, will be completely overthrown under its 8th Head (Napoleon) about 1869; and then the fifth universal monarchy, or Christ's Millennial Kingdom will be established. [Note 11.]

(III.) The 2500 years is a period of 50 times 50 years, ending with the Jubilee of Jubilees, the last Jubilee that was observed appears to have been at the time of the great passover that was kept in Josiah's 18th year (2 Chron. xxxv.), from which period there is just 2500 years to 1869, when the great Jubilee Trumpet will be blown, all fetters will be broken, Christ's people will enter upon their promised inheritance, and an era of universal freedom and happiness will be ushered in. [Note 12.]

Note 11. We never regarded this as a period, after learning that nothing corresponding to the word "time" is in the original of Lev. 26th, which evidently has respect to a repetition and intensity of punishments, and not to duration. The Period in Daniel 4th being interpreted as seven years of the king's madness, we do not dare extend it. In placing Nebuchadnezzar's birth in B. C. 651, Mr. Baxter, according to his own figures, would make him in his 45th year when he began to reign; B. C. 651 is also the year when Mr. B.'s estimate ends the reign of Manasseh; whereas it is universally admitted that Manasseh's captivity was in his 22d year. After the captivity he was restored to his kingdom—(2 Ch. 33: 12, 13); so that his captivity could not have been at the end of the 55 years' reign. ED.

Note 12. The 18th year of Josiah is placed by Birks, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Usher, Prideaux, &c. &c. in B. C. 622. When we get down to that date there is no difference of opinion among reliable chronologists—however widely they may differ as to previous dates. To make this period begin and end as stated, it is necessary to interpolate ten years, against the united testimony of all standard chronologists. But while doing so, we see no warrant for positively affirming that "there are just 2500 years to 1869." Mr. Shimeall, by twice counting 19 years, and then omitting three after the 7th of Artaxerxes, places the 18th of Josiah in B. C. 638,—reckoning from which that period would extend only to 1863. But he and Mr. Baxter stand alone in making more than 621 years between the 18th year of Josiah and the Christian era. ED.

(IV.) 2300 years [Dan. viii. 14]. Two events are referred to in this date: the period of the re-establishment of the daily sacrifice, and the succeeding time of desolation. The period during which the daily sacrifice should be re-established was predicted to be 70 weeks, which was to be determined or rather cut off [Dan. ix. 24] from the 2300 years, and which extended from 457 B. C. to A. D. 33, the accomplishment of the perfect sacrifice of Christ. Thus the primary fulfillment of the 2300 years is from 457 B. C., the date of the renewal of the sacrifice under Ezra [Ex. vii. 8], until 1843—4; the first part of this period consisting of the seventy weeks from 457 B. C. to A. D. 33, during which the renewed sacrifice continued; and the remaining part consisting of the time of desolation, from A. D. 33 when the vail of the temple was rent in twain, until 1843—4, the beginning of the renewal of the sacrifice, the cleansing of the sanctuary of the Holy Land, and the partial restoration of the Jews. It is most remarkable that on March 21, 1844, as the event proved, this period of 2300 years actually did end, in accordance with the predictions of Bickersteth and other interpreters, made several years previously. On that day the Sultan of Turkey, yielding to the expostulations of the five great Powers of Europe, signed a celebrated edict, or Hatti Sheriff, revoking and annulling a long-established Mahometan law, by which Moslems who adopted another religion were condemned to be executed. Thus the national opposition of the Turkish government to Christianity and other creeds ceased; and liberty for religious worship was granted, constituting the initial cleansing of the sanctuary; and, consequently, since 1844 the Jews have returned in increasing numbers to Jerusalem.

Two other important dates likewise ended in 1843—4: the 1260th Mahomedan year terminated then, according to the reckoning of the Turks, who calculated by lunar instead of solar years, and commence their calendar at the Hegira in A. D. 622; and also the concluding 390 years of the sixth trumpet [Rev. ix. 15], dated from the fall of Constantinople in 1063, ended in 1843—4, when the Turkish Woe introduced by that trumpet passed away by the enactment of the Hatti Sheriff above referred to, and Turkey then ceased as a nation to be any longer a scourge and a woe to Christendom. The secondary fulfillment of this period of 2300 years commences at Nehemiah's complete renewal of the sacrifices in 431—2 B. C. [the decree of Artaxerxes giving this commission to Nehemiah was in 446 B. C.], and reached to 1868—9, as the time of the Jews. The 2300 years were mentioned in connexion with the Grecian goat [Dan. viii.], and refer chiefly to the territory of the Macedonian Empire, which consisted in a great measure of Turkey; therefore "the cleansing of the sanctuary" must have relation principally to Turkey and the Holy Land. [Note 13.]

(V. and VI.) The 1335 and 1290 years

These dates are mentioned in Daniel xii. together.

Note 13. We do not perceive that any question of chronology is involved in this, or the following periods; and no man can say, if the Lord does not come previous to the epoch referred to, that he will not come then. We think in view of past errors, that we should be modest in giving opinions for or against any specific dates.

er with the 1260 years of which they are universally allowed to be merely prolongations; all the three periods having a commencement, and being essentially the same. They begin in A. D. 533—4, when popery was established, and thus the papal abomination of desolation was set up in the church, and true Christian worship taken away. The 1290 years extend from 533—4 to 1823—4, at which time the 6th vial was poured out, the independence of Greece was established, and the Euphrates, or Ottoman Empire, began to dry up, preparing the way for the return of the Jews [the kings of the East] and the overthrow of Babylon. The 1335 years, at the end of which, Daniel, having been raised up with the other saints, will stand in his lot [Dan. xii. 14], reaches from 533—4 to 1860—9 as the commencement of the era of millennial blessedness.

This year-day fulfillment of the 1260, 1290, and 1335 days in connection with the papal Anti-Christ, foreshadows their ultimate literal-day fulfillment during the great tribulation, when the infidel Anti-Christ's image will stand for 1260 literal days in the Jewish temple from 1865 to 1869.

(VII.) The 1260 years. This period is mentioned twice in Daniel, and five times in Revelation, under three different expressions. It is spoken of as a time, times and half-time [Dan. vii. 25; xii. 7; Rev. xii. 14], signifying 360 days, and twice 360 days, and half 360 days, which amount to 1260 days. It is also called forty-two months (Rev. xi. 2; xiii. 5); and again, a thousand two hundred and threescore days (Rev. xii. 6.) It is universally admitted to represent the length of the papal supremacy, during which the saints should be delivered into the hands of the little horn of popery (Dan. vii. 25), which arose at the time of the subdivision of the Western Roman Empire into ten horns or kingdoms. Days prophetically mean years [Numb. xiv. 34; Ezek. iv. 6].

The principal commencement of the 1260 years was in A. D. 533—4, when the Roman Emperor Justinian, by his famous code, or Pandects, gave political power to the Pope; by this act delivering the saints into his hand. In 1793—4, the date of the French Revolution, popery received its first great stroke of judgment, and has been gradually declining in Europe ever since; thus the 1260 years first ended in 1793—4 leaving an additional 75 years [Daniel xii. 12] as the interval to elapse before the consummation in 1868—9; the four events that were to occur [Rev. xi. 7—13] at the end of the 1260 years, all took place in 1793—4; these events were, the slaughter and resurrection of the two witnesses [the two Testaments], the great earthquake [the French Revolution], the fall of the tenth part of the city [France], and the execution of 7000 men of names [the nobility]. It is noticeable that these three last-named occurrences were predicted to occur in fulfillment of Rev. xi. 13, by Brightman and Goodwin as early as 1793, by Vitringa in 1719, and Dr. Gill in 1748. The secondary commencement of the 1260 years or 42 months, was in 606—9, the date of Phocas' decree, when the Pope's power actually obtained over the ten kingdoms. From his complete establishment in 606—9 until his complete destruction about 1868—9, there will thus be 1260 years. [For full evidence regarding this date,

Cummings' Apocalyptic Lectures, Shimeall's Biblical Chronology, etc., should be read.]

(VIII.) The 666 years [Rev. xiii. 18]. The Lutheran expositors held that this was not only the number of the Beast, but likewise a date. Bickersteth, viewing it thus, says: "If taken as a period of both rise and fall. In its rise from 533, 666 brings us to 1198-9, the time of Innocent III. Popery was then at its height; the Inquisition was established; there was a crusade against the Albigenses, and the number was applied by that Pope to Mohammedanism, as expected to be then near its end from the time of its rise. From 1198-9, 666 brings us to 1864-5; just before Daniel's time of blessedness, leaving us only a period of half a week mentioned in Dan. ix. 27, for the infidel persecution from which the Philadelphian church was saved [Rev. iii. 10], but the Laodicean part left in it to be purified and to be the last gathering of the church to the marriage supper." Taken as the number of the Beast, [whether the secular or ecclesiastical Beast], it has been noticed by many writers to be contained in the following Greek and Latin words: *Lateinos* the king who gave name to the Latin Empire; *Apostates*, the character of the power ruling it; *Helatine Basileia*, the only Greek name of the empire among two or three thousand that has the number; 666 *Vicarius filii Dei*, Latin title of the Pope; *Ludovicus*, the Latin of Louis. It is also remarkable that the word Napoleon when written in the Greek, in the dative case, *Napoleonti* contains the number 666.

(IX.) The 390 years [Rev. ix. 15]. According to the best authorities, the verse in which this date occurs should be translated: "The four angels prepared against the hour and the day [the hour of judgment and the day of wrath] were loosed for a month and a year, for to slay the third part of men." This period of 390 prophetic days or years has a double commencement, in the same manner as the five months or 150 years of the Saracen Woe under the fifth trumpet, which measured the rise of the Saracen power from 636 to 786, and its decline from 786 to 936. Taken from 1063, when Alp Arslan, at the head of the Turkish armies, first crossed the Euphrates, the 390 years reach to the taking of Constantinople in 1453, when the power of the Turks was at its height. Carried on from 1453, 390 years end in 1843-4 as the termination of the Turkish woe. It is noteworthy that Bickersteth, in 1839, predicted on these grounds that the Ottoman Empire would cease to be a woe to Christendom after 1843; and his prediction was verified by the Turkish Sultan, on March 21 1844, abolishing the law by which Mahometans embracing Christianity were condemned to death.

(X.) The 260 years (Rev. x. 6). It is generally admitted that Rev. x. describes the Reformation in 1517, from which period, therefore, we must date the Angel's statement, that "There shall be a (Gr.) time no longer before the mystery is finished," which means that 360 years (a time) will not elapse from 1517 before the end of this dispensation, which must therefore occur before 1877. Bickersteth, Birks, and the Rev. S. Fletcher in his letter to Wesley, thus interpreted it.

In addition to the evidence from these dates as thus interpreted by numerous expositors, we have as general Signs of the Times, the wide preaching of the Gospel, the return of the Jews, which began in 1844, the many running to and fro, the decay of Popery and of the Turkish Empire, and the extensive revivals of religion, also the fact that we are approaching the seventh Seal, the seventh Trumpet, the seventh Vial, as shown in the introductory diagrams.

It is a most serious error to suppose that we can neglect to discern the signs of the times, and yet be prepared to meet Christ at his advent. The remark is often heard from ignorant persons who "despise prophecies," that "death is the end of the world to us, and as it may come at any time, it is well to be ready." Such persons require to be reminded that readiness for death is not readiness for Christ's Advent. Those who are once truly converted are sure to be saved, and are always prepared for death, but not necessarily prepared for the Second Advent, unless

they are really expecting it to happen at any other time. The Word of Prophecy intimates that there will only be 144,000 wise virgins (Rev. 7. and 14.) caught up to meet Christ at his coming in the air about 1864; although there are probably about ten million truly converted persons now upon the earth, nearly all of whom, however, will be foolish virgins, left behind to be chastised in the 3 1-2 years' great tribulation, and [if still living] then caught up at the Second Translation, about 1869. Many truly converted persons, now upon the earth, are resting in the unscriptural belief that the personal coming of Christ will not be until the end of the millennial 1000 years, and therefore are evidently not among those who "love the Lord's appearing," [2 Tim. 4. 8.] or "look for him." (Heb. 9. 28.) or have the oil of true watchfulness, unto whom alone he will appear at his advent. Such persons will be left behind in 1864-5, and compelled, by the chastisement they will receive, to wish for the Second Advent, which previously they could not endure to hear of. Although they will certainly be saved, if once born again, yet they will not have near so exalted a position in the Coming Kingdom as the wise virgins. As after Elijah's rapture, a double portion of the Spirit rested upon Elish, and after Christ's ascension the pentecostal effusion was sent down upon the primitive church, so after the rapture and ascension of the 144,000 wise virgins about 1864, there will be a great outpouring of the Holy Spirit upon the Laodicean saints, or foolish virgins that are left behind. This was also typified by Elijah at the end of 1260 days' drought sending the messenger of faith 7 times, who saw no symptom of rain until the seventh time, which signifies that at the end of the 1260 years' spiritual drought, the church earnestly prays for the Holy Spirit during the six vials, from 1793-4 to 1864, but her desire will not be realized until the seventh vial, from 1864-9. St. James (v. 17-20) distinctly thus applies this figure of Elias. The first ingathering to the marriage-supper, [Luke 14. 21, 22.] about 1864, will only be "the first fruits," [Rev. 14. 7.] as compared with the second ingathering [Luke 14. 23] about 1869, which is "harvest," (Rev. 14. 15). "The great multitude" (Rev. 7. 9) all come out of the [Gr.] great tribulation, being the living saints, who are caught up about 1869. That there will be two such translations at the Advent, is fully held by Bickersteth, Cunningham, Hooper, Purdon, etc. While there will be a great work of grace in the interval between these two translations, there will also be terrible persecutions and tribulations, so that except "those days were shortened, no flesh should be saved."—(Mat. 24. 22.) [Note 14.]

In view of the tremendous judgments that are about to descend on the earth, all persons should examine themselves as to whether they have been really born again, or converted; for without this change of heart (John 3. 3) no one can be saved from "everlasting fire." This truth is denied by Unitarian, Universalist, Popish, and Spiritualist doctrines, but those who promulgate and entertain such "doctrines of devils," (1 Tim. 4. 1,) will soon be damned in the eternal flames of hell-fire, unless they become converted. The change of being born again is obtained by persevering prayer to God in the name of Jesus, and those who have obtained it, have a peculiar inward consciousness of the fact, and feel certain that their sins are pardoned, and also delight in prayer and in reading the Scriptures. The following

Note 14. It is truly a great error to suppose we can be prepared for and yet totally indifferent to our Lord's return. The one in whose breast joy would not be excited by the advent of the coming One, has no assurance of being then, or ever, ready for the Lord's return,—or of being ready for death even. Indifference, therefore, to the fact, or to the nearness of the advent, is indicative of an alarming condition of mind which should be speedily repented of. For as we read the Scriptures, all who will ever be among the saved, will be either among the changed living or the raised dead at that epoch. But is it not a dangerous doctrine to predict "a great work of grace" subsequent to the ascent of the saints! ED.

lowing excellent remarks are from Bickersteth's Signs of the Times.

"The enjoyment of God himself and our resemblance to him, this, this only, is the true rest and happiness of his creature man. There is an aching void in every soul, which God alone can fill. He himself, in his covenant of love, has said, I have satiated the weary soul, and I have replenished every sorrowful soul. The gospel of our Lord Jesus Christ shews how we may come to the enjoyment of this inestimable blessing. The gospel, in the voice of love to every human being, cries, Be ye reconciled to God; and so we also joy in God, through our Lord Jesus Christ by whom we have now received the atonement. How vast is this grace! Consider who bestows it: the Lord, emphatically the Lord. It is the undeserved favor and mercy of the Lord of heaven and earth, the eternal and only-begotten Son of the Most High. How extensive is his grace! It is offered to all: Whosoever will let him take of the water freely. Oh, how delightful it is to sound this out. Whosoever will! The grace of God that bringeth salvation hath appeared unto all men. It is not mere ordinary kindness, but most wonderful grace; nota mere gift out of his fulness, costing little. For this the incarnate God lived a life of sorrow, and died a death of shame; endured the curse, the cross, and the grave,—all for us! See him in the garden, his soul exceeding sorrowful, even unto death,—in his agony sweating, as it were, great drops of blood. Hear his earnest prayer,—Oh, my Father, if it be possible, let this cup pass from me. See him on the cross, nailed to the accursed tree. Listen to his agonizing cry, My God, my God, why hast thou forsaken me? What a price was paid for our redemption! The communion of his body and blood, at his table, witnesses the cost by which this grace has been procured. Let us feel the tremendous reality! On the day of crucifixion the sun felt it,—there was darkness at mid-day over all the land. The earth felt it, for the veil of the Temple was rent in twain from the top to the bottom; and the earth itself was moved and did quake, and the very rocks were rent, and the graves were opened. And oh, shall all nature feel, and we be insensible of this wondrous love? Oh, may the love of Jesus move our hearts also to their inward depths! Do your continual sins make you suspect his love? It is the depth of that love which makes him wait for your salvation; account his long suffering salvation. With the Lord there is forgiveness. He is long-suffering, and of tender mercy, not willing that any should perish, but that all should come to repentance. He waits to be gracious. He declares with a solemn oath, As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. But we have one proof which should silence every doubt. Look at the Lord Jesus Christ hanging on the cross; God's only beloved Son hanging there. "He put him to grief." And why? Because he loves us, loves even his sinful and rebellious children. Oh realize the love of God to our souls. He loved us before we were born; he loved us before the world was. He loved us so, that not all our sins can quench his love, and he sheds this love abroad in our hearts "by the Holy Ghost which is given unto us." Every spiritual grace is imparted by the Holy Ghost, who converts, and quickens the dead, and makes them living children of their heavenly Father. He is their Sanctifier, making them pure and holy. He is their comforter, giving them joy in the midst of tribulation. O Christians,—confess Christ before men—maintain the truth as it is in Jesus—worship God in the Spirit—praise him with grateful hearts—delight in God—weep for sin—trust in Christ, and love him, and labor to spread the knowledge of him to others—be conformed to the image of God, in his likeness, to bear his beautiful image forever in his heavenly kingdom. [Note 15.]

Note 15. This is an admirable paragraph which all can endorse. O that it might speedily be the sentiment of every professed follower of Jesus. ED.

For the Herald.  
Curious Phenomena.  
Bro. Bliss:—I cut the following letter from

our village paper—the Stanstead (C. E.) Journal. I suppose the statements to be reliable. They remind one of what is said to have transpired before the destruction of Jerusalem: Josephus affirms that "on the one and twentieth day of the month Artemisius [May,] a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable were it not related by those who saw it, and were not the events which followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities." And Tacitus, the Roman historian, relates that "armies were seen fighting in the air with brandished weapons."

Whatever may have been the cause, nature and design of the "sights" mentioned below, there is obviously a disposition on the part of some to be "looking after those things which are coming on the earth;" and to view passing events, whether in heaven or on earth, in the light of an overruling Providence and not of chance. This is right. I remain, in haste,

J. M. O,  
Barnston, Jan. 20, 1862.

Mr. Editor,—You requested some one to enlighten the public in regard to the curious phenomena seen one day last week.—I will endeavor to do so, although there are others better prepared to enlighten the public, perhaps on this singular circumstance than I am. It was a curiosity to me, altho' some may call it no curiosity at all, and some may say it was the clouds, or others perhaps will claim it was the fog rising from the lake and settling around the mountains, but I claim to say that it was not. If so, why have we not seen it in the years prior to this? I will say this much before going further, that I am no spiritualist, nor do I believe in spiritualism, but I believe that there is a Supreme Being who hath power over all things. You will find where Christ says when he commendeth the poor, that there will be earthquakes in divers places, and famines, and pestilence, and fearful sights, and great signs shall there be from Heaven. Luke, 21 chap., 11th verse.

Two weeks ago to-day in the morning, I discovered that the mountains on the west side of the lake looked very different from that what they usually do. It came to my mind what I had heard had been seen a few days before this in the same place, I stopped and saw, apparently, a train of cars, four in number; presently they changed their position and came together, forming into one body, one side of which was perpendicular to a great height; and then another similar form made its appearance at a short distance. I then saw as it looked to me, an army of men advance towards each other from these large forms. They came within a short distance of each other and them disappeared; it then passed away into some different position. I then saw a ship come in sight, turn broadside to the apparent army of men, and thus they appeared and disappeared for six hours, passing before my eyes like a splendid panorama.

There were no clouds to be seen in the sky that day in that direction, or any fog.—This is no idle dream, or fancy, and I can substantiate it with the testimony of a very good number of people who were with me in the morning and saw the same sight.

Yours respectfully,  
G. W. KINNEY.

Letter from Bro. R. Hutchinson.

My Dear Bro. Bliss:—I employ a leisure moment to pen you a few words. My friend Bro. Orrock on writing me inquires, "Why don't you write something for the Herald?" The reason is I am endeavoring to secure as much mental quiet as is consistent with my present amount of public labour, and other duties.

At our last Canada East and Northern Vermont Conference my brethren requested me to labor as an evangelist, and since I wrote you last, which was October 24th, I have been endeavoring to act in that capacity, having preached the word of the kingdom, in Shefford, Melbourne Ridge, Durham, Odelltown, Roxham, and

Champlain. The majority of these places, are destitute or nearly so of Advent preaching, except what I am able to give. Some have manifested their appreciation of the word by walking five and even eight miles to meeting. I notice a growing interest. A remnant of those who constituted the first fruits of Adventism are steadfast, and are being strengthened in their faith and hope. Some who had wandered away are coming back; and new ones are beginning to inquire, "Are these things so?" "Is the Lord about to come?"

I long to do more in the precious cause of the Coming One; but my "often infirmities" prevent me doing what I could. During the past five or six years I have frequently labored in extreme weakness, and sometimes almost in the jaws of death, beside having a full measure of conflict and trial. But "an unseen hand from a heart of love" has kindly sustained; and therefore I am among the living to praise my God, and to do something for the honor of his name, and for the spread of his truth.

"In a rapture of joy

My life I employ,

The God of my life to proclaim;

'Tis worth living for this,

To administer bliss,

And salvation in Jesus's name."

"My remnant of days

I spend in his praise,

Who died the whole world to redeem:

Be they many or few,

My days are his due,

And they all are devoted to him."

I need not say that I am still interested in the Herald. Last night it was the subject of my dream. I thought I looked over its pages with great care. I not only noticed the blank on the last page, and other indications of pecuniary embarrassment, but examined all its articles, and came to the conclusion that the Editor is obliged to select from his "Exchanges," instead of having fresh matter on the Advent, from the minds and hearts of those among us who have health and talent for writing.

I am now awake, and my thoughts are unchanged. While all should give according to their means, let those who can write improve their leisure moments, and thus make the Herald more welcome to us all; otherwise those who are anxiously waiting for its death, and are aiding it in that direction, may too soon be gratified.

I remain yours, as ever,

R. HUTCHINSON.

Roxham, C. E. Feb. 12, 1862.

#### From our London Agent.

My Christian Brother:—In transmitting herewith, the annual Statement of Monies received by me, to the 31 Ultimo, on account of the American Millennial Association, together with the usual Letter of Credit, for payment to you. I deeply regret, not being enabled to refresh you, under your onerous Christian labours, with more liberal aid by an increased number of subscribers; but these perilous times of the last days in which nominal Christians repudiate sound doctrine, the doctrine of Christ—concerning his glorious kingdom, are, undoubtedly, not the times of refreshing. Nevertheless, the fruitful season is hastening on, when "He shall come down like rain upon the mown grass, as showers that water the earth," even "as the latter, and former rain;" and then, my Christian Brother, our present mortal languishing bodies shall be made to flourish, amidst an abundance of peace.

Strong, and evil temptations, will, no doubt, present themselves, in this eventful crisis, to the faithful christian traveler, to allure him from the "narrow," into the "broad" way, amongst the broken potsherds of earth, who are fiercely contending for the vain-glory, and honors, of this present evil world. "From whence come wars, and fightings among you? come they not hence of your lusts; ye lust, and have not, ye kill and desire to have, and cannot obtain." But, although we, my fellow pilgrim, "walk in the flesh, we do not war after the flesh, the weapons of our warfare not being carnal." The sordid political Journalist, the wily Politician, the impious Statesman, and other "men of corrupt minds, being reprobate concerning the faith," may, nay,

will lend their influence to stir up the teeming multitudes to deadly strife, under plea of vindicating national rights, and honor, alias national pride; but the Christian disciple cannot touch, taste, nor handle such things, and remain "unspotted from the world." Of him, it is commanded, that he stand forth in defence of the rights, and honor, due to "the King of kings," only; his citizenship is not of this vain world; he is seeking the holy city, and an everlasting kingdom yet to come, and therefore pleads, "I am doing a great work, so that I cannot come; why should the work cease, whilst I leave it, and come amongst you?" Is he urged to care for property, home, or friends, he replies, "Let the dead bury the dead." My concern is, faithfully to proclaim the Kingdom of God. And it is further demanded of him, to arbitrate on the vexed question of the international laws of the world, he steadily declines, on the ground, that he will "judge nothing before the time, until the Lord come." Let, oh let, the pride of men, smarting under the pride of judicial correction, vent its malevolence against the iniquitous rulers of this world, and menace them with righteous retribution for grievous wrongs, accounting it laudable to incite ruthless hosts to sanguinary warfare in vindication of their honor, and thus contemn "the honor that cometh from God, only." As children of the light, we cannot, dare not sympathize with such children of darkness. Our feelings, and our desires, are towards him, who, ere long, shall "rule the world in righteousness, and the people with equity."

Meanwhile I fervently pray, that it may be your happy privilege, to continue steadfast unto the end, and that, "your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Yours, very faithfully, in the "blessed hope" of Immortality,

R. ROBERTSON.

89 Grange Road, Bermondsey, London, 23d Jan. 1862.

From the London Quarterly Journal of Prophecy.

#### The Retrospect.

Let us, in closing, make a personal and solemn application of this subject. Time past is a chronicle for us to read and view in connexion with truth, an oracle to which we should listen. It is written full of the most important events, and is intended to give answer to the most important questions. We have looked into the chronicle, let us ask some questions at the oracle. Days that are past, is sin profitable? is there a single instance of one registered in your hoary chronicles, who ever found it so?" Hark! the answer is prompt and unequivocal. "Not one." "The wages of sin is death." "Days that are past, is the world a suited portion of the heart of man? Have you the history of one of the votaries of fashion, or the slaves of Mammon, or the worshippers of fame, which proves that something beneath the throne of God can produce true and lasting happiness?" The oracle replies, "Millions have tried, but all have failed. Happiness apart from God is a delusive shade, luring the soul down to eternal misery." "Days that are past, is God faithful? He hath said he is. Is there aught written in your archives to contradict him? Can you shew a penitent repulsed—a mourner uncomforted—a praying soul rejected—a bruised reed broken—or a trusting believer forsaken?" Quick as the thunder-peal succeeds the lightning-flash, and loud as its glorious tones, yet harmonious as the seraph's harp, a million voices shout, "God is faithful!" The days that are past all become vocal with the praises of a faithful God; all say to the pilgrim through time, "Trust ye in the Lord for ever; for the Lord Jehovah is everlasting strength." "Be of good courage all ye who hope in the Lord." Let each one ask, "What saith the past of my own history?" "Whatsoever a man soweth, that shall he also reap." This and similar texts intimate that our past should be considered as prophetic of our future. If in our past there is faith in and union to Jesus; then in our future there will be eternal life in all its fulness. If behind us, in our soul's history there is spiritual regeneration, then before us, in our destiny, there is a

glorious resurrection. If the past has, through rich grace, been one of sincere service, though very imperfect; then the future shall be one of sinless, tearless service, without failure or fault, for ever and ever. Still, though the most devoted saint will ever find in his own past much to mourn over and to be ashamed of—much that will lead him to say, "Enter not into judgment with thy servant, O Lord," therefore he must be ever going back, beyond all that relates to himself, to the finished work of Jesus. There is the only rest as regards peace, and the mainspring of holiness. His past sorrows, and the ever-present virtue of his sacrifice, can swallow up all our past of sin and unrighteousness, and make our present a blessed and devoted life, and our future an eternal association with him in joy and glory. To him who is the "same yesterday, to-day, and for ever," be praise everlasting!

#### France and the United States.

The relations of the French Government with the United States are thus referred to in the report on the "General Situation of the Empire," laid before the Legislative Body:

"The serious internal complications which have taken place in the United States have not disturbed (alere) the cordiality of our relations with that country. It was impossible, however, that the conflict, the outbreak of which we beheld with pain, should not interfere, when it assumed so large proportions, with our ordinary transactions with the United States, and that it should not affect, to a certain extent, the security of our commerce. The Government of the Emperor has, therefore, had to take into serious consideration, from the very first, these inevitable consequences of the American crisis. It could not hesitate as to the attitude which circumstances made imperative.

"Having on the one hand, the duty of seeing that the interest placed under its protection should suffer as little as possible from the struggle which was going on; desirous, on the other hand, to show its respect for the internal rights and independence of another country, it could only pursue one line of policy to attain the double object it had in view—the strict observance of neutrality. Consequently, while maintaining wishes for the maintenance of the American Union on those conditions which had until very recently appeared best calculated to secure its prosperity; while being disposed, if it were solicited to do so, to contribute by its good offices to put an end to a deplorable struggle, it has hastened, on the one hand, to remind its subjects of the duties imposed upon them by that neutrality, the benefit of which it (the Imperial Government) claims in their behalf; and on the other, to lay down the principles which it expects the belligerents to respect.

"We have obtained in this latter respect satisfactory declarations, and, if it did not rest with the Emperor's government to do away with all the embarrassments which a state of war on any part of the globe always involves, the principles the application of which the belligerents have admitted will at least have the effect of preventing those injuries which must otherwise have aggravated the sufferings inevitably caused by the present state of things."

#### "In the Last Days Perilous Times shall Come."

It is a favorite theory with some, that the world is growing better as it grows older; that, in the constitution of man, there are inherent forces, which, by a law of progress, are steadily and surely working out a glorious destiny; leading the various races, one after another, out of barbarism and on to the millennium of universal brotherhood and national prosperity. This is a very pleasing theory, both in the results which it contemplates, and in the flattering compliment which it bestows upon human nature. The fact that it addresses itself to the pride and loftiness of the natural heart, may well account for its origin and the numbers rallied to its support. But this theory meets with the very serious objection that it is not true, whether examined in the light of history or brought to the test of scripture.

It supposes the first man of the race to have

been, as to knowledge, an infant; as to civilization, a barbarian; and as to manners, a savage.

This is not merely fanciful, it is false. For, as we learn from the first chapters of Genesis, Adam had skill to till the ground, language, and such knowledge and understanding as was necessary to give appropriate names to all animals. His judgment, memory, and all the powers of his mind, must have been very perfect. And then too, he was made in the image of God. According to some, this consisted in his dominion over the creatures; but we are warranted in applying it to these three elements, viz.: 1. Knowledge: "The new man which is renewed in knowledge after the image of him that created him"—(Eph. 1: 17, and Col. 3: 10.) 2. Righteousness. 3. True holiness: "The new man, which after God is created in righteousness and true holiness."—(Eph. 4: 24.) If the theory under consideration was true, we should expect to find, in the histories of individuals and nations, a steady and marked advance from the first ages on to the present time. But there are no facts in history which warrant such conclusions. There have, indeed, been some illustrious advances of nations towards a higher civilization; but these were followed by disgraceful retrogressions. The stars of empire have arisen from age to age and glittered in the firmament of power, and then vanished, or sunk back into the unbroken night of barbarism. Take for example, the five universal empires, viz.: the Babylonian, followed in turn by the Median, the Persian, the Macedonian, and the Roman.

It is true, these were Pagan nations; but the Jews, with all their advantages, saw their national existence terminate in a way equally bitter and disgraceful. And what do we, of the present age, behold, we who are standing where the accumulated light of so many past ages is gathered into one blazing focus? Where is national stability? Where is calm, steady, irrepressible growth? Certainly not in Europe, where thrones totter, and crowns tumble. Not in despotic Asia, where existing races are madly tearing off the thread-bare, gray-grown garments of ancient dynasties, and struggling into new relations. And if in the days of our prosperity, we ever fondly imagined that our government was destined to realize the visions of the philosophers who wrote, and the poets who sang, of the "good time coming," that illusion is now dissipated. But it may be said that agitation is a part of this system, of this inherent law of progress. Agitation, I will grant, is sometimes an element of growth, an agent of reform. The tempest strengthens the oak. The plant dies, and its roots send up many clusters instead of the one stalk. But change is not always progress. Where shall we find any productive power in the nature of man? It is true, God has always had a seed which has survived, and will survive the shock of ages. Christianity, when it takes hold of the individual conscience, and leavens the lump of society, will secure the stability of wholesome laws and institutions. But theorists are not permitted to make use of this fact to prop up their semi-infidel notions respecting human ability.

Poor, fallen, depraved human nature possesses no such inherent power, no such law of progress, as insures the permanent elevation of the race. There are no data in his history which warrant such an assumption. But this theory is opposed by still more formidable obstacle, viz., the word of God, "which liveth and abideth forever." The Bible nowhere exalts the creature by any such promises or prospects of greatness through its own power and energy, but everywhere strains the pride of man, by teaching him his weakness and inability; plainly setting forth God's design to convince a world of rebels that all efforts at self-exaltation will end in abasement; "for promotion cometh neither from the east, nor from the west, nor from the south; but God is the judge; he putteth down one and setteth up another." But the Bible speaks to this point still more definitely. The world, so far from gliding gradually and surely into a state of millennial glory, is to encounter, as it draws near its close, the whirlwinds of divine fury, the just judgments of God, for its giant wrongs and evils hoary with

age. The world is ripening for ruin. The number of converts to Christianity will undoubtedly be greatly increased, and the knowledge of the Gospel become generally prevalent throughout the world. But this increase will but make those of the opposite character more hostile and furious; more rebellious and persistent in their evil courses. A few days often, near the close of the harvest, ripens the grain more than weeks during its earlier stages. So with the world. Men never sin so fast, and with such terrible certainty of ruin, as when their dry and fruitless branches are spread out under the scorching and unrestricted rays of the Gospel's meridian sun. Such are the signs of "the last days." This term is used in Scripture to represent the whole period from the time of Christ's first coming, to his second. "Hath spoken in these last days by his Son."—Heb. 1: 2. "Little children, it is the last time."—1 John 2: 18. Peter, on the day of Pentecost, remarks the fulfillment of Joel's prophecy, in these words: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." This was a pregnant prophecy, and had therefore only an incipient fulfillment on the day of Pentecost. Its meaning was not then and there exhausted. Its fulfillment is progressive, and will extend through the whole Christian dispensation. The declarations respecting the last time, relate then to this whole period, though sometimes used more particularly with reference to the beginning or closing part of it. The "perilous times" spoken of by Paul, (2 Tim. 3: 1) were experienced by the first propagators of the gospel, especially in the Ten Persecutions which began under Nero. "Perilous times" had they who led on the Reformation in the sixteenth century. And still more "perilous," if possible, will be the time, hopefully near at hand, when the Christian world, made "willing in the day of God's power," shall go forth to the conquest of the whole Pagan world to Christianity.\* But Christian activity will be met by anti-Christian activity. "The devil is come down unto you, having great wrath, knowing that his time is short."—Rev. 12: 12. Of the "perilous times in the last days," John the Revelator saw a "sign in the heaven, great and marvelous; seven angels having the seven last plagues; for in them is filled up the wrath of God." And the last plague of the seven was to be "exceeding great."

Much might be brought forward in support of this view from the Old Testament. But enough has already been said to give it a foot-hold in our minds. It will be well to consider what it is that is to make "the last days" "perilous." The Apostle tells us, "for men shall be lovers of their own selves."—2 Tim. 3: 2. This is not true self-love, but self-seeking, covetousness, selfishness; and the fruits of it are in like manner enumerated by the Apostle, (2 Tim. 3: 2-5.) It produces parsimoniousness; leads to immoderate and unlawful attempts to gain fame, power, pleasure, and money, which to such persons becomes the root of all evil, since, more than any other means, it ministers to their selfish appetites. In social and domestic life, it makes men "boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection." In political and civil life, it makes men "truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded." In morals and religion, it makes men "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

How like the present era, in this prophetic description! The fact ought to lead to close self-examination. It ought to lead to individual and national humiliation; to a purification of our churches; to a more united and vigorous effort to encourage and support Christian enterprises at home and abroad. The world is on the eve of great events—events which bear directly upon the spread and triumph of Messiah's kingdom. The threatened and dire judgment of God upon

a world now "travailing and groaning in pain," are casting their long, dark shadows down upon us, whose penumbra we seem already to have entered. But "the day of vengeance of our God" is also "the acceptable year of the Lord," "the year of his redeemed," "the set time to favor Zion," when he anoints his servants to "preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61: 1, 2.—*Sal. Recorder.*



## ADVENT HERALD.

BOSTON, MARCH 1, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brothers and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

CHAPTER VIII.

(Continued from our last.)

12. "And he shall prosper and practice." The prosperity of the Roman state was for a long time proverbial; and Plutarch wrote an entire treatise on their good fortune. They also performed great exploits in peace as well as in war—their public works, both in the east and west, having elicited the admiration of the last fifteen centuries.

13. "And through this policy also he shall cause craft to prosper in his hand." This is in harmony with the words of Rome's greatest orator, Cicero:

"All people mourn, all kingdoms expostulate with us for our avarice and injuries. There is no place within the ocean so distant or so concealed, as that the lust and iniquity of our countrymen have not overrun in these times."—*In Verz Zouch* i. p. 125.

Dr. Zouch, in copying the above, remarks:

"The depredations of the provincial governors in

Achaia, Lycia, Pisidia, Phrygia, Cilicia, and the islands of the Aegean sea, rendered the Roman name justly odious throughout the East. Houses, cities, and temples were pillaged; the inhabitants were stripped of their wealth, and the most exquisite works of art; their gold and silver vases of inestimable value, their statues, their gods, and the very monuments of the dead were not spared. At one single time, five hundred statues were brought to Rome from the temple of Apollo at Delphi. If fraud and rapine ever reigned on earth, and were made to prosper, it was under the auspices of such men as Verres and Dolabella. The remark of Cicero is abundantly confirmed by history."

(To be continued.)

### The Jews.

Any thing in respect to the Jews is of interest, because of the large space they have ever occupied in the expectations of Christendom. We therefore copy the following from the "Liverpool Courier,"—without finding in it anything particularly indicative of a national restoration of the Jews to Palestine. For such an event does not depend on the expectations of Jews, or of others, however vivid such expectations may be, but on the correct interpretations of Prophecy. The Courier says:

"The London correspondent of the Dublin Evening Mail gives the following remarkable and interesting account of measures taken by the Jews in anticipation of their restoration to the Holy Land, stating that his information is derived from different and altogether eligible quarters, from which an insight was accidentally gained into these remarkable workings of Jewish enterprise and opulence. Conscious that, during their long expulsion from a land of their own, the habits they have acquired totally unfit them for the possession and cultivation of their ancient country, should they be reinstated in it, they have founded a college near Paris, to which the sons of many of the best Jewish families have been sent to receive, in addition to the ordinary branches of education, instruction in the principles of scientific knowledge relative to agriculture. What is yet more extraordinary, and the more so from their own explanation of the measure, is their distribution in Italy, through an agent appointed by themselves, of copies of the New Testament. In justification of this strange and apparently inconsistent step, they assign the following reason: 'The Protestants, wherever we find them, treat us, on the whole, well, and have no political interests opposed to our return to power. The Roman Catholic church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert, a very strange influence in a direction entirely contrary to our desires. The only argument which we have ever found that church unable to answer is the New Testament. Let us, therefore, spread it over her own peculiar soil.'

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This phrase is the angel's interpretation of the passage, "And it waxed great, even to the host of heaven; and it cast down some of the stars to the ground, and stamped upon them." Those denoted "the host of heaven," and "the stars," in the vision, are thus explained to be "the mighty and holy people," in the interpretation.

The word here rendered "holy," is frequently rendered "saints,"—as in Ps. 106: 16, "Aaron, the saint of the Lord;" and Zech. 14: 5 "And all the saints with thee." It is the word used by Moses when he said, "ye shall be unto me a kingdom of priests, and an holy nation," Ex. 19: 6. It also occurs in Deut. 7: 6, "For thou art an holy people unto the Lord thy God;" in Deut. 28: 9, "The Lord shall establish thee an holy people unto himself;" and in 2 Ch. 35: 3, "The Levites were holy unto the Lord," &c. &c. It is also frequently applied to individuals made legally holy, by their conforming to the Levitical observances for removing any defilement or legal uncleanness.

The angel's interpretation, therefore, is clearly applicable to the Jewish nation—not in respect to their moral character, but to their position as a nation dedicated to God's service, and observing rites and ceremonies, sincere conformity to which caused them to be recognized as holy.

It would be more satisfactory perhaps, to suppose only the pious are thus denominated—those who shall yet "shine as the brightness of the firmament," and "as the stars for ever and ever;" but whether it mean the Jewish nation, or Christians, it was equally fulfilled by the Romans; who destroyed Jerusalem, overran Judea, slew more than one million of the Jews and removed the nation into hopeless bondage; and who also put to death some three millions of Christians in their ten persecutions before the time of Constantine, irrespective of the millions since martyred.

17. "Yea he magnified himself even to the Prince of the host," v. 11; the interpretation of which is "He shall also stand up against the Prince of princes," v. 25.

The "Prince of the host," or "Prince of princes," is clearly identical with "the blessed and only Potentate, the King of kings and Lord of lords," 1 Tim. 6: 15; and who is affirmed, in Rev. 17: 14, to be the Lamb: "And the Lamb shall overcome them; for he is Lord of lords and King of kings." Also in Rev. 19: 13—16, He, whose "name is called The Word of God," hath "on his vesture and on his thigh a name written, King of kings, and Lord of lords." Says Whiting of the phrase in v. 11, "This is the identical phrase which occurs in Joshua 5: 14, 15, where it is rendered in our common version, 'Captain of the host.' Shield, p. 176. Prof. Stuart understands that God himself is here meant:

which he says is shown by the sequel. But this conclusion results from his application of the symbol to Antiochus, rather than from any significance of the term itself. Willet, and others, apply it in like manner; and some there are who suppose the Prince of princes to be the Jewish high priest. But these guesses weigh little against the clear Scriptural application of the term to the Lamb of God; who by Roman hands was crucified, on a charge that identifies Him as the One against whom this horn was to magnify itself.

The London correspondent of the Dublin Evening Mail gives the following remarkable and interesting account of measures taken by the Jews in anticipation of their restoration to the Holy Land, stating that his information is derived from different and altogether eligible quarters, from which an insight was accidentally gained into these remarkable workings of Jewish enterprise and opulence. Conscious that, during their long expulsion from a land of their own, the habits they have acquired totally unfit them for the possession and cultivation of their ancient country, should they be reinstated in it, they have founded a college near Paris, to which the sons of many of the best Jewish families have been sent to receive, in addition to the ordinary branches of education, instruction in the principles of scientific knowledge relative to agriculture. What is yet more extraordinary, and the more so from their own explanation of the measure, is their distribution in Italy, through an agent appointed by themselves, of copies of the New Testament. In justification of this strange and apparently inconsistent step, they assign the following reason: 'The Protestants, wherever we find them, treat us, on the whole, well, and have no political interests opposed to our return to power. The Roman Catholic church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert, a very strange influence in a direction entirely contrary to our desires. The only argument which we have ever found that church unable to answer is the New Testament. Let us, therefore, spread it over her own peculiar soil.'

"Cure for Rheumatism especially for the Sciatic.

"Two drachms Iodine of Potassium; and Four ounces of Cinnamon Water, mixed.

"Of the above take One teaspoonful thrice daily before eating. Perhaps its efficacy may be more doubtful in Inflammatory Rheumatism. It is also excellent for the relief or cure of Dyspepsia, and for many humors of the Blood."

The above was given us by a gentleman of our acquaintance who was cured of Sciatic Rheumatism by it; and he knows of many other like cures.

Brother Bliss:—In a critical review of Rev. 4th and 5th, I find a somewhat difficult problem to solve. Viz. John had a vision of the upper world. He saw four-and-twenty seats, and on them sat four and twenty elders. Who are those elders? They appear to be in bodily form: from whence came they? and how came they there then in bodily form? Is it only a mere representation of what it will be after the resurrection? No, it was a reality. He saw 24 elders sitting, and in the midst was the Son of God. The question returns: how came they there in their glorified state? They say also that they are made kings and priests unto God, and they shall reign on the earth. If the seven seals were all to be opened after the first resurrection it would appear plain; but, can that be admitted?

Please give us your views on the subject.

And while I write, another difficulty occurs to me. Jesus announced to Nicodemus "That no man hath ascended up to heaven but he who came down from heaven, even the Son of Man who is in heaven." Where did Enoch and Elijah go to when they left this world? But after Christ's resurrection we are informed by St. Matthew that many of the saints arose from their graves. Query. Could these have been the four and twenty that John the revelator saw?

The Lord hasten the day of redemption.

Griggs'ville Ill. Feb. 12th, 1862.

REMARKS. In the vision of the Evangelist and Seer, the heaven in which he saw a throne set we

\* A dream of some theologians, but no where affirmed in the letter of Inspiration. At the last angels will gather out of the kingdom all things that offend, and consign them to the flame—See Mat. 13: 40—50. This looks little like their conversion. Ed.

regard as the firmament, the concave above the earth, which was called heaven in Gen. 1:8. As the elders united in the song, "Thou wast slain, and hast redeemed us by thy blood out of every kindred and tongue and people and nation, and hast made us kings and priests, and we shall reign on the earth," it follows that they were representative of the redeemed of our race who will have a part in that glorious inheritance—the epoch of the vision being anterior to the resurrection and kingdom. Thus we do not suppose he saw those intelligences, but a symbolization or representation of them.

We have no reason to suppose that the souls of disembodied men, or their spirits, have other than the same form as the body, and therefore no difficulty in the personal appearance of those described.

We suppose, and it is only our supposition, that Enoch and Elijah went to paradise, not to heaven, where our Saviour promised to be with the penitent thief on the day of crucifixion.

We think the "elders" could not be specifically those raised after Christ's resurrection; for such were Jews, and were not redeemed out of "every kindred," &c. as these were.

#### Contrabands.

A correspondent of the Boston Journal, writing from Kansas, says,

"I am surprised at the extent of the emancipation work along this line. We have had chronicled with tolerable accuracy the progress of the work at Fort Monroe and Beaufort, but I was not prepared to learn that quite as many, probably, have found their way to freedom here as at those points. The rivers for many weeks have been firmly bridged with ice, and no obstruction presented to a free navigation, and our sable brothers have not been slow to improve it. They come in troops, and in all conceivable ways. I am told by one who knows that two separate companies of a hundred each have passed here within a few weeks, and small squads are continually arriving. Nor do they come empty; but with their masters' teams and carriages, in wagons, on horseback, with ample stores of provisions and clothing.

Some, though, come in tribulation. Two came in irons, with wrists galled and swollen by their manacles. One, a few days since, came faint and weary to a gentleman here, and told him that his master, a Christian minister, sold all his slaves down South but him; and he assured his master that he would be faithful, and serve him, as long as he lived; but he became jealous of him, and put in jail and traded him off, but he contrived to escape.

The beautiful fiction that the slaves are so in love with their masters and satisfied with their position that they would not accept of freedom, has been exploded. The hospital steward of the Fourth Kansas told me that when Lane and Jennison advanced into Missouri they left no slavery behind them. He visited one of the wealthiest planters in the region, and seeing no negroes, he inquired, "Where are your servants?" "Oh," said the happy master, "they heard that you were coming, and have taken my teams and gone off into the woods about a dozen miles, for fear you would take them away from me." The next morning he came into the camp with a dolorous countenance, and said to the steward: "That was a grand lie I told you yesterday: I did not know it, but as soon as they got out of sight they every one took to your camp, and are here now. And that is not all. They have taken every horse I had, and I've come to see if I can recover a few of the horses." He was most as modest in his request as Dives, and about as successful; for he had come to a camp, if not to a State that never gave up a fugitive, or crippled him by dismounting him.

So, when the steward soon after returned to Kansas with some ambulances of sick soldiers for the hospital, he was accompanied by a train of two hundred contrabands, all mounted; one party in a carriage that cost \$1200. Others in every variety of vehicle and on horse and mule back, to the envy of the infantry soldiers detailed to accompany the ambulances. Thus it is estimated that some three thousand bondmen have found their way to freedom, most of them well supplied for the winter, on this Western frontier: and when you remember that the Mississippi, on the East, is bridged as well as Missouri and Kansas and that it needs no bridge on the North side, and that five are sold down South for fear to every one that escapes, you may well believe the declaration made by slaveholders generally in Missouri, "Slavery is dead. Its extinction is only a question of time. We may as well accommodate ourselves to a system of free labor at once."

#### Union Sentiment in the South.

In the official report of the flotilla that went up the Tennessee river after the capture of Fort Henry, Captain Phelps says that he met with the most gratifying proofs of loyalty everywhere across Tennessee and in the portions of Mississippi and Alabama visited by him. Most affecting incidents greeted

him hourly. Men, women and children several times gathered in crowds of hundreds, shouting his welcome, and hailed the national flag with an enthusiasm not to be mistaken. It was genuine and heartfelt. The loyal people braved everything to get to the river bank to see the flag once more. Their tales of persecution and suffering were heart-rending. Tears flowed freely down the cheeks of men as well as women, as they spoke of the fondly-cherished hope of again living under the Stars and Stripes.

At Savannah, Tennessee, Captain Phelps was assured that of the several hundred troops near that place, more than one-half would have hailed their capture by our men as a deliverance from bondage. In Mississippi the people spoke with less freedom about the Union cause. They said they were actually afraid of their own shadows, so great was the reign of terror in their midst.

#### Important Speech of Minister Faulkner

One of the most significant indications that the spirit of rebellion is broken, and that Southern men would be glad to return to their allegiance, is found in the speech made by Hon. Charles J. Faulkner, Minister to France during the Buchanan administration, at a dinner given at Martinsburg, Virginia, last Saturday night. The telegraphic report says:

"Mr. Faulkner said in effect that the policy of secession as it had been carried out was a failure. It had been accompanied with an unnecessary waste of life, the best blood of the South, and an immense sacrifice of property.

If this course was continued it would pile ruin on ruin. The public sentiment of Western Virginia was opposed to it. He also intimated that he had no affiliation with those who wished the present war to continue. His remarks were acquiesced in by the large audience present; there is no doubt but they reflect the true sentiments of nine-tenths of the people of the upper counties of the Potomac."

#### THE SECRETARY OF WAR AND RECENT VICTORIES.

It seems that Mr. Stanton, the Secretary of war, does not relish the encomiums which have been bestowed on him as the direct medium, under Providence, of organizing the means of our recent victories, but nobly rebukes the flattery which strives to elevate him through a depreciation of the just claims of others. The following letter, addressed to the editor of the New York Tribune, explains Mr. Stanton's views of this indiscreet and ungenerous process:

Sir: I cannot suffer undue merit to be ascribed to my official action. The glory of our recent victories belongs to the gallant officers and soldiers that fought the battles. No share of it belongs to me.

Much has recently been said of military combinations and organizing victory. I hear such phrases with apprehension. They commenced in infidel France with the Italian campaign, and resulted in Waterloo. Who can combine the elements of success on the battle-field? We owe our recent victories to the Spirit of the Lord, that moved our soldiers to rush into battle, and fill the hearts of our enemies with terror and dismay. The inspiration that conquered in battle was in the hearts of the soldiers and from on high; and wherever there is the same inspiration there will be the same result. Patriotic spirit, with resolute courage in officers and men, is a military combination that never failed.

We may well rejoice at the recent victories, for they teach us that battles are to be won now and by us in the same and only manner that they were ever won by any people, or in any age, since the days of Joshua, by boldly pursuing and striking the foe. What, under, the blessing of Providence, I conceive to be the true organization of victory and military combination to end this war, was declared in a few words by Gen. Grant's message to Gen. Buckner, "I propose to move immediately on your works!"

Yours truly,

EDWIN M. STANTON.

THE FRUITS OF THE LATE VICTORIES. The Chicago Tribune thus sums up the advantages accruing from the late victories in the southwest:

"The Tennessee river, now open to the Muscle Shoals, will enable our Generals to throw a column in northern Alabama, where it is believed that a considerable portion of the people will gladly take shelter under the folds of the dear old flag.

"The fall of Donelson opens the Cumberland to our gunboats to the capital of Tennessee, and indeed clear up that river to Mill Springs, the late camp of Zollicoffer's force.

It is not likely that any serious resistance will be offered to the advance of our victorious legions either at Clarksville or Nashville. The threat of the rebel leaders that they would burn the latter city on the approach of the Federals, will hardly be carried into execution. Such an act of vandalism would not retard the progress of our conquering cohorts, and would tend toadden and arouse the Union men of that State to wage a war of extermination against the rebel oppressors and incendiaries. There is nothing but the bad state of

the roads to prevent Buell from throwing a strong column into loyal Knoxville within a week, and rallying about the Stars and Stripes the loyal and sorely persecuted mountaineers of the Switzerland of America. It is believed that 10,000 of the non-slaveholding neighbors and friends of Andy Johnson will turn out and help expel the secessionists from East Tennessee. This country, once in our hands, all communication between Richmond and the Southwest is cut off. It is like tapping the jugular vein to seize that great artery of rebel communication.

"From Knoxville the road is open and inviting into North Carolina. The western portion of that State contains a population cursed with the presence of but few slaves, and consequently comparatively loyal in sentiment. A column of Buell's army moving eastwardly would not have far to march to form a junction with Burnside's troops advancing into the interior of the 'Old North State,' thereby isolating the rebel Virginians from other parts of Secession, and obliging them to submit to the National authority, however reluctantly. The force on the Potomac ought to make short work of the resistance the Virginia rebels could offer.

"Columbus, if not evacuated, soon will be; the panic-stricken and demoralized garrison cannot be brought up to the scratch. The first glimpse they get at Commodore Foote's gunboats will be their signal for precipitate flight. Once in possession of that position, and the way is clear to Memphis. That city is wholly indefensible against a combined land and water assault, and we do not believe that the rebels will make a stand there. They will surrender it without a struggle. A few days hence will find a national emblem waving over it. Then we get into the cotton region. The flocculent fibre is produced in prolific abundance in the surrounding country. Large shipments of cotton, purchased and confiscated, will shortly be seen pressing northward on the Illinois Central road, and eastward up the Ohio, making its way to our cotton factories in New England.

"Thus, with the capture of Fort Donelson by our brave Western soldiers, Tennessee falls like a ripe pear into the lap of the Union.

"But the fruits of this important victory are not all gathered when Tennessee is restored to the Union. The 'father of waters' stops not in his course at Memphis, but flows with increasing volume to the Gulf. That great national highway can be traversed by the gunboat fleet to New Orleans. There are no forts on his banks that can impede the descent of Foote's fleet. The big mortars can easily silence any batteries the rebels have planted between Memphis and the Balize. A land force of 50,000 men may be spared from our Western armies to accompany the grand expedition and take possession of the fields plowed by the mortars, and clear away any remaining obstructions."

A PROFANE SWEARER REBUKED. The correspondent of the Daily Courier (Syracuse) writing from Albany, says:

"The greatest rebuke I ever heard given for profane swearing was administered to a New Yorker, by a little candy boy, at the Delavan House, yesterday.

As several of us Syracusans were in conversation together at the Delavan, an Albany boy about seven years of age came up to vend his candies. His intelligence and remarkable precociousness of manner attracted our attention, when a prominent New Yorker came up and said, 'Bub, by —, if you will come home with me, I'll educate you.' The child looked up in the New Yorker's face with extreme contempt, and replied, 'Sir, I would not go to live with any gentleman who uses profane language.' The cutting rebuke drove the New Yorker from the room with a crimson face, when the little Christian received a profusion of quarters from the astonished spectators who had heard with satisfaction the moral retort from the lips of an innocent child."

GAIETY, AND DEATH.—A few days since the Presidential mansion was illumined with the gaiety and frivolity of a magnificent ball—given by the wife of the President, and two of her children being sick at the time. The nation was shocked at such an exhibition of frivolity, in high quarters, in the midst of a national crisis like the present. On the 20 Inst. one of those children was no more, and that same mansion was shrouded in gloom. There may be "a time to dance," but that time is not the present.

WHAT THE FOREIGN MINISTERS THINK OF THE REBELLION. The New York Post of last evening says: "We have it from good authority that Mr. Hulsemann, the minister from Austria to this country, has stated that every one of the foreign representatives at Washington had come to the conclusion that the days of the rebellion were numbered, and that the power of the federal government would be soon fully re-established in all the now seceded States; and, moreover, that the foreign ministers had sent dis-

patches to their respective governments to this effect."

#### The War.

The Times' Washington dispatch says a considerable number of rebels, about forty, it is said, have come within our lines and surrendered their arms. They say they are sick of war, worn out and disappointed, and that they are but the type of the whole rebel army in Virginia.

St. Louis, Feb. 19. A Union scout who has been operating up the Tennessee and Cumberland rivers reached here this morning. He reports one of the spans of the Memphis and Charleston Railroad bridge, crossing the Tennessee river at Decatur, Ala., was destroyed on Saturday by the Union men in that vicinity. It is reported that the bridge at Bridgeport, 70 miles above, was also disabled, but this is not confirmed.

The Republican's Cairo dispatch says the latest advices from Fort Donelson report the gunboat St. Louis, Capt. Paulding, proceeded up the Cumberland river to Clarksville, and found the enemy abandoning the place in a panic. Two large flat-boats, with munitions of war, were captured at the Rolling Mill just below Clarksville. Everything was being moved to Nashville as fast as possible, where the next rebel stand will be made.

Everything at Fort Donelson is progressing satisfactorily. Our army are encamped and living comfortably in the log huts and tents of the rebels. They were enthusiastically anxious to march on Nashville. With the exception of severe colds the army is in good health. The actual number of prisoners taken were 13,390. Among them Gen. West not previously mentioned.

Washington, Feb. 20. Secretary Stanton, in the course of his remarks at the National Railroad Convention, with upraised hands implored Almighty God to aid them and himself and all occupying positions under the government, in crushing out this unholy rebellion.

St. Louis, Feb. 21. A special dispatch from Cairo to the Republican and Democrat says that on Tuesday two rebel regiments from Clarksville came to Fort Donelson and gave themselves up, saying that they had been deceived, and were tired of fighting against the old flag.

It is declared that strong objection will be raised by the Tennesseeans, against the Bowling Green force offering battle at Nashville.

The Provost Marshal at Clarksville has sent word to Gen. Grant to come up and occupy the town at once. The officers of the gunboats now lying there represent the Union feeling as very strong. The people state that they had been made to believe that the Union army was entirely composed of Germans and negroes for abolition purposes, but now that they see it is not, they are anxious to return to their allegiance. Prominent citizens say that a similar feeling will prevail in the whole State within a week.

Governor Harris has called the Tennessee Legislature to meet on Monday for the purpose, it is affirmed, of having all the unconstitutional acts passed by them immediately annulled, and Tennessee officers and citizens declare that the State will soon be back in the Union.

The important successes of our government during the last two weeks, has compelled us to devote considerable space to such intelligence during the present No. At this latest moment before going to press the rumor is believed that Nashville, Tenn., is virtually in possession of the Federal forces.

The Richmond Whig of Feb. 21 says: "Judging by results, so far, it [the administration of Davis] is a most lamentable failure in history, and the most signal service it can now render is the surrender of the helm to abler and better hands. In view of the past, present and probable future, the pageant of to-morrow is a bitter mockery, and a miserable compensation for the ruin of a free people."

Jeff. Davis has appointed Feb. 28 as a day of fasting, humiliation and prayer.

#### The Czar's Empire.

The Russian Bear is out foraging. The Empire of Alexander now covers a territory well-nigh as large as fifty Empires of Louis Napoleon. It comprises an unbroken stretch of land from the Baltic to the Yellow Sea. The Czar reaches out his fingertips touching East and West. When he changed his capital from Moscow to St. Petersburg, he was thought to menace progress toward Western Europe. But the progress has been toward the rising sun. During the last three years five acquisitions have been made:—first, all Asia north of the Amoor; second, frontier posts in Central Asia, pushed out as pickets toward the Indus; third the coast region of East Asia from the Amoor southward, and nearer to Pekin than Cincinnati to New York; fourth, the island of Saghalien, as large as Pennsylvania, and having equal coal mines; fifth, the Island of Yesso, as large as New England.—N. Y. Independent.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. G. W. Gregory.

Bro. Bliss:—I wish to say a few words through the Herald to the brethren and sisters interested in the proclamation of the gospel of the kingdom. I am glad to-day, to be associated with a people who have contended against the powers of darkness for twenty years to warn a guilty world and slumbering church of the near approach of the Son of man; and after we have struggled so long, shall we give up our hope? No, never. I suppose we feel alike in this matter. For the promise is, "He that endures to the end shall be saved." How shall we fulfil our mission? What instruments do we need with which to prosecute our work successfully? No doubt we shall all agree that we need a medium through which we can reach each other. What shall that organ be? The Advent Herald has been a faithful servant to us a good many years, and has been ably sustained. But of late sufficient means have not been furnished to meet the expense of publication. We have the same rich Father that we had twenty years ago, and does he frown upon that paper for unfaithfulness, or is he chastening us members of the household for disobedience? That remains yet to be proved. But I believe the fault is ours, brethren and sisters. We may ask what is duty in regard to the matter? We all have different views of duty and different modes of doing it. Perhaps one brother would say, Raise a permanent fund, so that the income of it, in addition to the money received from paying subscribers will be sufficient to meet expenses, and avoid the necessity of begging. Another will say, Pledge ourselves to give so much yearly. Another will say, Give as the Lord prospers. And we all, if we believe the Herald a true messenger will unite in saying, Give it as wide a circulation as possible and get as many new subscribers as we can. Now, brethren and sisters, I think we have a right to exercise our honest judgment in these matters; but we must act, in order to live out our faith, and have a lively hope.—

When we covenanted for the treasure hid in the field, or the pearl of great price, we pledged ourselves to give all that we had in exchange, because we could obtain it nothing short. If we have property in our hands beyond the amount required to meet the just claims of our creditors, and God's cause demands aid, that call is to us, without our making any new pledges, and we have got to obey, or we violate the contract, deny our faith, and the light in us will become darkness. It may be asked, Is it our duty to give all we have in one direction? I would say, Do as we think the Lord would have us, according to the best light we have. Brethren and sisters, I entertain no fears but what the Herald will be sustained. The Lord is only waiting for us to contribute of our substance. He wants to give us a chance to exercise our faith and do our duty. When we have done it, if anything lacks he will furnish it. We must recollect there had to be a cake baked first for good old Elijah, before the barrel of meal was replenished. And now, brethren and sisters, I cannot feel free until I have enclosed three dollars and sent in aid of the A.M. Association, and perhaps you who have been blessed with more abundant means will feel compelled to send in your fives, tens, twenties and fifties. And those of less means will send in your twos, ones, halves and quarters, and if you have but a sixpence don't withhold it. If that is your all you will feel just as free as those that give their hundreds. But in such cases it will be best to put our mites together so as to save postage. If we are standing on the last sands of time we will use economy, that nothing be wasted. Yours truly,

G. W. GREGORY.

Winchendon, Feb. 17, 1862.

PS. There is an omission in my letter of Jan. 3, which destroys the sense.

We are glad to see a re-awakening, or a new interest in the welfare of the Herald. Let the friends generally feel as Bro. Gregory does, and there will be no lack of means, or of subscribers. ED.

From Bro. Artemas Brown.

Bro. Bliss:—I have no disposition to urge you over a bridge until you get to it; but thinking that mayhap some of your readers may be up and ready to cross, I suggest the following thoughts, and kindly ask that they read the passages of scripture referred to, as they examine this article.

1. The eleventh chapter of Daniel is inspired.
2. It is introduced with far more solemn and grand display than any other chapter in the book.
3. It relates especially to the "latter day," 10:14.
4. See ch. 10.
5. It is more minute than any other, and plainer, because it is not symbolic.
6. It relates especially to what shall "befall the saints" in the latter days, 10:14, and therefore ch. 11:30-5 embraces the gist of the prophecy; for there only are the saints' trials alluded to.

This passage, then, must relate to the "latter days," which is still more evident, because the characters and events of vs. 27 and 35 are associated with "the time of the end."

This passage 30-5 all relates to one class of agents and events; for there is no break or indication of change or transition in it, nor between it and several previous verses. We read, v. 28, that the northern king's heart is against the holy covenant, and, v. 30, he has indignation against the covenant; then, v. 31, that he and his confederates overthrow the daily, which pertains to the covenant, and v. 32 of such as do wickedly against the covenant. (By the way, as these are contrasted with the people who know their God, ib., the covenant must be God's covenant, and as all this relates to the latter days, the covenant and daily must pertain to the Christian dispensation, and the antitype of the ancient daily sacrifices.)

To return. The 1290 days are positively dated at the taking away of the daily, v. 31 and 12:11, and of course the 1260 must begin within 30 days of that event, and the 1335 within 45 days of it—if indeed all do not begin together.

I suppose all your year-day readers agree in commencing the periods within one hundred years of A. D. 600, so that somewhere between A. D. 500—700, the daily sacrifices were taken away and the abomination that maketh desolate set up.

2. All this was done through the agency of a king who had indignation against the holy covenant, v. 30.

3. This king was of the north, and as he came towards the south to do these things, the seat of the sanctuary and daily must have been in the south.

4. This king had long previously been a great and powerful military monarch, and had executed a military expedition against the king of the south, v. 21-8.

Now what king did all this from A. D. 500-700? and what ships of Chittim attacked any, and caused his indignation against the covenant of that period? If it is said a power or kingdom and not a person is meant, then, I, no such power or kingdom existed, nor did anything of the kind from A. D. 500-700. 2, the word king, in this chapter, up to verse 21, means an individual monarch. This one is called a "person," and is not a kingdom, but receives one, v. 21. Could a kingdom "speak lies at a table," and then "return into his own land?" vs. 27, 8.

It is said that from about this passage, 30-5, there is a great change in the meaning of the language; that a king means a person, as do the pronouns "he" and "him" anterior to this passage, but afterwards these words denote a power or system or kingdom, but I say it is not so, and I have the same right to "say" that others have. Again it is said the "north" and "south" about here slip out and the Pope or Turk slip in, with no hint most distant in the text itself to indicate it. Of course this is another result of a "theory in abstract." But if true the two last ones re-appear at v. 40 quite as unheeded as they quit.

Finally, this vile person, 21, who assails the people of God, lives at the "time of the end," 27, 35, and comes to his end at the time of the resurrection, v. 45; 12:2, and as the daily is taken away in his reign and consequently the periods begin in it, if they are reckoned by the year-day system he must live to a great age.

A. BROWN.

From Bro. H. Purdy.

Bro. Bliss:—Your views concerning the location of the new heavens I think are not altogether correct, and I wish to give you a few of my ideas upon the subject; which I think the Scriptures will support. The land that was given to Abraham, Isaac and Jacob will, I think, never be destroyed by fire at Christ's second coming. He will purge and cleanse that land, and all that are saved to come in the new creation will be gathered together on this land to escape the destruction when the earth will be refined by fire. I believe the Lord will remove the curse from the holy land, a remnant of the Jews

consisting of 144,000 and a remnant of the animal beasts. The city that is to come down from heaven is to be located on this land, and when that takes place the new heavens are to be set up. Then there will be after this a period of probably a year before the earth will be destroyed by fire, and in this period the resurrected saints will be gathered in the city, and then the 144,000 Jews will be gathered and encamped around about the city, and they are to arrive upon camels and dromedaries and swift beasts, and a remnant of the beasts will be gathered, the Jews above-mentioned will multiply, build houses and inhabit them, and plant vineyards and eat the fruit thereof. At the end of the 1000 years the devil is to be let loose in order to give them a trial. This great host that is to go there will be gathered upon the camp of the saints and the beloved city. Then the wicked dead will be raised and those that are destroyed that went up against the camp of the saints, they are to be cast into the lake of fire, and then Christ delivers all up to the Father. I remain yours,

HOSSEA PURDY.

Loughborough, C. W.

From Bro. D. W. Sornberger.

Having seen reference made to the fourteenth ch. of Zechariah by some of the writers of the Herald, and also the parable of the pearl of great price, I offer a few thoughts for the Herald.

1st. When I see the 14th of Zechariah applied to the coming of the Lord and connected events, I wonder how any person with any light could make such an application. I think if we should place it with the last chapter of Ezekiel at the close of the old covenant, we should get it in the right place, and there is no trouble in harmonizing. I see no reason for believing that Christ will set his feet upon the mount of Olives when he comes the second time; but he was on the mount of Olives when his solemn voice denounced the heavy woes upon that city and people, and informed them he would oft have gathered them, but they would not. Having previously sent out twelve and seventy to announce his kingdom and reign on the throne of David in the restored kingdom, if they received him then the Lord would upon the colt as prophesied have entered the capital Jerusalem with all his saints with him, and had the remainder of this chapter, in connection with the last chapters of Ezekiel and the 2d of Isaiah and eleventh and the latter part of the 65th fulfilled, without any serpent to eat dust in the new earth, as some have it by confounding the scriptures which refer to the close of the old covenant, with those referring to the close of the new, and without having horses to wear bells, or sacrifices and pots to boil or seethe them in on the new earth.

A few words on the parable, Matt. 13:45-6. The sinner is likened in the exposition in the Herald to the merchantman seeking goodly pearls. Christ is called the pearl, sold his all to buy it. Now let us reverse this, liken Christ to the merchantman who was seeking goodly pearls, then call the sinner or the church the pearl. He was rich—the sinner was poor. "For your sake Christ became poor." He found man in the field lost, yet he was of value, and Christ bought him thus. Paul says, "Ye are bought with a price." Thus you have a full, free salvation, provided without the sinner selling his filthy rags to buy a free gift, and we are not under necessity of singing,

"The pearl that worldlings covet

Is not the pearl for me," &c.

There is more where this came from; but no more at present.

D. W. S.

Stanstead, Feb. 2, 1862.

From Bro. I. H. Shipman.

Dear Bro. Bliss:—My late visit to Canada and the meeting there at the time, was very agreeable to me, and I hope profitable to all. It was very refreshing to me to sit under the preaching of Bro. Orrock, and the profound attention with which his old congregation listened to his Scriptural discourses showed that I was not alone in appreciating his efforts. May God spare his precious life long for the benefit of his cause, and especially for that field of labor where he is the main pillar in the ministry to the Advent churches. I should have been very glad to have been with him at the Fitch Bay meeting, as requested in the Herald; but my appointments were out, and I could not well recall them. Bro. Orrock and the brethren there will accept this as my excuse, and be assured they have an interest in my prayers. As ever yours,

I. H. SHIPMAN.

Sugar Hill, Feb. 19, 1862.

From Bro. John A. Heagy.

Dear Bro. Bliss:—Our meeting, of which I spoke in my former letter, was concluded on Sabbath evening last, having been in progress seven weeks. It was truly a precious meeting—the great Master

manifesting his presence and power in the conviction of very many and conversion of 29 or 30 precious souls.

Nearly all of these have identified themselves with us in church fellowship; and I trust in the day of final account, which we believe is very near, each may be found ready, with lamp trimmed and burning, and be made an everlasting trophy of the Redeemer's grace. We rejoice and thank God that he is still mindful of us and that some are being made happy in his love, notwithstanding the hardness and the darkness that now prevail. The church engaged in the good work with a will, and are none the worse for it, being greatly revived and encouraged. During the meeting Bro. Daniels of Harlem N. Y. preached for us eight evenings, and Brn. Crowell and J. T. Laning each three or four evenings.—Their labors were well received by the community, and appreciated by the church, and especially by myself, this being my first pastoral charge, and fully realizing my own insufficiency for the labor to be performed. We did not forget to look to the hill from whence our help cometh, and the Father of mercies heard our prayers and helped us, and that right early.

I shall still be mindful of the wants of the Herald. Your brother in Christ,

JOHN A. HEAGY.

Morrisville, Pa., Feb. 1, 1862.

From Bro. Samuel Prior.

Dear Bro. Bliss:—The Herald still cheers us with its weekly visits. Permit me to express my gratification and approval of your past and present course with regard to the publication of this truly valuable and indispensable periodical. I do hope the friends of the Herald will promptly respond to the necessary demands of the Association—that they will speedily lend a helping hand and give cheerfully as to the Lord. Times are hard, and will no doubt continue so. The troubles of our nation, as well as of the other nations of the earth, appear to be increasing; and though there may be a short respite, the clouds are gathering and the storm of Jehovah's wrath will soon burst upon a wicked and unregenerate world. Let us watch and pray, and walk in the light of God's word, expecting soon to "walk in the light of the Lord."

Enclosed please find \$5,—my annual donation,—hoping and praying the Herald may be supported, and continue to shed light upon and unfold the blessed truths of Revelation while time shall last.

I am, as ever, your brother,

SAMUEL PRIOR.

Yardleyville, Pa., Jan. 27, 1862.

We made our home with Bro. Prior, when in Yardleyville last June, and often call to mind the very pleasant week we there enjoyed.

ED.

From Sister Sarah Winchester.

Dear Bro. Bliss:—The hand that has renewed, from year to year, our subscription for the Herald, has been arrested in its labor of love, by the fell sergeant, death, and I am left to perform my duty to the cause of the heavenly Master alone. The cause to which belong our best efforts, our highest aims, the first-fruits of all we have, and the first offerings of all we possess: Instead of a poor pitifully reluctantly doled out, after every selfish want has been gratified, every physical call answered, and earthly comfort provided. Why, why does the cause of the world's Redeemer suffer, and go a begging, as though the earth and its fulness belonged to man instead of God? It is simply that we may have the opportunity to prove whether or not we are worthy to be stewards of God's bounty, or whether we will say to ourselves,—"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry;" while the poor are perishing for the bread of life.

It is too true that the moral apathy of the Christian world, is like the portentous hush of nature before a tempest. God grant there may be a turning to the Lord before the Bridegroom cometh, and the door is shut.

And what are we, who believe the event is soon to take place, doing to attest our faith? Have we ministered to the saints?—fed the hungry?—clothed the naked?—visited the sick, in prison? Have we sought our own or others' good? Are we ashamed of the gospel of Christ? These are solemn questions: how shall we meet them before the Judge of all the earth, at the tribunal from which there is no appeal? Truly yours,

SARAH WINCHESTER.

Springfield, Vt., Jan. 29.

The Overcomer—His Encouragements.

Having glanced at the numerous foes which the overcomer has to combat with let us now notice some of the encouragements, which he has to excite him to diligence in his course: for though it requires desperate effort, unabated zeal, unceasing warfare,

we bless God that the race may and can be run, the victory sought and won: all sufficient weapons of warfare have been provided, and these says an Apostle "are not carnal, but mighty through God to the pulling down of strong holds." 2 Corinthians 10: 4.

The Christian armor is described by Paul in his letter to the Ephesians—that armor which is within the reach of all. We have a shield, but not one made of the perishable material which the warriors of old were wont to use: it is the shield of Faith; and what a shield: the believers sure defence against the attacks of unbelief and its kindred assailants. A sword too has been provided; not the glittering steel so often dipped in human blood, but that of the Spirit which is the word of God: that is quick and powerful, and sharper than any two edged sword: and often times the Christian soldier has done effectual service with this in the frequent engagements in which he is called to act. And there is the Breast-plate of righteousness; another safe and beautiful piece of defensive armor. The feet are to be shod with the preparation of the gospel, and none with their feet planted on such a foundation need fear to be shaken by any opposition. But the glorious crowning part of the Christian panoply is what is termed the Helmet—the hope of salvation: it is a hope big with immortality and eternal life; penetrating through the darkest shades of gloom, and pointing far beyond the transient troubled scenes of time: it makes more glad every hour of gladness, and is a solace in sorrow's hour, telling of a land where sorrow is unknown. In short it is the earnest of that which is to come. Thus equipped the overcomer goes on to sure and certain victory.

Another source of encouragement is the bright example of those who have fought before in the same warfare: the glorious company of Prophets, Apostles, Martyrs and saints of every state and age stand out conspicuously, saying we have met fought and overcome the same obstacles which stand in your way, and following on, you too shall come off victorious. How it excites one to increased zeal and earnestness to remember the holy boldness of those who when persecution was open and fierce, dared to fight the battles of the Lord: when those in high places condemned and opposed, when the rack and the stake appeared, still they fought on, acting on the principle that they ought to obey God rather than men.

But the example and assurance of Jesus are the greatest incentives to a faithful continuance in well doing; to these the overcomer clings, these support him in the hour of conflict. He is the great Captain who well knew every danger and hardship through which his followers will have to pass: having trod the path before them and triumphed over all, he says to them "be of good cheer, I have overcome the world;" and again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

What an hour will it be, to find the warfare accomplished—the struggle ended; to find victory inscribed on our banners and our toil-worn pilgrim garb exchanged for the shining robes of the redeemed. O what a shout shall we have in glory when we find ourselves among the ransomed host on the shore of deliverance, joining in the everlasting song of the Conqueror.

Who would not join the ranks of those who are pressing forward to such a glorious victory?

S. A. COBURN.

Haverhill, Jan. 1862.

## OBITUARY.

DIED, in Yardleyville, Jan. 19th, '62, Sister SARA WHITE, wife of Bro. Richard White, aged 40 years.

She joined in worship on Saturday evening with her husband and children, with usual health, and before the sabbath dawned, her spirit had taken its flight. She was the mother of six children, three of whom are bright ornaments of Christian piety in the church. The sermon, on this funeral occasion, was preached by the writer, in Messiah's chapel, to a large and crowded congregation. Many eyes were dimmed with tears, and many hearts sympathized with the bereaved family.

"Their home is ever lonely,  
Their life seems drear and sad;  
Twas her dear presence only  
That made their spirits glad.  
From morning until even  
Care rests upon their brow;  
She's gone from them to heaven—  
They have no mother now."

J.D.B.

DIED, in Fallsington, Feb. 16th, 1861, Bro. JAS. LONGDALE, aged 37 years.

He was baptized in the year 1852 by Bro. Daniels. His illness was short, and his last hours peaceful. He leaves a wife and two children to walk

through life's uneven journey without him; but he who has promised to be a friend to the widow, and a father to the fatherless, will guide them, if faithful to his trust, to a land where parted friends, who in Jesus sleep, will meet again. J.D.B.

DIED, in Yardleyville, Dec. 12, 1861, Sister ELIZABETH HOWELL, aged 49 years.

Her disease was inflammation of the lungs. She was confined to her bed but a few hours, and died in peace, trusting Christ. She became a member of Messiah's church three years ago, and was consistent until the day of her death. She leaves three sons and one daughter. Two sons are engaged in the present warfare of our country, and her daughter, at our late protracted meeting, sought Jesus and found him precious to her soul. Our sister's remains were taken to the church, where the writer preached to a crowded congregation from these words, "Asleep in Jesus," and we have reason to believe she enjoys that peaceful sleep.

"From which none ever wakes to weep."

J.D.B.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was aspersed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambition of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and West-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

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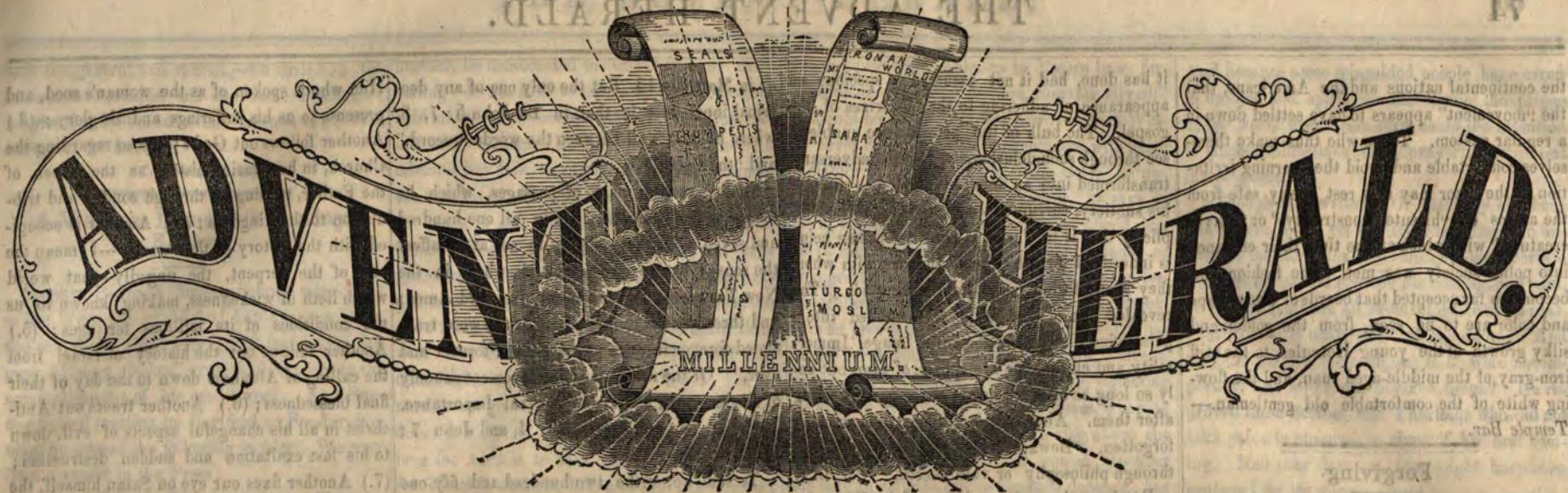
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HIGHER.

Higher in the Christian life,

Hasten up the steep before thee;

Far above the din of strife,

See thy Saviour smiling o'er thee;

He has said, and he is sure,

Faithful servants must "endure."

Higher, Christian! Tarry not,

Though the vale is fair with flowers,

Perils hide in sunny spots;

Shun the soft enchanted bower,

Linger not by pleasure's stream,

List not to ambition's dream.

Higher, Christian! climb the mount—

Mount of prayer. Thy master climbed it.

Many a night for thee, thou frail one;

His example hath sublimed it.

Plead as Jacob did of old,

Till the blessing thee enfold.

Higher! Higher! Wary one,

Faint not, though thy comforts perish.

Weep when night comes darkly on,

Hiding hopes thy heart did cherish.

Still, though weeping, look above;

He who rules is full of love.

Higher, Christian! angels wait,

Watching all thy toilsome way,

Higher! till the golden gate

Opens to the land of day.

Blessed forever thou shalt be,

Home for all eternity.

—Banner of the Covenant.

The Christian's Confidence.

Fellow Christian! Are you disquieted and perplexed in reference to the present aspect of human affairs? Because the moral heavens are dark and lowering, and the rumblings of heavy thunder admonish you of an approaching storm, as terrific as it once was unexpected—does your heart melt within you from fear and distrust?

Are long-cherished views of "human progress," of the prevalence of peace, and the increase of prosperity through the earth, dissolved in darkness, and ended in despair? Do the foundations of the earth seem to be out of course, and nothing left for you to rest upon?

It may be a further view of this matter, may lead you to say: "It is my own infirmity."

For certainly, however you may now look upon the disturbing agencies at work in the earth, there is really no cause of alarm to the sincere Christian. Are we not willing that He who hath led us to the saving knowledge of Himself, by ways that we knew not, should appoint all

the circumstances through which we are to approach into his actual presence?

From whence come wars and fightings? And "does the curse come causeless?" As long as the present dispensation lasts, there must be trouble and anguish abroad in the earth. And even the Christian must "through much tribulation enter the kingdom of God."

If the Lord shall see fit to employ the sinful passions of men, as his scourge, to punish the wicked, either as individuals or as nations, who shall arraign his justice? And who shall dare to contend with the Almighty, when he lifts his avenging rod over the guilty rebels against his government, who throng and pollute the earth?

Be assured that no strange thing is happening—nothing but what has been foretold by the divine lips of Jesus. We see but a beginning, as it were of "the things that are coming on the earth."

Let us cast our pre-conceived notions, or opinions, or prejudices to the winds if they interfere with the plain revelations of Scripture and let us cultivate a more intimate acquaintance with the Word of God; and thus be enabled to affix a "Thus saith the Lord" to every article of our faith; then shall our foundations never be destroyed.

Shall wars, or famines, or pestilences shake our faith in the overruling power and providence of God?

Shall false teachers, or lying wonders and growing wickedness, weaken our trust in the efficacy of the doctrines of the Cross? God forbid! But by a fulfillment of these divinely inspired predictions, shall not our faith be confirmed and strengthened? and our hearts quickened with holy love to him, who, in due time, shall appear according to his promise as our Great Deliverer?

"Yet a little while and He that shall come, will come, and will not tarry." "Heaven and earth shall pass away, but my word shall not pass away."

"Ye fearful saints, fresh courage take, The clouds ye so much dread, Are big with mercy, and shall break In blessings on your head."

Since "offences must come," we should seek for strength and grace to bear our share of crosses and trials; and not be bewildered, because our way is hedged in, or darkened, or is sometimes thorny.

Shall we gain anything by going back from following our Divine Leader?

Besides, "the time is short" and "for the elect's sake he hath shortened the days."

Are you then "In Christ?" Are you one of the "chosen?" "Lift up your head, then, for your redemption draweth nigh."

Though earth and hell should rise against you, with an Almighty Saviour how shall ye be dismayed? Fight the good fight of faith, and ye shall have the victory.

Let us away, then, to prayer, and to holy meditation. Let us consecrate ourselves anew to him, who hath registered our Baptismal vows.

Let us study the Scriptures, (so gloriously illuminated) to discover whether these things are so. Then shall the heavens shine above us, and upon our path, our hearts shall rejoice, and our "joy no man taketh from us."

Then shall the trial of our faith have wrought

out for us its intended happy effects; and hereby shall we make "our calling and election sure."

In due time the Divine Spirit shall work upon this moral chaos—and behold a new earth, and new heavens shall appear, where order and beauty, harmony and love shall eternally prevail.

Let us believe that the Almighty is now preparing mankind for this time of regeneration, this glorious pentecostal season, when the Spirit shall be poured out upon all flesh!

May the Lord grant that our "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And "he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

He which testifieth these things, saith: "Surely I come quickly. Amen, even so, come Lord Jesus."

Christian Witness.

The true light seems to shine in the above.

Ep.

About Beards.

The beard, being the peculiar feature of the graver sex, has never been subject to quite so many caprices of fashion as the hair; but the attributes, so to speak, of that manly gift of nature have always been highly esteemed and associated with the most serious events of life. From the most ancient times, in the East the beard has been treated with superstitious regard. The Egyptians, who were not a thick-bearded race, shaved all but the very tip of the chin; and this bit of beard was evidently highly venerated, for it is seen most carefully preserved in a special case both in the statues and in the mummy-case effigies; but when in mourning, the whole beard was left to grow. The fashion of all people but the Egyptians seems to have been to wear the natural beard, and the monuments of Nineveh show that they bestowed the most elaborate care on their beards. The beard was the badge of the philosopher, though probably there were wise men without beards, for Hersius distinguishes Socrates as the magister barbatus; and afterwards, when shaving was the fashion set by Alexander the Great, the beard was assumed in such ostentatious proportions by the philosophers that the saying arose, a long beard does not make a philosopher; and when a would-be philosopher was found out, it was said, "his wisdom stopped at his beard"—just as we say: "All the wisdom in the wig." Shaving was ordered by Alexander the Great for the Macedonians, because the beard was found to be too good a hold for an enemy in battle, and the fashion was followed very generally, but not by the Athenians. It must have been about this time (B. C. 300) that shaving became the custom amongst the Greeks and Romans, when, according to Varro and Pliny, the first barber was brought to Rome from Sicily, and Scipio set the fashion of shaving every day. Then, in fact, it was not considered decent to go unshaven for a day, as it lately was with us; and when Marcus Livius, after being banished, was restored, he was ordered by the Censors to shave before being allowed

to take his seat in the house. The Emperor Hadrian restored the beard, as Plutarch says, to hide some scars upon his face, but more probably the Emperor, with his taste for works of art and natural beauty, wished to recover this ornament of the sex, and to put an end to the practice which made men look more like women than nature intended. The Fathers or Patriarchs of the primitive churches wore their beards; Clement of Alexandria says, "The beard adds to the beauty of man, as a fine head of hair does to that of a woman;" and Tertullian, who lived in the third century, cites a particular canon which forbade the priests to shave. The Council of Barcelona, held in 540, says: "Let no ecclesiastic allow his hair to grow or shave his beard."

The Popes wore the beard until the separation of the Greek and Latin churches in the eighth century, when Leo III. and all the Latin clergy cut off their beards as a mark of distinction from the Greek priests, who retain theirs to this day. Pope John XII. was deposed in 936 for having, among other crimes worn his beard.

In England, the custom of the ancient Gauls of wearing the moustache only was followed, as Caesar expressly describes, by the Britons; though the Druids and the bards retained their beards, and the Welsh commonly wore the moustache alone, in the ancient style, so late as the twelfth century. The Anglo-Saxons preferred the beard; they generally cultivated a forked beard, and the Danes often a three-forked one. In these times, indeed, the prejudice against a man who either had no beard or shaved was very strong.

He was often reproached as a coward for no other reason. The seal of Edward the Confessor in the British Museum shows him with the beard. The Normans grew thick and bushy beards; but William the Conqueror, as if to distinguish himself from the Saxons, came a shaven man. William Rufus wore his beard, as did all persons of rank at the time. The beard continued till the First Edward, when the moustache only was assumed, and was the fashion till Henry VIII. started the beard again; and during the heroic period of Elizabeth the well-trimmed manly beard, as we see it in the portraits of Raleigh and Bacon, became universal.

Clean shaving came into favor again with the degenerate days of Charles II., partly we imagine, from the effeminate tastes of the age, but chiefly from its being impossible to wear any hair on the face when such monstrous wigs all but smothered the features. The reign of the barber was absolute till the time of "the first gentleman in Europe," who may be said to have invented the long approved style of whisker known as "the mutton-chop," and we believe also the brushed-up and rough style of hair (though his Royal Highness's was a superb wig) called the "Brutus." William IV. was too plain-sailing a personage to think of the fashions; but with the reign of Queen Victoria the general desire to be more natural, which means to be more elegant, has taught ladies the most becoming modes of dressing the hair of which we can find any record. And as to the beards, it is curious to see that in this, if in no other respect, the age manifests the taste of an Elizabethan era.

The beard is now so generally worn as natural with us, as it has been for a longer time by

the continental nations and the Americans, that the "movement" appears to have settled down in a regular custom. Those who thus make themselves comfortable and avoid the morning irritation of the razor may now rest pretty safe from the asides of "hirsute monstrosity," or "horrid creature," with which at one time their entrance into polite society was met. The fashion has become so far accepted that beards of every shape and color are to be seen, from the golden and silky growth of the young Hercules, to the stiff iron-gray of the middle-aged man, and the flowing white of the comfortable old gentleman.—*Temple Bar.*

### Forgiving.

Some of life's richest blessings grow out of its bitterest trials. The right to the tree of life comes after the keeping of his commandments. Some men take such a broad and generous view of the frailties of their fellow men, that they seldom have occasion to forgive, though they may find much over which to mourn. As when one, in viewing a stately temple, sees so much in its architecture to admire, and becomes so intent in beholding its beauties, that he can hear no cricket in its walls, see no cobwebs in its angles. Yet others see only the cobwebs, and are so confused by the singing of the insects, that they never for once get inspired, though the temple was St. Peter's. The little defects they discover, blear their vision to all that is worthy of admiration. They look upon their fellow men in the same way, measuring them by the imperfect and ever changing units of measures they carry in their own hearts. Such men grow sour, mulish and swinish. Everything which runs counter to their own views, is soon turned into hatred. They exercise forgiveness so little, they know nothing of its glorious fruits, which fall upon the heart, as the apple full grown, full ripe, full colored, falls into the lap of autumn. It may seem a trial to fully forgive the man whom you know is seeking every occasion in his power to injure you. He may muffle his purpose under a pretense for the general good—the meanest of all hypocrisy—when you know that from jealousy or envy, he is only moved to the end of personal revenge.

To fully and freely forgive, under such circumstances, brings out the purest waters from the heart's deepest well. But the beauties of the Gospel appear in leading men out upon such vantage ground. What awful comment has Christ made upon his own prayer—"If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." He has made it the gate through which we must enter into the city of the Great King. The double warning is given that man may be without excuse.

*Forgiving* includes forgetting. To forgive and be constantly chafed by the memory of the wrong is paying tithe, mint, and cummin. It is whitewashing the sepulchre of the heart. When a wrong is forgiven, its stain is washed out, and its memory wiped out. It is marrow in the bones of a righteous man to forgive, but an angry man is the more angry when the duty comes. He who allows the little expenses of his daily living to be set down in his account, soon becomes alarmed at his increasing debts, and trammeled and perplexed, he chafes out his life rather than lives. Burns called the harassing condition of debt, "cousin german of hell." But the many wrongs which man must meet in a world of selfishness, where charity not only begins her mission at home, but seldom goes abroad, if unforgiven will lead him to the Miltonic depth below the fancy of the poet.

The Christian is not only to forgive, when the opportunity is brought to him, but he must seek out the occasion, when the need exists. The Germans have it for a proverb, that a man never appears so lovely as when forgiving his fellow man for a wrong received or asking forgiveness for an injury done. Eternity's white light will alone reveal to man the selfishness of an unforgiving heart.

*Sab. Recorder.*

### Divine Realities.

The false and fashionable theology of the present day would not have occasioned the mischief

it has done, had it not assumed so specious an appearance of adhering to the doctrines of the gospel. The bulk of the people were unable to see through such delusion, and thus the adversary, transformed into an angel of light, has through his subtlety, corrupted their minds from the simplicity that is in Christ. Thus a supreme being is indeed set forth by them, but one with whom they would forbid us to hold communion. The revealed Son of God is by them refined into a personified idea, an unsubstantial image. Immortality and eternal life are spoken of also, but only so long as men are not in earnest in pressing after them. Alas, how is the apostolic warning forgotten, "Beware lest any man spoil you through philosophy or vain deceit." *Col. ii. 8.*

But let us have the realities of the Bible, for the human heart needs realities, and the more palpable and substantial to our faith they are, the better. We want the knowledge of an intelligible God; and God is only intelligible to sinful men by the gospel, and by that manifestation of himself in our human nature which is revealed in the Scriptures. We want just such knowledge of divine providence as is taught by him who said "the very hairs of your head are all numbered." We want a divine surety who, having obeyed, been judged and suffered in our stead, has made a perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. We need a heavenly home into which we may be received, a kingdom that can not be moved, a world more substantial than the present, which has become subject to vanity.

Such are some of the realities which our necessities require, and which alone can satisfy our capacious desires for happiness. I say we want these realities to remedy other realities which force themselves upon us in our actual experience. For too real is the wretchedness which all men naturally and morally experience in the present life; disease and death await us; a body of sin oppresses and brings us low; conscious guilt confounds us; and nothing can avail to remedy all this but what is actually opposed to it. A paper shield gives no protection; the bread of dreams affords no support; we want the solid and substantial realities of divine revelation. There, and there alone, are such realities to be discerned; and the more they are realized by our faith, the happier for us.—*Krummacher.*

### Various Readings in the New Testament.

It is well known that the various Greek manuscripts of the New Testament differ in many places. The differences are called various readings. Infidels have sometimes taken advantage of this fact, to throw discredit upon the Scriptures; and Christians, who are not fully informed as to the facts, are sometimes perplexed and disquieted by the exaggerated statements of the former class. The following particulars, the result of a careful examination of the matter, will show how little occasion the former have for triumph, and the latter for uneasiness. The edition of the New Testament used in this examination was the well-known one of Prof. G. C. Knapp, of Halle. Prof. K. is not sparing in his criticism, and rejects as spurious many passages which later editors, of fully equal competency, receive as genuine. He has marked those passages, in the commonly received text, which he regards as unquestionably interpolations, by enclosing them in double brackets; and those which he only regards as doubtful by enclosing them in single brackets. I find that he has used the first of these signs in one hundred and forty-four places. Of the part thus adjudged by him to be spurious sixty-seven are such as do not affect the sense, being merely the insertion or omission of a pronoun, or a proper name; thirty-eight are such as are found unquestionably genuine in some other part of Scripture, for example, in the parallel passage of another Gospel; and seventeen are merely the word, Amen, at the end of the Gospels and epistles. These all deducted, leaving twenty-two. Of this number, fifteen are of no real importance to the sense, consisting mostly of single words. The remaining seven are somewhat more noticeable. One of the doxology, at the close of the Lord's pray-

er in Matt. 6:13. But the only one of any doctrinal importance is that in 1st John 5:7, 8, where he omits all between the words "record," and "the Spirit."

Of the second class of passages, which he marks as doubtful, there are in all one hundred and seven. Of these eighty do not at all affect the sense; twelve are found elsewhere in the New Testament; three are only the word Amen; and three are but the repetition of the word translated forever in such passages as, "forever and ever." Of the remaining nine, seven consist only of single words, and are of no real importance. The other two are, John 5:3, 4, and John 7:53, to 8:11.

To sum up, of the two hundred and fifty-one passages which Knapp has marked as either certainly spurious, or at least of doubtful genuineness, only three can be considered as of any consequence, and only one of these is ever quoted as a proof-text in support of any important doctrine.

[It might be added that the doctrine, in support of which this one passage is sometimes quoted, has no need of it being abundantly substantiated by other Scriptures. *Ed.*]

So trifling are the variations in the more than six hundred manuscripts of the Greek Testament that have been examined. It is proper to say, however, that the whole number of various readings is much greater than that given in the above account. But those not reckoned here are as a whole of no greater importance, and have for the most part less claim to be substituted for the commonly received text, than those above noticed.

So if any one who does not happen to read the Greek Testament should hear some flippant sciolist, who measures his own wisdom by the number of things which he does not believe, proclaiming that the original manuscripts of the New Testament Scripture vary in more than a thousand places, he need not thereupon incontinently give up his faith in Divine revelation, nor feel any other emotion than that of pity for his shallow-minded and deluded informer.—*Watch and Reflector.*

From the London Quarterly Journal of Prophecy.

### God's Purpose as Unfolded in Prophecy.

God's purpose branches out into several most distinct directions, spreading itself over the whole history of our race. Like the river of Eden, it first pours itself down from heights inaccessible to man, and then is parted and divides itself into many streams. It is along the banks of these streams that prophets have wandered, or, sitting down beneath the trees that fringe them, have sung of what they saw and heard.

In other words, the different lines into which God's purpose divides itself are the special subjects of prophetic revelation. Most of these lines are carried through the entire Bible, from Genesis to Revelation; and in following them out we are enabled to disentangle and classify the apparently confused or intermingled statements of the prophetic word, as well as to read the history of man in the light of God's manifold purpose. For, on the one hand, prophecy, interpreted without reference to the great lines of the Divine purpose which run through it all, must be darkness, not light, confusion, not order; and on the other, history, arranged irrespective of, or even contrary to the great prophetic lines, must be unsatisfactory and defective—nay, in a great measure useless, in so far as the lessons of truth are concerned which God by history, when rightly read, meant to convey.

There are several great lines of prophetic truth running through all Scripture; and in connection with these several smaller ones. These great prophetic lines run parallel to each other; yet they are separate and distinct. Each may be traced singly, nay, ought to be so, if we would preserve God's order; yet all of them may also be viewed in their bearing upon each other.

These prophetic lines may be classed in some such ways as the following:—(1.) One takes up God's purpose respecting creation—*I mean this material earth—its first calling out of nothing, its ruin, its present condition, its future destiny;* (2.) Another takes up God's purpose concerning

Him who is spoken of as the woman's seed, and presents to us his sufferings and his glory; (3.) Another follows out God's purpose regarding the Church, in her varied history as the chosen of the Father, passing on through conflict and tribulation to the kingdom; (4.) Another is occupied with the history of the "world"—*I mean the seed of the serpent, the ungodly—that world which lieth in wickedness, making known to us the conditions of its millions for ages;* (5.) Another follows out the history of Israel from the calling of Abraham down to the day of their final blessedness; (6.) Another traces out Anti-christ in all his changeable aspects of evil, down to his last exaltation and sudden destruction; (7.) Another fixes our eye on Satan himself, the great deceiver, shewing him to us in Eden, and never allowing us to lose sight of him till he is hurled into the burning lake.

These seven main lines with their subordinate branches, embrace the whole of the prophetic field; and under them might, in one form or another, be arranged all the events which we are sometimes in the habit of looking upon as standing alone. On these seven threads might be strung the whole treasure-house of prophetic gems, in goodly order and array. And it is with some such definite arrangement before us,--with some such chart in our hand, that we shall be best able to find our way through the intricacies of prophecy, either fulfilled or unfulfilled.

These seven prophetic lines contain many things in which they wholly differ from each other; but they possess one feature in common. It is this—They divide themselves into two parts; the former part being entirely the reverse of the latter. Take what we may call the creation-line. It is made up of two parts, the one dark, the other bright. Take the line relating to Israel and Israel's history. It has two parts also, the one sad, the other joyful. For ages Israel's prophetic stream flows gloomy and turbid; then it changes and pours itself along in transparent beauty.

The point at which this change takes place in all of these lines is the same,—the same in respect of time, and the same in respect to that event which produces the change. At the very time when earth casts off the curse and begins to exult in the blessing, at that very time Israel also puts off her weeds, and clothes herself with her beautiful garments. At the time when the Church's tribulation closes and her glory begins, the world's millions fling away their idols and worship the living God. The same era that sees Christ glorified, sees also Anti-christ smitten and Satan bound.

The event which intersects these lines, marking off their parts by dividing them in the way above referred to, is the coming of the Lord himself. It is by nothing less than this great arrival that the division in these seven lines is effected; it is this that introduces the alteration in their character; it is this that accomplishes the transformation by means of which their later portions present such a contrast to their earlier. When Christ comes again, He renews creation, making its future ages a blessed contrast to its past and present. When Christ comes, he ends his Church's sorrowful widowhood, and places her upon his throne, making her history after his advent a wondrous contrast to her history before it. And so it is, as we shall see in regard to all the other lines which we have specified.

Let us now take up the first seven lines just pointed out, viz., the creation-line.

This commences with the first chapter of Genesis, and ends with the last of Revelation. It presents creation to us in three aspects: first the original and perfect state; secondly, the ruined state; and thirdly, the restored state. To these three there are frequent allusions throughout Scripture, though it is specially with the last of these that the prophets are occupied, and it is for its introduction that the Lord is to come in his glory.

There are passages which refer to creation as a whole,--heaven and earth,--and there are others which take it up in its several parts, such as the sun, the sea, the air, the products of the soil. It will be better and more orderly to bring before you the general passages first, before proceeding to the more special. In both classes,—

both the general and special,--we shall find the same characteristics, and the same division or intersection by the one event common to all--the advent of the Lord.

(To be continued.)

### A Western Pioneer in Sunday-School.

Stephen Paxon, a Sunday-School missionary at the West, has established 1,061 new schools, and materially aided over 1,000 more, riding his pony "Robert Raikes" over 63,000 miles in the accomplishment of his useful work. At a Sunday-School meeting in Hartford on Sunday evening, he related the following incident. We copy from a report in the Press :

"After talking to the people at one of his pioneer Sunday-School gatherings in a back county of Missouri--call it Smith county, if you please--he gave an opportunity for any person present to express their opinions. A tall, lank, loosely jointed, cadaverous man arose and said, jerking his finger at the missionary--

'I know that chap. I've seen him afore. I used to live down in (something) county in Illinois, an' he come along'n started a Sunday-School. Says I, 'Wife, less move away from yere. I dono nothin' about Sunday-Schools, but I hate'me. When Sunday-schools come, game gets scurce.' Well, we moved over to Pike county, Missouri. Ben thar about two year, an' that chap come along and started another Sunday-school.'

Says I, 'Wife, that chap's around agin, and it's time for us to start.' We come up here to Smith county, and we haint been here a year, an' that chap come along and started another Sunday-school.

Says I, 'Wife, that chap's around agin, and it's time for us to start.' We come up here to Smith county, and we haint been here a year, an' that chap's around agin startin' more Sunday-schools. If I was to move to the furtherest corner o' Orrygon, I'd spect to see that chap's along in less'n a year, startin' a Sunday-school. I guess they're pooty good things, an' I'll fetch all my boys--seven on 'em."

### A Peal of Bells.

"In that day shall there be upon the bells of the horses, holiness unto the Lord."—Zech. xiv. 20.

The simple meaning of the text is just this, that the day shall come when in common life holiness shall be the guiding star, when the ordinary actions of human existence shall be as much the worship of God as the sacrifice of the altar or the mission of the high priest when he went within the veil. Everything; that which was most despised, the horses; the places which seemed the least likely to be consecrated, the stables; and those things which seemed the least holy, even the horse's harness; all shall be so thoroughly used in obedience to God's will, that everywhere there shall be written, "Holiness unto Jehovah." Common things, then, in the day spoken of by Zechariah, are to be dedicated to God, and used in his service.

I shall work out this great thought in a somewhat novel manner. First, let us hear the horses bells; secondly, let us commend their music; and then, thirdly, let us go home and tune our bells, that they may be in harmony with this sacred chime: "Holiness unto the Lord!"

But horses of old were also used for merchandise, and when the pack-horses went in long strings, the fore-horses always had bells, that the others might be guided in the darkness. I think there is an allusion to that in the text, for such may have been the custom of eastern caravans, as indeed it was, and the text means, then, that merchandise and our common trade should be holiness unto the Lord. Sometimes, when some of you have been stirred by a sermon, you have come to me and said: "Mr. Spurgeon, could I go to China? Could I become a missionary? Could I become a minister?" In very many cases the brethren who offer are exceedingly unfitted for any service of the kind, for they have very little gift of expression, very little natural genius, and no adaptation for such a work, and I have constantly and frequently to say, "My dear

brother, be consecrated to Christ in your daily calling; do not seek to take a spiritual office, but spiritualize your common office." Why, the cobbler can consecrate his lapstone, while many a minister has desecrated his pulpit. The plowman can put his hand to the plow in as holy a manner as ever did a minister to the sacramental bread. In dealing with your ribbons and your groceries, in handling your bricks and your jack-planes, you can be as truly priests to God as were those who slew the bullocks and burnt them with holy fire in days of yore. This old fact needs to be brought out again. We do not so much want great preachers as good upright traders; it is not so much deacons and elders we long for as it is to have men who are deacons for Christ in common life, and are really elders for the church in their ordinary conversation.

Sirs, Christ did not come into the world to take all fishermen from their nets, though he did take some; nor, to call all publicans from the receipt of custom, though he did call one; he did not come to make every Martha into a Mary, though he did bless a Martha and a Mary too. He would have you be housewives still; be sisters of mercy in your own habitations. He would have you be traders, buyers and sellers, workers and toilers still, for the end of Christianity is not to make preachers, but to make holy men. The preacher is but the tool; he may be sometimes but the scaffold of the house; but ye are God's husbandry; ye are God's building; ye in your common acts and common deeds, are they who are to serve God. See to it, then, Christian friends, in your common daily doings, that the bells upon the horses are holiness unto the Lord.

—C. H. Spurgeon.

### Religious Malady in Illinois.

We have reported last week the reappearance of the religious malady called the "Jerks," in Illinois, and made some remarks on the "Physical Phenomena" of religious excitements. Three facts were noticed concerning these phenomena: First, that they have not been peculiar to Methodism; second, that they have seldom or never been attended by serious marked consequences; third, that they have not yet been identified with any discovered affection recognized in our systems of nosology.

We may further remark that though peculiar to religious causes, direct or indirect, they are in themselves physical affections. The most devout men have not been the most subject to them. They have not invariably been followed by moral results. They have attended the worst as well as the best forms of religion—fanatical heresies as well as orthodox teachings. We are indebted to a Methodist authority for our best solution of them. Rev. Silas Comfort calls them "Religious Catalepsy," in the Methodist Quarterly for 1859—a suspension more or less of the functions of the cerebrum, attended by an abnormal activity of those of the cerebellum. The rational powers—the will, judgment, or reason—are thus temporarily put in abeyance, and the involuntary susceptibilities left subject to the prevailing impression or influence. "To be thrown," he says, "into the cataleptic state in conversion, is no criterion of the genuineness of that change. The proof must be sought and will be found, elsewhere. Religious catalepsy is not a safe standard by which to estimate a religious state, growth in grace, or personal piety in any stage of experience."

We have referred to Wesley's contradictory opinion on the subject. After a thorough examination of cases at Newcastle, he concluded that they were demoniacal—a diabolical interference with the work of the Holy Spirit. It was Satan "tearing" the awakened "as they come to Christ." This was in 1743; and nearly forty years later (in 1781) he appears to have modified his opinion; he still believed they were preternatural, but supposed they were sometimes from good, at others from evil powers. "Satan," he says, "mimicked this part of the work of God, in order to discredit the whole; and yet it is not well to give up this part any more than to give up the whole." The marvels under the ministrations of Berridge, at Everton, he believed were "at first wholly from God;" such effects, he adds, "are partly so at

this day; he will enable us to discern how far, in every case, the work is pure, how far mixed." It should be borne in mind, however, that Wesley never confounded these phenomena with noise or clamor in public worship; the latter he unhesitatingly condemned. "Perhaps," he says, in one of his discourses, "some may be afraid, lest the refraining from these warm expressions, or even gently checking them should check the fervor of our devotion. It is possible it may check, or even prevent, some kind of fervor which has passed for devotion. Possibly it may prevent, shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, and throwing about the arms or legs, both of men and women, shocking not only to religion, but to common decency; but it will never check, much less prevent, true Scriptural devotion." (Sermon on "Knowing Christ after the Flesh," Works, vol. ii.) Adam Clarke equally condemns such clamors. In his commentary on 1 Cor. 14: 33, he says:—"Let not the persons who act in the congregation in this disorderly manner, say that they are under the influence of God; for he is not the author of confusion; but two, three, or more praying or teaching at the same place, at the same time, is confusion; and God is not the author of such work; and let men be beware how they attribute such disorder to the God of order and peace. The Apostle calls such conduct akatastasiai—tumults, seditions; and such they are in the sight of God, and in the sight of all good men. How often is the work of God marred and discredited by the folly of men!"

The progress of science will yet, doubtless, throw conclusive light on this difficult question; meanwhile the judicious advice of Richard Watson ("Observations on Southey's Life of Wesley") is approved by Methodists generally—"that in no such cases should the occasional occurrence of noise and disorder be taken as a proof that an extraordinary work of grace is not being wrought in the heart of men by the Spirit of God; that as far as possible they are to be repressed by a firm discipline, for the power of the work does not lie in them; and yet that discipline, though firm, should be discriminating, for the sake of the real blessing which at such seasons may be attending the administration of the truth."

In fine, few things about religious excitements require more good sense, more devout wisdom, on the part of pastors, than the right management of these liabilities. They should never be considered necessary to a real work of grace. A revival without them is always better than one with them; but let not the work of God be held responsible for any results of human weakness or maladies, which may be disclosed under the sudden and legitimate awaking of consciences "dead in trespasses and sins." Isaac Taylor, in his essay on Methodism, remarks, that it is not surprising that men, most of whom are habitually in a partially morbid condition of the nervous system, should be abnormally affected when first awakened to the peril of their souls—the only surprise should be that more of them do not show such extraordinary effects.

### From Sister Clarissa Hodges.

Dear Brother Bliss:—I send you an extract from a letter by Sister Palmer, who is now in England, written to the junior editor of the Guide to Holiness. I would like to give it in full, to let you how wonderfully God is blessing her labours, and her husband's; but I am unable to do so on account of my health. She writes:

"You know something of what have been my views for many years in regard to the period of the world in which we live. My conviction deepens that the drama of this world's history is fast winding up. Is not the great tribulation spoken of by Daniel coming upon us?

"I have no sympathy with those who would fix the day or hour of the coming of our Lord. But I am free to acknowledge that during the past twenty years, I have prayerfully been comparing Scripture with Scripture, on the subject of our Lord's second coming. All Scripture is given by inspiration. The Scriptures on this topic are for our instruction in righteousness.

And because some misguided people have erred in opinion and spirit on this theme, the prince of the world would fain turn aside the attention of sincere Christians from prayerful, scriptural investigation.

"Though it is written, 'Of that day and hour knoweth no man,' yet our incarnate Lord, in answer to the inquiries of his disciples, gave certain signs which should precede his coming, and said: 'When ye shall see all these things come to pass, know that it is near, even at the doors.' And why did he give these signs, if it were not important that we should observe them? He reproved those Scribes and Pharisees who did not take pains to observe the signs of his first coming. Had they done so, they might have been prepared for its solemn issues.

"Perhaps you may wonder when I say that, though I have been so long interested, I have not studied human authors largely on the subject. But to my mind, there is that which is so emphatic in the Scriptures of truth on this solemn yet glorious theme, that I am amazed Christians of the present day do not feel more like the early Christians, who would fain have hastened the day by their eager longings for it.

"They were told that a falling away must first come, and the Man of Sin, who exalteth himself above all that is called God, must be revealed. See 2 Thess. 2: 1-10. Surely,

The plague, the noise, the din of war,  
Our Saviour's swift approach declare,  
And speak his kingdom near;  
His chariot will not long delay,  
We hear its rumbling wheels, and say,  
Triumphant, Lord, appear!

"In my searchings on this subject, I judge also from analogy, scripturally, seven is a perfect number. Seventh day is first spoken of as hallowed to the Lord. Seventh week,—seventh year, etc. Each dispensation lasted about two thousand years. First the Antediluvian era, then the Mosaic, and now we are hastening toward the completion of two thousand years since the morning of the Spirit's dispensation dawned upon us, of which Peter, while speaking as the Spirit gave utterance, said 'This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy,' etc.

"Peter, in referring to the solemnity of the age in which he lived, says, 'We upon whom the ends of the world are come.' If the apostle, while writing through the direct inspiration of the Holy Ghost, could refer thus to the point of time in which he was living, what may we think of that in which we live? Are we not living in the Saturday evening times? 'One day is with the Lord as a thousand years, and a thousand years as one day.' May we not anticipate some wondrous change, as the seven thousandth year opens upon us?

"And what shall this great change be? As far as the light of Scripture beams upon my own mind, I seem to see in the dim haze the dawning of millennial glory. The coming of Him whose right it is to reign; the new heavens and new earth; the ushering in of the grand Sabbath year; the saint's jubilee,—when those who have attained a part in the first resurrection shall live and reign with Christ a thousand years. But I have unexpectedly permitted my pen to run on in the contemplation of this glorious subject, until I have little room for anything else. Through grace, I am daily enabled to apprehend more fully that to live is Christ. And whether I tarry till Jesus comes,

"Or pass through death triumphant home," it matters but little. Life at the longest is but for a moment.

Thus you see, my Brother, that God is wakening up the churches to this momentous subject. I think if you would seek intercourse with members of the churches, you would find many who would make your heart glad. Our presiding Elder told his congregation that he might live to see the gospel preached among all nations: then the end would come. May God give us pure hearts, is the prayer of an aged pilgrim.

How much I covet an interview with the able ministers of the Advent cause, and have an interchange of thought. We are having a blessed

work in this place. There is very little excitement, but a Divine power attends the word, which causes poor unsaved sinners to fly to the arms of Jesus Christ. What a visible change there is wrought! We have a man who is full of faith and the Holy Ghost for our class leader, and members of our churches are lifting up their heads, knowing their redemption draweth nigh. They love the coming of Jesus. I talked some yesterday in one of our meetings about the perils of these last days. I told the young converts thought they could not stand, unless they took a plunge into the ocean of God's eternal love. I talked with some who rejoiced in the thought of Jesus' coming. It encourages me to have hearty responses from ministers and members when I talk on the subject of my Lord's return. I am so attached to the people of God in this place, it seems very hard to part; but so it must be. All things will work together for good to them that love God. That promise covers the whole ground. Praised be God. His grace is sufficient. Once in a while, I become somewhat sleepy, and drowsy, but the good Lord soon wakes me up, and I speak out in the strength of the Lord. I am living for purity of heart. I trust all is on the altar of sacrifice. The glorious altar is my dear Saviour, who sanctifies the gift, his precious blood cleanseth from all sins. It cheers my heart to hear from the brethren and sisters scattered abroad. It rejoices my heart to hear that God had blessed the labours of Bro. Himes. May he have many seals to his ministry. Let me say in love, that holiness is power; that is the secret of Sister Palmer's success. Hundreds are so converted within a few days. Her noble mind is now well balanced with a holy heart, and the coming of Jesus.

That our Advent ministers would contend for the baptism of fire. Brethren, we must, and can have it, by the help of God. O you want stars many in your crown.

You would hear from me often, if my health permitted. The glorious doctrine of the coming of Christ is part and parcel of my very being, and the more I enjoy of this holy fulness, the stronger I am in speaking Bible truth. I think that perhaps we isolate ourselves too much. We should be sure to mingle and mix with all of Christ's mystical body.

With much love and courtesy, God bless thee, my Brother Bliss, in all your labours of love. If you think what I have written in weakness will conduce to God's glory, please give it a place in the Herald. There are Methodists who read your paper, and those of other denominations whom you would like to have know Sister Palmer's sentiments on Christ's soon coming.

In a few days I shall move to Waupun, Wisconsin.

Your Sister in Christ.

CLARISSA HOPES.



## ADVENT HERALD.

BOSTON, MARCH 8, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

### To the Patrons of the *Herald*.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly

issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

#### CHAPTER VIII.

(Continued from our last.)

The principal accusations against our Saviour, those on which he was tried, convicted, and crucified, were that he was guilty of blasphemy and of high treason, in claiming to be "the Son of God," and, consequently, "the King of the Jews,"—the two titles being to the Jewish mind identical, and involved in that of their predicted Christ, or Messiah.

In the announcement of our Lord's birth, the angel declared that "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and He shall reign over the house of Jacob forever; and of his kingdom there shall be no end," Luke 1:32, 3. His birth was heralded by angels to the shepherds, as that of "a Savior, which is Christ the Lord," Luke 2:11. Immediately after this, "there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?" which things greatly troubled Herod "and all Jerusalem with him;" so that he demanded of the chief priests "where Christ should be born;" and they pointed to the prediction "Thou Bethlehem, in the land of Juda, out of thee shall come a Governor that shall rule my people Israel," Matt. 2:2, 6. This event, however, greatly gladdened waiting Simon, to whom "it was revealed by the Holy Ghost, that he should not taste of death, before he had seen the Lord's Christ," Luke 2:26.

Thirty years after this John, the Messenger, came baptizing and preaching in the wilderness of Judea, announcing the coming of One mightier than himself and "the kingdom of heaven at hand," Mat. 3:2. And when "all men mused in their hearts of John, whether he were the Christ, or not," (Luke 3:16,) and plied him with the questions, "Who art thou?" "Art thou Elias?" "Art thou that prophet?" &c. he "denied not, but confessed I am not the Christ,"—"whose shoe's latchet," he said, he was "not worthy to unloose," John 1:19-27.

Not many days later, "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan;" where he was identified as the promised Messiah, by the opening of the heavens, "the Spirit like a dove descending upon him," and "a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased," Mark 1:19-11. Daniel had said, that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince," should be "seven weeks and threescore and two weeks"—i. e. weeks of years, Dan. 9:25; making 483 years. And in just that number of years from the decree of Artaxerxes, (Ezra 7:13,) Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel," Mark 1:14, 15. The miraculous manifestations attending Christ's baptism, enabled John to bare record, that "this is the Son of God;" and Nathaniel testified, "Thou art the Son of God; thou art the King of Israel," John 1:34, 49.

Having sufficiently taught the people, and demonstrated his Messiahship by many miraculous works, our Lord drew nigh unto Jerusalem, to make his public entry as Israel's predicted King: "that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass," Matt. 21:4, 5. As he thus entered the city, "the multi-

tudes that went before, and that followed" recognized him as King; for they "cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the Highest," Matt. 21:9. "Blessed be the King that cometh in the name of the Lord," Luke 19:38; "Blessed be the kingdom of our father David," Mark 10:10.

Our Savior then assumed His kingly prerogatives. He "went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them," Mat. 21:12-14.

"When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea," vs. 15, 16,—thus admitting the propriety of that recognition of himself as King. The priests and elders then demanded of him, "By what authority doest thou these things? or who gave thee this authority?" Luke 20:2. They thus denied His right to His kingly title and prerogatives.

He had come unto his own, and his own received him not. He was the Chief Corner Stone, which the builders rejected; and because they rejected him, He rejected them, and said, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matt. 21:43.

### Bible Questions and Answers.

128. "Who hath believed our report, and to whom is the Arm of the Lord revealed?"

Ans. "He shall grow up before him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," Isa. 53:1-6.

129. What will be answer when "one shall say unto him, What are these wounds in thine hands?"

Ans. "Then shall he answer, Those with which I was wounded in the house of my friends," Zech. 13:6.

130. "Why do the heathen rage, and the people imagine a vain thing?"

Ans. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision," Psa. 2:1-4.

131. "Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee?"

Ans. "I hate them with perfect hatred; I count them mine enemies," Psa. 139:21, 22.

132. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in this apparel, traveling in the greatness of His strength?"

Ans. The reply of Him that cometh, is, "I that speak in righteousness, mighty to save," Isa. 63:1.

133. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

Ans. The Lord answers, "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in My heart, and the year of My redeemed is come," Isa. 63:2-4.

134. "Who is the King of glory?"

Ans. "The Lord, strong and mighty, the Lord mighty in battle," "The Lord of hosts, He is the King of glory," "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in," Psa. 24:8, 10, 7.

135. What answer gave our Savior to the Jews when they said unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

Ans. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am," John 8:57, 58.

136. What answer did the disciples give when Je-

sus asked them, "Whom do men say that I the Son of man am?"

Ans. "They answered, some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets," Mark 8:27, 8.

137. What said Peter, when Jesus added, "But whom say ye that I am?"

Ans. "Peter answered and saith unto him, Thou art the Christ, the Son of the living God," Matt. 16:15, 16.

138. "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?"—John 7:42.

Ans. "Thus it is written by the prophets, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel," Matt. 2:5, 6.

### The Image of the Beast.

"And it was given to him to give breath to the image of the wild beast, that the image of the wild beast should even speak, and to cause, that as many as would not worship the image of the wild beast, should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their forehead. And that no one might buy or sell, but he, who had the mark, the name of the wild beast, or the number of his name."—Rev. 13:15-18.

This new creation is not another beast, but the image of one. An image is only the likeness of something. As the beast symbolizes a political power, its image must symbolize some analogous power of a different nature; and this likeness can only be found in a religious government.

1. The beast which received its death wound (v. 14), was the form of government to which the image was made, i. e., the imperial. Of this the Roman hierarchy was a perfect counterpart. It was an ecclesiastical government, co-extensive in its authority with the political power of the empire. And, like the officers of the civil, there was a regular gradation of rank in the subordinates of the religious government. The head of the former was an emperor, chosen by an electoral college,—the senators of Rome.\* The head of the latter was a Pope, chosen in a similar manner by the college of Cardinals,—the ecclesiastical senators of the religious empire. Each of those bodies constituted the highest deliberative and legislative body in its respective government. The empire had its governors of provinces, appointed by the imperial head; and the spiritual rule of the church was in like manner sustained by diocesan bishops who, in their respective provinces, were governors in spiritual matters and creatures of the Pope. Subordinate officers in the state and church, also, singularly corresponded.

2. The religious customs of the empire, as well as its political, were likewise imitated by the papacy. Rome deified her heroes; the papacy canonized her saints. The ghosts of the departed were the gods of the heathen; and the papists supplicated the dead. The Pagans burned incense to their gods; the Papists burned incense in their religious ceremonies. The ancient heathen sprinkled themselves with "holy water;" the Papists use the same materials in a similar manner. Lactantius says of the Pagans, "they light up candles to God as if he lived in the dark, and do they not deserve to pass for madmen who offer lamps to the author and giver of light?" This custom is imitated by the Papists in the use of wax candles on their altars.

The ancient Romans prostrated themselves before images of wood and stone; and Jerome tells us that "by idols were to be understood the images of the dead." In Catholic Rome, worshippers prostrated themselves before images of departed saints. The old Roman Pantheon, which was dedicated by Agrippa to "Jove and all the gods," was reconsecrated by Pope Boniface IV., about A. D. 610, "to the blessed Virgin and all the saints." As in the old pagan temple, any stranger could find the gods of his own country; so in its re-consecrated state, each country could find its patron saint. Other temples were changed and re-consecrated in the same manner. The ancient statue of Jupiter stands now as the statue of St. Peter. The pagans had their vestal virgins; the Papists their nuns.

Dr. Middleton, who visited Rome in 1729, says:

"Nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much helped my imagination, to find myself wandering about in old heathen Rome, as to observe and attend to their religious worship; all those ceremonies appear plainly to have been copied from the rituals of primitive Paganism: as if handed down by an uninterrupted succession from the priests of old, to the priests of New Rome, whilst each of them readily explained, and called to mind some passages of a classic author, where the same ceremony was described, as transacted in the same form

\* The constitutional language was, "By the authority of the senate, and consent of the soldiers."—Gibbon, vol. I., p. 14.

and manner, and in the same place where I now saw it executed before my eyes." — *Dowl. Hist. of Rom.*, p. 114.

Says Mr. Lord:

"After a struggle of more than four centuries, the ecclesiastics of all the hierarchies in the empire were united in one vast organization, with the pontiff as their supreme legislative and judicial head, and a single ecclesiastical government was established over the whole Roman church, after the model of the civil government of the ancient empire under Constantine and his successors. It is accordingly, denominated by Catholics themselves a monarchy. 'All Catholic doctors agree in this, that the ecclesiastical government committed to men by God is a monarchy.' — *Bellarmino de Rom. Pont.*, lib. i. c. v. Bellarmino devotes his first book 'of the Pontiff' to prove that such is and ought to be its government. 'If the monarchical is the best form of government, as we have shown, and it is certain that the church of God instituted by Christ its head, who is supremely wise ought to be governed in the best manner, who can deny that its rule ought to be monarchical?' — *Ib.*, i., c. ix., p. 527.

(To be continued.)

#### The War.

Government having very properly, interdicted the transmission of war news by telegraph, unless first approved by authority, we are having at the present moment very little that is of importance to chronicle.

The last Herald announced the probable surrender of Nashville, the capital of Tennessee, to the Federal forces. This has been confirmed, and the city is in possession of the government. Says the Boston Journal :

"Our armies have been put in possession of Nashville so quickly and almost unexpectedly, that the officers may well be puzzled as to what to do next. Where they expected to meet the enemy in fullest force for the decisive engagement, they found no enemy at all. For the moment the great invading column under Gens. Grant and Buell has nothing to do, and Com. Foote is at liberty to take his mortar boats back to Cairo. The strategy on both sides necessarily takes a new shape. But the preparatory pause will be brief. Gen. Johnston has taken the rebels force to the South, making a temporary stand where he can keep up his railroad connections with the army of Manassas. The point first selected is only 35 miles from Nashville; but probably he would withdraw still farther on the approach of our troops, until he had gathered such reinforcements and chosen such a ground, as would give him hopes of a successful resistance. In pursuing him our troops would have to leave the river and march through a rough country at the wrong season of the year, over obstructed roads, while Johnston would be retiring by railway, which he would break up behind him."

Mysterious movements are in progress on the Ohio river, looking towards the evacuation of, or an attack on Columbus. And Murfreesboro in Tennessee is said to be threatened by our forces. We write this on Saturday; and it is not unlikely that by Tuesday, our last day for intelligence for the Herald's next issue, there may be something more of importance to communicate.

RIVER RECONNAISSANCE OF COLUMBUS, AND ITS RESULT. Last Sunday, as we learn from the Cairo correspondent of the Chicago Tribune, five gunboats, two transports conveying 900 men, and two mortar boats, made a reconnaissance of Columbus. The fleet steamed slowly down the Mississippi about eight in the morning. The letter says :

"When six miles from the rebel works the smoke of a signal gun curled up from the fortifications. This gave assurance that Columbus was not wholly evacuated at least. Two miles nearer another gun was fired. Still onward pressed the fleet, and another mile lessened the distance, when a shot from the works came skipping over the water. The fleet kept on until the gunboats were under the rebel batteries and took up their positions. The transports, some distance astern, were signaled, and made preparations to disembark. At this juncture a rebel transport steamed out under a flag of truce and came alongside the flag-ship St. Louis. The rebel officers, among them Colonel Thorn, went on board and had an interview with Commodore Foote. The interview lasted some two hours. The result, as far as any one knows, was the signal from the flag-ship for the return of the fleet. The transports were soon heading for Cairo, arriving there about eight o'clock in the evening. The gunboats followed, the last, the Conestoga, reached the levee about ten o'clock.

The result of the interview under the rebels batteries is by no means apparent, farther than the probability that negotiations are pending for the capitulation of Columbus. Multi-hued theories have been based upon the mysterious interview, but the foundation of it is apparent—the hopelessness of the rebel cause."

Washington, March 2. The following dispatch was to-day received from Commodore Foote, dated Cairo, March 1:

"Lieut. Commanding Phelps, sent with a flag of truce to-day to Columbus, has this moment returned, and reported that Columbus is being evacuated. He saw the rebels burning their winter quarters, and removing their heavy guns on the bluffs. But the guns in the water batteries remain intact. He also saw a large force of cavalry drawn up ostentatiously on the bluffs, and no infantry was to be seen as heretofore. The encampment seen in our armed reconnaissance recently has been removed. Large fires were visible in the town of Columbus and upon the river banks below, indicating the destruction of the town, military stores and equipments.

(Signed) A. H. Foote, Flag Officer."

Washington, March 2. Official information to the War Department from Nashville represents that the military work in that State is about completed, and that it only remains to effect a civil reorganization of the State Government.

It is believed that the United States forces will occupy Columbus to-day. The rebel forces under Albert S. Johnston are being steadily pressed backward by Gen. Buell.

Cotton to the value of \$100,000 has fallen into our hands at Nashville, and the Treasury Department has taken measures to have it brought to New York.

The President has designated Hon. Andrew Johnson to be a brigadier, and he proceeds to Tennessee to-morrow, to open a military provisional government until the civil government shall be reconstructed.

Bolivar, Va., Feb. 28. Gen. Banks' army occupied Harper's Ferry unopposed on Wednesday last, with all the necessities for a permanent occupation.

The advance took a position on Bolivar Heights, and yesterday pushed a reconnaissance to Charlestown capturing a few prisoners. Loudon Heights are also occupied to prevent any flank movement by the enemy. To-day Charlestown was occupied by a strong force, and will be held against any attack.

The plans of the commanders are not known, but the movement is probably to cover the reconstruction of the Baltimore and Ohio Railroad and the bridges, and may mean more. A train of cars passing to-day by Berlin station was fired at by a rebel battery, but no harm was done. The troops are in excellent condition and well protected from inclement weather.

No accident occurred in transporting the troops and supplies across the river. The pontoon bridge was a complete success. Hundreds of refugees have returned to their desolate homes, and those remaining are overjoyed at our presence. Nothing reliable has been heard from Winchester, but current reports say it has been considerably reinforced. A small body of the enemy are supposed to lie south of Loudon Heights, four or five miles back from the river, but not of sufficient force to cause any alarm.

The New York Post hazarded confiscation last evening by publishing the following intelligence:

"Very large amounts of war material and subsistence stores have recently been sent to Port Royal from this city, and two additional cargoes are about to be dispatched. The steamer Matanzas sails to-day, loaded with all sorts of ammunition, ambulances, and subsistence stores, and the Atlantic will be dispatched at once, under special orders. Many siege guns and twelve heavy mortars, similar to those of Commander Porter's mortar fleet, with a large number of thirteen-inch projectiles, were sent to Port Royal a few days ago."

The reign of murder and rowdyism which has caused so much alarm at Richmond, appears to be extending to other rebel cities. The Wilmington (N. C.) Journal complains that that town is invested by robbers and murderers. It gives the names of seven gentlemen who have been assaulted in the street at night within a short time, one of whom was severely stabbed. The Journal says :

"It is evident that we have among us a gang of robbers and murderers. It is dangerous for any citizen to go out at night; to leave his door unbarred to answer a knock. This is insupportable, and must be put down. The authorities are determined that it shall be."

Tuesday, March 4. The Times Washington dispatch of yesterday says that Gen. Buell has telegraphed to General McClellan that the rebels have abandoned Murfreesboro', and are in full retreat toward the Tennessee river. Crossing this river will place them in Alabama, and free Middle Tennessee of every armed rebel force. Inasmuch as the enemy retreat along a railroad line, and are tearing up the rails as they pass, it will be difficult for Gen. Buell to catch them.

The Tennessee and Cumberland rivers will be opened this week to free and unrestricted commerce, under the order of the Secretary of the Treasury.

#### Foreign News.

Portland Feb. 27. Steamship Hibernian, from Liverpool 13th, and Lombardy 14th, arrived here at 2 o'clock.

American affairs had been debated in the House of Lords, and papers relative to the blockade were promised shortly by Earl Russell.

European political news unimportant.

The English Commissioners of Customs had formally instructed the officials at various ports to carry out Earl Russell's instructions relative to furnishing supplies to American war vessels.

#### COMMENTS ON AMERICAN AFFAIRS.

The monetary article of the London Times says that the accounts from America merely confirm the prospect that in less than ninety days a financial chaos must be witnessed.

In an editorial on the Burnside expedition, the Times says :

"We do not assert that the Federals cannot send and support an army sufficient to break through the Southern forces which will now muster in North Carolina, but we cannot doubt that it will be one of the most difficult and hazardous enterprises known in military history, and that to begin the campaign with any chance of success preparations must be made, which will defer the long-expected movement until far into the present spring."

Dr. Russell's last letter from New York is five columns long, but contains nothing important. He admits that the Somerset victory is "the greatest yet achieved by the Federals, not excepting Drainsville, and deserves to be called an important victory for their arms."

The Army and Navy Gazette, in commenting upon the same victory, says, "We may soon hear either of a Federal defeat, which will send the soldiers of Gen. Buell backward toward Central Kentucky, or a Federal victory which will carry them to Nashville."

#### THE MEXICAN INTERVENTION.

In the diplomatic correspondence laid before Parliament on the subject of the Mexican expedition, Earl Russell writes to Sir J. Crampton :

"You will point out that the allied forces are not to be used for the purpose of depriving the Mexicans of their undoubted right of choosing their own form of government.

Should the Mexicans choose to constitute a new government which can restore order and preserve amicable relations with foreign nations, Her Majesty's government will be delighted to hail the formation, and to support the consolidation of such a government. If, on the contrary, the troops of foreign powers are to be used to set up a government repugnant to the sentiments of Mexico, and to support it by military force, Her Majesty's government could expect no other result from such an attempt than discord and disappointment. In such a case the allied governments would only have to choose between withdrawing from such an enterprise with some shame, or extending their interference beyond the limits, scope and intention of the triple convention.

You will explain to Marshal O'Donnell that this apprehension on our part does not arise from any suspicion of the good faith of the government of Her Catholic Majesty, but commanders acting at a distance require to be very closely watched, lest they should commit their principals to unwarrantable proceedings."

On the same topic Earl Cowley writes from Paris :

"I have heard from so many quarters that the language of officers going with the reinforcements to Mexico is that it is for the purpose of placing the Archduke Maximilian upon the throne of that country that I have thought it necessary to question M. Thouvenel upon the subject.

I inquired of M. Thouvenel whether any negotiations had been pending between this government and that of Austria with reference to the Archduke Maximilian. His Excellency replied in the negative. He said that the negotiations had been carried on by Mexicans only."

Some of the metropolitan papers, including the Daily News, the Morning Advertiser, and the Morning Star, are strongly opposed to the new form which the intervention has evidently assumed.

#### THE GOVERNMENT OF ITALY.

The Correspondance Italienne publishes a circular of Baron Ricasoli, addressed to the Prefects, in which he observes :

"The government still pursues the execution of the national wishes, and has formally stated by what means and ways it intends to proceed to Rome. The Ministry alone will decide upon the means, and opportunities of employing them. The dignity and the interests of the nation alike will not permit of its allowing itself to be preceded or hurried away.

It is especially important in the Roman question to obtain a great moral triumph, in which the consciences of sincere Catholics, of the civilized world, and of Italy are interested above all others. The

government has reason to be satisfied with the success it has obtained. The free Church and the free State together will inaugurate a new order of things, of which the Italians may become the originators.

In carrying out the programme of effecting a reconciliation between Italy and the Papacy, the government desires that its labors may not be impeded by inconsiderate acts of enthusiasm and clamorous manifestations. The Prefects should enlighten public opinion, and make use of their authority in order to prevent these popular manifestations taking place."

The Pope continues in a very critical state. He has frequent attacks of fever caused by indigestion, and his legs are so swollen that he cannot go abroad, and he has to be rolled in a chair to pass from one room to another. For several days he has been affected by a disposition to somnolency, and cannot by any means be diverted from yielding to it. This is the most serious symptom of the Holy Father's malady.

Berlin, Feb. 13. Important events are approaching in Germany. Saxony having proposed the reconstitution of Germany more strictly as a confederacy. Prussia replied that she considered the German confederation as an international and not a federal pact.

Prussia hinted also that a reform of the Federal Constitution might be carried out in such a way that besides the German Union comprising Austria, a closer Federal union might be formed between Prussia and such minor German States as might join her, thereby establishing a kind of political Zollverein.

Although this was no formal proposal, but a mere suggestion, Austria, Bavaria, Hanover, Saxony, and a majority of the other States, Baden and Coburg excepted, remitted a collective note to Prussia protesting against her views, and announcing their intention to hold a conference for reorganization of Germany, in accordance with the views of Saxony, and inviting Prussia to join the conference. Prussia declined, and this was expected to lead to a dissolution of the Federal Diet. Debates on the German question are expected in the Prussian Chambers, which may bring about a crisis in Germany.

Madrid, Feb. 13. The Sumpter is still at Gibraltar, although the English authorities have given her notice to quit. Several of the crew have landed and will not re-embark.

MRS LINCOLN'S BALL.—In referring in our last issue, to a season of gayety at the White House we may, in common with other of the press, have unintentionally done Mrs. Lincoln injustice. A gentleman in Washington, in a letter copied in the Boston Journal, denies that there was any dancing on that occasion. He says :

"I regret exceedingly that Mrs. Lincoln's hospitable assiduities to gratify the multitude of strangers drawn together in the capital by the interest of the war, should have been so misconstrued in the press. It was certainly not her purpose to turn the deep earnest feeling of the nation engaged in the grand effort of crushing the rebellion and restoring the republic, into the frivolous pursuit of pleasure, and to run itself out in dances and balls. There was no ball or dancing at the White House, and surely the attempt made by Mrs. Lincoln to admit the throng of brave and distinguished patriots and their wives and daughters to the civilities of a repast at the President's house, to make the acquaintance of each other and the public officers engaged in the civil administration, under circumstances making it notable and agreeable, ought not to be considered as mere frolic and amusement."

An Englishman who was lately stabbed in Rome, but received only a flesh wound, applied to the authorities and the British Consul for the arrest of the assailant. But the only response he got was the advice of the Consul to send the assailant a hundred francs, to remove the danger of a second stab. That's how they manage things in the Papal city.

GOD NEVER PERPLEXED "God is not in perplexity when affairs are in complexity; and that which is a Gordian-knot to President and congress, is not so to him." So said Dr. Cox at a late anniversary of the Tract Society. It is a glorious truth that God rules, and that he knows what is to come out of all conflicts. He sees the end from the beginning. His purposes will be accomplished, whoever else may be disappointed. His purposes are all right, and ought to prevail. The Lord ruleth, let the earth rejoice.

CORRECTION. In the last Herald the increase of the Russian empire, mentioned as having taken place within "three years," should have read within three centuries.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Dr. James Lull.

Dear Bro. Bliss:—I have taken the Herald regularly ever since its first publication, and hold it in as high estimation, probably, as any other individual. I have always had great confidence in your opinion, Bro. Bliss, when it has been given on various texts and passages of Scripture in response to requests of different individuals. But I was greatly surprised on reading in the Herald of Sept. 14th your reply to the important questions of Bro. P.K. McCue. Your reply carries the idea that you fully justify this ungodly fratricidal war. And what will be the effect on those who are looking to you as a spiritual guide? I thank God that I am not under necessity of appealing to any man to know whether fighting and war are compatible with the gospel of Christ and principles of the Christian religion. I am aware that the subject involves many important questions. But although I consider myself far your inferior, yet I think myself capable of meeting all the questions involved, and of disposing of them in accordance with the principles of the gospel of Christ.

I am not expecting to instruct you, Bro. Bliss; but I conclude that amid all the political convulsions you have fallen into a doze—or have experienced a paralytic shock—and it is only for you to wake up to see your errors, and the far-reaching effect of their unchristian influence. Do you think it fair and honest to go back to the Old Testament dispensation to find a justification for the present war? You know that the world then was in a state of comparative darkness and ignorance and were under the discipline of a schoolmaster to prepare them for a more exalted condition. But I need not spend time in writing to you, Bro. Bliss. You know as well as myself that all wars are of Satan, and all engaged in them are Satan's emissaries. What is the primary cause of the present war? The answer is at hand—National wickedness is the cause. Yet individual sin weighs heavily in the balance. We have a glorious Constitution; but how shamefully it is violated. Go to the seat of government. You will find a Key and a Sickle, a fair specimen of our lawgivers. Go to the State Legislatures—a more intriguing, dishonest set of men cannot be found; and in all departments the same, with very few exceptions. I saw so much corruption in the government over twenty years ago, that I stopped voting, and have never been guilty of voting a villain into office since. But our ministers and members of even the Methodist church have elected to high offices those whom they knew to be infidels.—Churches all corrupt as Satan ought to desire; and now, to gratify the unholy ambition of corrupt, designing, selfish demagogues the just judgments of God have come upon us. And now as I have said, many important questions are involved. Can a true disciple of Christ be justified in fighting? Be good enough to show me in or under what circumstances a Christian can be justified in killing his fellowman. I boldly and fearlessly say, None; no, not even in defense of his own life. Where is his trust in God? How do you suppose Christians will fare, if found on the battle-field at Christ's coming?

Affectionately yours in hope,  
JAMES LULL, M.D.

Madrid, N. Y.

REMARKS. We recall no expression we have used in justification of the present most wicked war that is being waged against our government. We do not think any nation has the right to wage war on another, unless directly commanded by God; but should appeal to arbitration, or a congress of nations. The right of a nation, however, to defend itself when war is waged upon it, to punish crime, or to suppress insurrection, we regard as quite a different affair; and there are too many praying mothers, among our readers, whose sons are in the service of their country, for us to add a single pang to their sorrows by any word of censure.

We have never had but one opinion respecting the right of powers ordained of God to bear the sword.

"For he beareth not the sword in vain; for he is

the minister of God, a revenger to execute wrath upon him that doeth evil," Rom. 13:4—governors being sent by God "for the punishment of evil doers, and for the praise of them that do well," 1 Pe. 2:14. Should we deny the right of government to defend its own existence, we should not know what disposition to make of passages like the above. But while defending itself, God may punish a government with reverses and divers evils, for its sins; and we, as a nation, are verily guilty.

As to finding proof in the Old Testament, we make no distinction in the *ethics* of the two volumes. All scripture we regard as profitable, whether it be found in the Old, or in the New Testament, as equally inspired, and as equally entitled to our respect—according to its scope and bearing. It was not the Old Testament, but the ceremonial law, that was our schoolmaster, bringing us to Christ. Those shadows have been measurably, so far as they typified events in connection with Christ's first advent, fulfilled,—like the prophecies of past events; some of which are in the New, as well as others in the Old Testament. Those types spoke specifically of events now fulfilled; but all of God's moral law is eternal. Our relation to him, in that respect, has not varied. These are the only views we have ever entertained, and we could not be honest and deny them. What saith the Scriptures? and the whole Scriptures? is our motto—no single part of it being specified by Inspiration as taking precedence of the rest. We cannot, however, be too careful in guarding against the war spirit. We are to love our enemies, and pray for them—even as we should for a stubborn rebellious child, when it is necessary to correct him with the rod in the fear of God. Such warriors as Havelock, and Capt. Vicks, have known, we believe, what it was to desire the salvation of their enemies. ED.

From Bro. J. Roberts.

Bro. Bliss:—I have been an invalid for 22 long years, but am expecting the fulfilment of the promise soon, when the inhabitant shall not say, I am sick. It must surely be fulfilled soon. We have been sailing down the Roman shore these 1800 yrs. and the chart declares the port we soon shall find.

The Herald is prized very highly by my family, where it has been a welcome visitor for more than twenty years. I assure you it would be hard parting with it, and I do not think our Father will suffer the Herald to go down now, when it is so much needed. Let us trust in Him.

Yours in hope,

JOSHUA ROBERTS.

Strafford Corner, N. H., Feb. 14, 1862.

From Bro. W. Perrin.

Bro. Bliss—Sir:—I enclose my yearly subscription and donation for the A. M. Association. I am glad you did not stop sending me the Herald when the year was out. I have read the paper for more than twenty years, and think it is the best Advent paper published.

Yours,

W. PERRIN.

W. Woodstock, Ct., Feb. 17.

From Bro. Adam Euller.

Bro. Bliss:—I cannot bear the idea of giving up the Advent Herald. I prize it above any religious paper I ever read; and I give it to others with the hope that some may become interested in those great truths it advocates, and thereby be induced to subscribe for it. It seems, however, but a dry morsel to all, and especially so does it seem to those who profess to love God and his word. But while they profess to love God's word, it is certain they do not love those truths that belong to our times and generation; namely, the coming of Christ and his kingdom; and hence their hearts are failing them for fear of those things that are coming on the earth, and are already now transpiring around us.

We have before us the dealings of God with his people through all the generations, even from the creation down to the present time, portrayed in living characters; and yet unto this day, we have eyes

that see not, ears we have that hear not, and hearts are so hard that truth cannot find a place to enter in.

We might say to the church of Laodiceans,—Give place; for those words pronounced against thee, are far more befitting to me, wretched, miserable, blind, and poor, and naked that we are; and yet we boast of what great things we have done,

and that we have the means to establish the Redeemer's kingdom over the whole world. Our best evidence that we are rich is when we suffer with Christ in the furnace of affliction. Experience teaches us

that through much tribulation we must enter in the kingdom of heaven. Truth is the pearl of great price, and is indispensable to our Christian warfare to all that have the means of pursuing it. O Lord

how I love thy truth; it is sweeter to me than honey and the honey-comb. I am a stranger and a pilgrim on the earth, with no abiding place, barely

earning enough to sustain my family. It has been my lot to move most every year or two, and while my strength is failing and earthly prospects are blighted, I look forward to the soon-coming deliverance with those who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb.

Your affectionate brother in Christ,

ADAM EULLER.

Whittlesey, O.

From Bro. A. J. Blackman.

Bro. Bliss:—I am thankful you have continued the Herald to me, although I have not been able to forward my subscription till now. Neither am I now able to do what I wish; for my health is poor and times are very hard here. Since the Southern market was cut off, nearly all the money we get is for wheat, after hauling it to the river, near 30 m., and then only 50 to 55 cts. per bushel.

After receiving the Herald regularly for seventeen or eighteen years, I feel that I cannot do without it. It seems like a large proportion of my spiritual food; and besides, the Midnight Cry, or rather W. Miller's lectures published in it, were the means under God of bringing me to a knowledge of the truth as it is in Jesus. Although means are nothing, separate from God's Spirit, and all the glory is due to God, yet I feel we have no right to despise the means by which he works, and especially those which are made a blessing to us, lest we be found like those, who, when our Saviour wrought a miracle, said, "Give the glory to God; as for this man, we know he is a sinner." We have more than once been put in mind of the above passage by the remarks of some in regard to Mr. Miller, as also in regard to other very humble means by which the Lord has seemed to be working. Paul says, 1 Th. 1:5, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Thus, in truth, the gospel came to us, so that although we are commanded to let our light shine, and are told that whatever maketh manifest is light, yet the fear of casting pearls before swine, or perhaps fearing that it would be with us as the Lord said to Paul, "They will not receive thy testimony at Jerusalem"—which makes it a great cross to testify; for we have observed that amongst the leaders in Israel there is a disposition amongst many to set up their own experience as a standard, instead of taking Christ and the word of God—not realizing that all members have not the same office, or (1 Cor. 12:23) that God is able to bestow more grace on those parts (members) which lack, or are wanting or uncomely.

And again, perhaps we are under the fear of man that worketh a snare. We can but say, Lord give us wisdom from above and grant unto us the full assurance of understanding in all things, in regard to our duty, and give us grace and strength to perform it.

As it regards the change wrought by God in our heart, when we looked upon the Bible our heart leaped for joy, whereas before we saw nothing in it but condemnation; as also the view we had of the sufferings in Gethsemane; and also the love we had for the appearing of the great God and our Savior. The love of Christ constrains us to testify, altho', in speaking of the latter, we endeavor to keep very close to the law and the testimony, to our surprise many, even teachers, think us to be a settler forth of strange doctrines, or even of new ones, whereas to us, one doctrine is no newer than the other; for we received Christ, looking for his glorious appearing, Col. 2:6, and loving it also; and it has been a query in our mind how we can love any one and not love their appearing. But it was by the grace of God we were enabled to know him, or to love his appearing. We love him because he first loved us, and truly we can say with the apostle, "By the grace of God I am what I am."

A. J. BLACKMAN.

Volga City, Feb. 3, 1862.

From Sister S. Talford.

Dear Editor:—Enclosed I send you pay for Jonathan Homespun's wheat.

We have been readers of the Herald since it was first published. It is a good religious family paper—the best one that I know of, and with pleasure I welcome its weekly approach.

Yours truly,

SOPHIA TALFORD.

E. Chazy, N. Y.

From Bro. J. Knott.

Bro. Bliss:—Enclosed you will find —. In the West we are shut off from the Southern market, and have to ship all our produce North, at high fare, on the railroad, which cuts down our prices to 11 cts. per bushel for corn and oats; and we have to haul it 18 miles to market. The best of pork is

only \$2 per hundred; so you may judge of our hard times. Send on the Herald.

JOHN KNOTT.

St. Albans, Ill., Feb. 6, 1862.

From Bro. G. Bursell.

Bro. Bliss:—In remitting dues for the Herald I must add that it is hard getting money in this western country; and it is also hard to get a bill that will answer your purpose. Your paper has lost none of its interest with us. Dear brother, in this land shadowing with wings, the Herald still continues to be a lifter up of the ensign, and a blower of the trumpet to the inhabitants of the earth, Isa. 18:3, which all are commanded to see and hear. I hope the Herald will not cease to proclaim the Coming One, so long as probation lasts.

Yours in hope,

GORWOOD BURSELL.

Burr Oak, Iowa, Feb. 1, 1862.

From Bro. B. Sheffer.

Bro. Bliss:—Enclosed you will find —. I wish it was more; but while others give their money and good wishes, I can pray that God may continue to own and bless His own cause, as I believe it to be, in warning sinners to flee the wrath to come.

May the Lord shine from heaven upon you, with all the brightness of the midday sun, and more fully prepare you to give through the Herald to the household of faith meat in due season; and may you and I soon see each other's face in the kingdom of God; which may he grant for his name sake.

Yours as ever,

B. SHEFFER.

Neshota, Wis., Feb. 1, 1862.

From Bro. O. G. Smith.

Bro. Bliss:—Inclosed find —, for the Herald, and — for the benefit of the office. I do not send this as a donation because I am able, but because I wish the Herald to live. I am obliged to obtain a livelihood and sustain my family in sickness. For lo these 21 years my wife has suffered, and now I have so far lost the use of my vocal organs that I am unable to speak any in public, and there is little probability of my recovery. Twenty-nine years of almost constant travel and labor have brought me into my present condition. But I sorrow not that I have nearly worn myself out, in trying to win souls to Christ; but I am sorry that I have accomplished no more. There is no person in this vicinity (my family excepted) who sympathises with us, in the doctrine of the Advent; and hence I can do nothing beyond myself for the Herald. But we will try and be patient, that having done the will of God we may receive the promise.

Your brother in hope,

OTIS G. SMITH.

E. Sanbornton, N. H., Feb. 12, 1862.

From Bro. J. M. Hollister.

Dear Bro. Bliss:—I cannot think of doing without your valuable paper, so long as I have eyes to read. It is all the Advent preaching we have, nearer than Homer, twenty-five miles distant. I see accounts of some stopping their paper, for which I am very sorry. If I was able, I would be willing to pay for all those who are not able. I think that some who stop the Herald might pay for it, if they would pay small sums at a time; and when they have paid what they can, trust the Lord for the rest. Where there is a will there is a way, if we put our trust in the Lord. I know of those looking for the soon coming of our Lord who are worth their thousands, but still they do not respond to the call for aid to sustain the best paper that can be had. It makes me sad to see the cause forsaken by those abundantly able to sustain it, so far as worldly goods can give aid. I would say in all brotherly love and kindness to such as can aid the Herald and do not, I fear their property will some day weigh them down. He that lendeth to the Lord is sure of pay, with interest. Yours, looking for redemption,

J. M. HOLLISTER.

Poplar Ridge, N. Y.

P.S. I do not hear anything about Bro. Bates, formerly of Homer. If living, I should like to know where he is.

J. M. H.

NOTE. Will Bro. Clapp of Homer write Bro. H. an answer to his inquiry.

ED.

From Bro. J. Matthews.

Bro. Bliss:—I have succeeded in obtaining two new subscribers for the Advent Herald. Enclosed please find, &c.

JOHN MATTHEWS.

Port Dover, C. W.

We are encouraged by every effort made to extend the circulation of the Herald. If all our readers would make a like effort, some hundreds of them, we doubt not, would be crowned with like results.

ED.

From Bro. N. A. Holton.

Dear Bro. Bliss:—Doubtless the friends who saw me at our conference in Springfield, (and knew that I was then lame,) would be glad to hear from me. To such I would say, through the Herald, that I have not been able to do a day's work since. My lameness continued to increase until December, when I began to improve, and continued to do so until the last of January. At that time I was able to walk from house to house. The 4th of February I was suddenly taken worse, and am now confined to the house and nearly to the bed, by the sciatic rheumatism. I hope all who believe much in the efficacy of prayer will pray that I may be restored to my usual health, if it is the Lord's will; or, if not, that I may be fully prepared to meet Him at his coming and kingdom, which I believe must be soon. It is a pleasing thought that we are soon to leave this vain world of sickness and sorrow, pain and death, and stand with Christ our Redeemer on the renewed earth, where we shall enjoy the company of the redeemed forever, and no more say, I am sick. May the Lord help us so to live, that this may be our happy lot, is the prayer of your unworthy brother.

I herewith transmit to you three dollars as my donation to the A. M. Association for this year—not knowing what I may be able to do hereafter; which will be a stronger proof of my approval of your course and the Herald, than a long article in commendation of it without any of the necessary means for its continuance.

N. A. HOLTON.

East Wallingford, Vt.

From Bro. W. P. Rowell.

Bro. Bliss:—Having been a reader of the Herald some fifteen years, I would say, I am well satisfied with its past course, and with the straight-forward, manly course taken by its editor. I hope it may still continue to Herald the glad tidings of the soon coming King. Being from home for a short time, I don't see as I can do without the Herald, there being no Advent preaching in this place; and so please forward to my address. In the meantime, I will endeavor to obtain other subscribers to the paper.

Yours, Bro. Bliss, hoping to meet you, with all the children of God, on a renewed earth,

W. L. ROWELL.

Duane, N. Y.

#### To the Point.

Bro. E. G. Hatch writes:

"I receive my portion of wheat weekly, and will pay for it."

From Bro. Thomas Smith.

Dear Bro. Bliss:—I enclose from Bro. James Brooks of Orrington \$2 for the Advent Herald and \$1 as a donation, to help keep it alive while it may be needed to Herald the coming of the King in his beauty and glory.

Most heartily do I wish that in some way—either by subscribers or donations—I could help the Herald; but there is some consolation in knowing, if there be a willing mind, it is accepted according to what a man hath, &c.

Fraternally and hopefully yours,

THOMAS SMITH.

Bangor, Me., Feb. 17, 1862.

#### The Mote.

As the present truth advances,  
Purest love's revealed in some—  
If there still should be offences,  
Woe to him by whom they come.

Judge not, that ye be not judged,  
Was the counsel Christ did give;  
For the measure we have given,  
Just the same shall we receive.

Jesus says, "Be meek and lowly,  
Nor assume to be a judge;  
If we would be pure and holy,  
We must love without a grudge.

It requires a constant labor  
Every precept to obey,—  
If I truly love my neighbor,  
I am in the narrow way.

Oft I've said unto my brother,  
In thine eye there is a mote;  
If thou art a friend and brother,  
Hold and let me pull it out.

But I could not get it fairly,  
For my sight was wondrous dim;  
When I came to see more clearly,  
In my own there was a beam.

If I love my brother dearly,  
And his mote I would erase,  
Then my light must shine most clearly,  
For the eye's a tender place.

Others I have oft reproved,  
For a little scanty mote;  
Now I wish this beam removed,  
O! that tears might wash it out.

Charity and love are healing,  
These will give a clearer sight,

When I saw my brother's failing,  
I was not exactly right.  
Now I'll take no further trouble,  
Jesus' love is all my theme:  
Little motes are but a bubble,  
When I think upon the beam.

#### OBITUARY.

DIED, near Yardleyville Pa. Feb. 9, 1862, Mr. JAMES G. SLACK, aged 33.

His disease was consumption in the bowels. His was a painful and protracted illness. Before he entered the dark valley and shadow of death, it seemed dark to him, but only for a little while,—all was light again; he claimed the promise that Jesus would be with him; he called his wife, his children, and his hired men to his bed side, and bade them farewell, as one does when about leaving for a long journey. To his wife he spoke his parting words—"we shall meet again." Precious assurance to a bereaved heart like hers! The funeral sermon was preached at his house, and his remains conveyed to the Episcopal burying ground.

J. D. BOYER.

#### ADVERTISEMENTS.

##### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another, pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambition of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

##### A Volume for the Times.

###### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

##### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The inquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attestng the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt-rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE—A GREAT HEALING REMEY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62

For sale at this office.

**DR. LITCH'S RESTORATIVE:** a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

**DR. LITCH'S ANTI-BILIOUS PHYSIC:** As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use.

Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—if

#### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the *ADVENT HERALD*—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

#### BOOKS.

#### PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller		

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 8, 1862.

## Little Eddie, the Drummer.

A correspondent of the Chicago Tribune writing from Benton barracks, St. Louis, gives a very touching story of a drummer boy:

"A few days before our regiment received orders to join Gen. Lyon, on his march to Wilson's Creek, the drummer of our company was taken sick and conveyed to the hospital, and on the evening preceding the day that we were to march, a negro was arrested within the lines of the camp and brought before our captain, who asked him 'what business he had within the lines?' He replied, 'I know a drummer that would like to enlist in your company, and I have come to tell you of it.' He was immediately requested to inform the drummer that if he would enlist for our short term of service he would be allowed extra pay, and to do this he must be upon the ground early in the morning. The negro was then passed beyond the guard. On the following morning there appeared before the Captain's quarters, during the beating of the reveille, a good looking middle aged woman, dressed in deep mourning, leading by the hand a sharp, sprightly looking boy, about twelve or thirteen years old. Her story was soon told. She was from East Tennessee, where her husband had been killed by the rebels and all their property destroyed. She had come to St. Louis in search of her sister, but not finding her, and being destitute of money, she thought if she could procure a situation for her boy as a drummer for the short time that we had to remain in the service, she could find employment for herself, and perhaps find her sister by the time we were discharged.

During the rehearsal of her story the little fellow kept his eyes intently fixed upon the countenance of the captain, who was about to express the determination not to take so small a boy, when he spoke out, saying, 'Don't be afraid, captain, I can drum.' This was spoken with so much confidence that the captain immediately observed, with a smile, 'Well, well, sergeant, bring the drum, and order our fifer to come forward.' In a few minutes the drum was produced, and our fifer made his appearance, a tall, round-shouldered, good-natured fellow from the Dubuque mines, who stood, when erect, something over six feet in height.

Upon being introduced to his new comrade, he stooped downward, with his hands resting upon his knees, that were thrown forward into an acute angle, and after peering into the little fellow's face a moment, he observed, 'My little man, can you drum?' 'Yes, sir,' he replied, 'I drummed for Capt. Hill in Tennessee.' Our fifer immediately commenced straightening himself upward until all the angles in his person had disappeared, when he placed his fife to his mouth and played the 'Flowers of Edinburgh,' one of the most difficult tunes to follow with the drum that could be selected, but nobly did the little fellow follow him, showing him to be a master of the drum. When the music ceased, our Captain turned to the mother and observed, 'Madam, I will take your boy. What is his name?' 'Edward Lee,' she replied; then placing her hand upon the Captain's arm, she continued, 'Captain, if he is not killed—here her maternal feelings overcame her utterance, and she bent down over her boy and kissed him upon the forehead. As she arose, she observed, 'Captain, you will bring him back with you, won't you?' 'Yes, yes,' he replied, 'we will be certain to bring him back with us. We will be discharged in six weeks.'

In an hour after, our company led the Iowa First out of camp, our drum and fife playing 'The girl I left behind me.' Eddie, as we called him, soon became a great favorite with all the men in the company. When any of the boys had returned from a horticulturist excursion, Eddie's share of the peaches and melons were first apportioned out. During our heavy and fatiguing march from Rolla to Springfield, it was often amusing to see our long-legged fifer

wading through the mud with our little drummer mounted upon his back—and always in that position when fording streams.

The night after the fight at Wilson's Creek, where Lyon fell, I was detailed for guard duty. The hours passed slowly away, when at length the morning light began to streak along the eastern sky, making surrounding objects more plainly visible. Presently I heard a drum beat up the morning call. At first I thought it came from the camp of the enemy across the creek; but as I listened, I found that it came up from the deep ravine; for a few minutes it was silent, and then as it became more light I heard it again. I listened; the sound of the drum was familiar to me; I knew that it was

Our drummer boy from Tennessee,  
Beating for help the reveille.

I was about to desert my post to go to his assistance, when I discovered the officer of the guard approaching with two men. We all listened to the sound, and were satisfied that it was Eddie's drum. I asked permission to go to his assistance.—The officer hesitated, saying that the orders were to march in twenty minutes. I promised to be back in time, when he consented. I immediately started down the hill through the thick undergrowth, and upon reaching the valley I followed the sound of the drum, and soon found him seated upon the ground, his back leaning against the trunk of a fallen tree, while his drum hung upon a bush in front of him, reaching nearly to the ground. As soon as he discovered me, he dropped his drum sticks and exclaimed, 'Oh, corporal, I am so glad to see you! Give me a drink,' reaching out his hand for my canteen, which was empty.

I immediately turned to bring him some water, from the brook that I could hear rippling through the bushes near by, when, thinking I was about to leave him, he commenced crying, saying, 'Don't leave me, corporal—I can't walk.' I was soon back with the water, when I discovered that both of his feet had been shot away by a cannon ball. After satisfying his thirst, he looked up into my face and said, 'You don't think I will die, corporal, do you?' This man said I would not—he said the surgeon could cure my feet.'

I now discovered a man lying in the grass near him, dead. By his dress I recognized him as belonging to the enemy. It appeared that he had been shot through the bowels, and had fallen near where Eddie lay. Knowing that he could not live, and seeing the condition of the boy, he crawled to him, took off his buckskin suspenders, and corded the little fellow's legs below the knee, and then lay down and died. While he was telling me these particulars, I heard the tramp of cavalry coming down the ravine, and in a moment a scout of the enemy was upon us, and I was taken a prisoner. I requested the officer to take Eddie up in front of him; he did so, carrying him with great tenderness and care. When we reached the camp of the enemy, the little fellow was dead. It is now about two weeks since I made my escape from McCulloch's grasp."

## The Captain and his Child.

We were crowded in the cabin,  
Not a soul would dare to sleep—  
It was midnight on the waters,  
And a storm was on the deep.  
  
'Tis a fearful thing in winter  
To be shattered in the blast,  
And to hear the rattling trumpet  
Thunder, "cut away the mast."  
  
So we shuddered there in silence—  
For the stoutest held his breath,  
While the hungry sea was roaring,  
And the breakers talked with death.  
  
As thus we sat in darkness,  
Each one busy with his prayers—  
"We are lost!" the captain shouted,  
As he staggered down the stairs.  
  
But his little daughter whispered,  
As she took his icy hand,  
"Isn't God upon the ocean,  
Just the same as on the land?"  
  
Then he kissed the little maiden,  
And we spoke in better cheer,  
And we anchored safe in harbor  
When the morn was shining clear.

Love is the shadow of the morning, which decreases as the day advances. Friendship is the shadow of the evening, which strengthens with the setting sun of life.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardley, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennium Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport	9.00
Pardon Ryon, Smith's Landing N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lant, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" .	\$10.00
By the same, 2d payment .	10.00
" " " 3d .	10.00

May the Lord raise up for the A. M. A. many such "friends."

## Agents of the Advent Herald.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d. and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

## RECEIPTS.

UP TO TUESDAY, MAR. 4.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Mrs E P Lum 1101, E W Mead 1088, J Penniman 1101, J Gilbreth 1084, H C Sargent 1101, J W Phillips 1101, Jonathan Murray 1111, Mrs M Benjamin 1111, Moses Perkins 1127, J O Tasker 1116, S Judson 1101, Mrs E Churchill 1111—each \$1.

A Cushing 1127, G Tilley 1135, J Gray 1132, L Long, M.D. 1132, Edward Lloyd 1145—was a little in doubt as to your wishes, and so put it to your for Her; George Phillips 1127, James Glass 1057, G Voss 1127, H Noyes 1127, J Haley 1127, A Nelson 1120, John Graham 1049—each \$2.

E Gillett 1249, \$5.

## ACKNOWLEDGMENTS TO TUESDAY, MAR. 4, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed

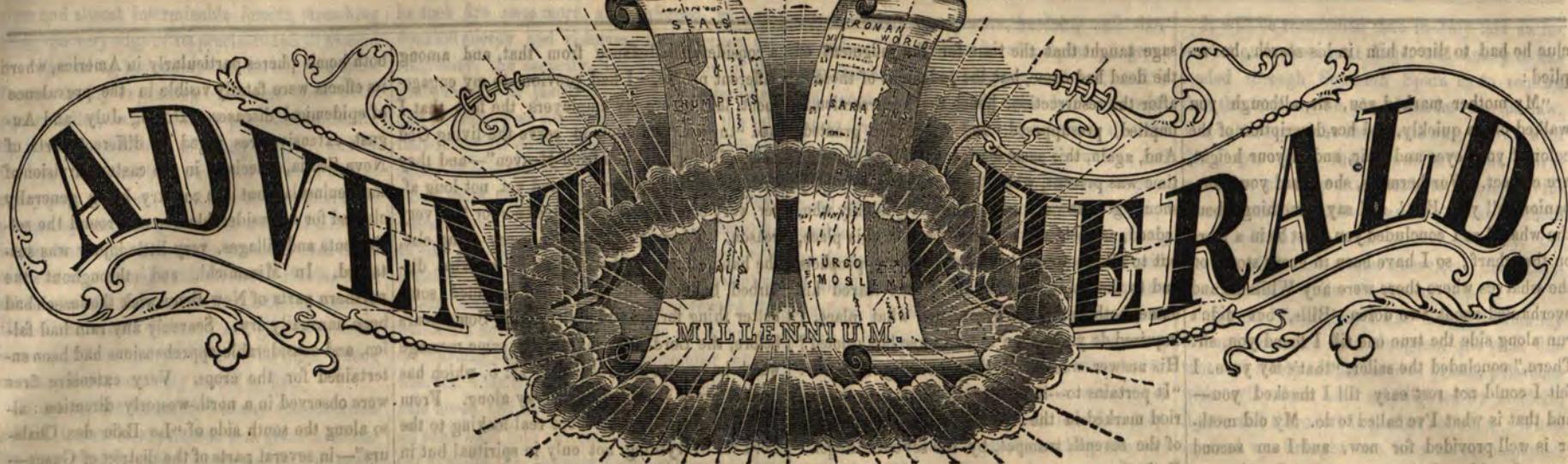
January 1.

Amount of previous payments ..... 256.25

George Tilley, Bristol, R. I. ..... 2.00

P. A. Beckwith, McDonough, N. Y. ..... 1.00

Total received since Nov. 1 ..... \$259.25



WHOLE NO. 1086.

BOSTON, SATURDAY, MARCH 15, 1862.

VOLUME XXIII. NO. 11.

## THE ADVENT HERALD

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SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.  
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee  
J. V. Himes, on  
LEMUEL OSLER, Publication.

## TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " " Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

## BATTLE HYMN.

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword:

His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps,  
They have built Him an altar in the evening dews and damps;  
I can read His righteous sentence by the dim and flaring lamps:

His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel,—  
"As ye deal with my contemners, so with you my grace shall deal."  
Let the Hero, born of woman, crush the serpent with his heel,

Since God is marching on."

He has sounded forth the trumpet that shall never call retreat:  
He is sifting out the hearts of men before His judgment-seat:

Oh, be swift, my soul to answer Him! be jubilant, my feet!

Our God is marching on.

In the beauty of the lilies Christ was born across the sea,  
With a glory in his bosom that transfigures you and me;  
As he died to make men holy, let us die to make men free,

While God is marching on.

From the London Quarterly Journal of Prophecy.

## God's Purpose as Unfolded in Prophecy.

The general passages are the following:—

(1.) Rom. viii. 19—23.—Here we learn that creation is in a state of "earnest expectation" or eager longing for a certain event or era in which it is to be peculiarly blessed. This event or era is the manifestation of the sons of God, that in the time when these sons of God, now hidden and unknown, shall be glorified, "when the righteous shall shine as the sun in the kingdom of the Father." Having made this general statement, the apostle, in the next verse, (ver. 20,) goes on to explain why all this earnest expectation was needed. Creation, says he, was "made subject to vanity,"—i. e., made a perishable, ruined, decayed thing. But how was this? Not "willingly," not by its own consent or by reason of its own sin; but by him who pronounced the curse

upon it for man's transgression. This of course, carried us back to Gen. iii. 17: "Cursed is the ground for thy sake;" teaching us that up till that time there was no curse upon it, no vanity, no decay, and reminding us of the original verdict of Jehovah: Gen. i. 31, "And God saw every thing that he had made, and behold it was very good." Then the apostle declares that this state of vanity and corruption was yet a state of "hope," and that this bondage of corruption was not to be perpetual, for deliverance was promised, nay, liberty, the liberty of the glory of the sons of God. Then, reverting to the idea thrown out in the Church, he shews that, parallel with this, there was the time of bondage to creation,—a time of "groaning and travailing in pain,"—the Church's sorrows and creation's sorrows keeping pace with each other, the Church's groans and creation's groans ascending together in the ears of the Lord God of Sabbath. And in what is all this to end? In what the apostle calls (ver. 23,) "the redemption of the body," i. e. the resurrection. And as we know that the Lord himself comes to raise the dead, so we conclude he comes also to deliver creation. In other words, as the Lord's coming and resurrection occur at the same time, so that coming and creation's restoration must also occur together. Into the prophetic descriptions of that mighty deliverance for creation, or into the glimpses of the ages of blessedness and glory in reserve for it, we do not enter. We leave this passage, merely asking you to keep in mind how it establishes our position as to the twofold character of the prophetic lines. It exhibits the present state of creation as dark and sad; it points to its future state as glorious and blessed; and it affirms that the interesting event—that which marks off these two portions from each other—is the Lord's coming. Thus we learn that from the day that sin entered, up to the day of Christ's advent, creation is to be subject to vanity, to groan and travail; but that from that day onward it is transformed into a blessed world, its vanity exchanged for incorruption, its groans for rejoicings; its travails having at length issued in an immortal birth more glorious than paradise of old.

(2.) The second general passage which I cite is Acts ivii. 19—21. There is a period predicted here called by the twofold name of "times of refreshing," and "times of restitution." These expressions, of course, imply a previous condition of things altogether different. The first assumes that creation is in a parched, withered, decaying, condition, like a flower drooping under a scorching sun, or like the land of Israel in the day of Elijah, when for three years and a half, there was neither rain or dew. The second intimates that creation is in ruins, falling to pieces, crumbling down, its very foundations out of course. This double calamity, of decay and dilapidation, has been affecting creation since the curse was pronounced upon it, and it will continue to do so till the period here foretold—the time of refreshing and the time of restitution. Then all shall be reversed, and the earth become as fresh and as stable as before the curse had begun to wither and desolate it. Now, mark the point at which this transformation takes place. It is when the heavens shall cease to retain him who has ascended into them, and sat down on the right hand of God. In other words, the intersecting event is

the Lord's advent. The heavens retain him till the times of restitution of all things. Then he reappears to make all things new. He "comes down like rain upon the mown grass, and like showers that water the earth," (Ps. lxxii. 6;) He comes to refresh the weary earth; he comes to rebuild the ruined creation, and re-establish it in immovable steadfastness for ever. This passage, then, presents us with this great creation-line under the twofold aspect referred to, dark and bright,—bisected at the one point, and by the one event. During Christ's absence creation droops and fades, and falls to pieces. When he appears, it lifts up its head, it reflourishes it puts on a stability and incorruption which no absence of its King shall ever shake or impair.

(3.) Our third proof-quotation is Isaiah lxv. 17—25, especially as taken in connexion with 2 Peter iii. 10—13. Here we have the prediction of new heavens and a new earth, wherein dwelleth righteousness, implying, of course, a previous state, the reverse of this, and requiring this renewal. The preceding verses in both chapters shew the wretched condition of things antecedent to this change, a change which, both in itself, and as the contrast of what existed before, is one of the brightest and most gladsome that can be conceived. Thus, then, the creation-line is made up of these two parts, the old and the new; and the intersecting event is the same as in the other passages—the advent of the Lord. "The day of the Lord," says the apostle, "will come as a thief in the night;" and then, according to his promise, "we shall have the new heavens and the new earth, wherein dwelleth righteousness." Thus the line is divided into two parts, the old and the new; and that which bisects the line—which ends the old and begins the new—is the coming of the Lord.

## The Greatest is Charity.

An incident in the life of a young man in this city came to our knowledge the other day, which, from the spice of romance which it contains, as well as an illustration of what a vast deal of good a slight bestowal of charity sometimes does, is worthy of record.

As the young clerk and a friend were passing hastily through Broad Street, one raw chilly day in November, a few years ago, they saw standing near the corner of India Street, as they turned to go down the wharf, a poor, old woman, thinly clad in a calico dress, tattered bonnet and shawl, holding on her arm a small basket, in which were a few uninviting apples, which she vainly offered to the hurrying pedestrians that passed her. Her stockingless feet thrust into old slippers, and a few threads of white hair scattered over her forehead, she stood shivering in the keen, searching wind as our two clerks drew near.

"Poor old woman!" said one, as he approached the poor creature, and with a sudden impulse he plunged his hand into his pocket, and grasping every cent it contained, threw it into her basket—the old woman's "God bless you" following him on his way. His companion, who witnessed the act, ejaculated at the moment of its performance,

"Bill, you are a fool to throw your money away in that manner on street beggars."

"Perhaps I am," said the other, "but I could not help it; she may be an imposter, but I do not believe it."

The next day the matter was forgotten, and indeed might never have been remembered again had it not been brought to mind in the following manner.

The next summer, one day, as the young man was busy over his ledgers in an inner counting-room at his employer's store, he was summoned to the outer office by the message that some one wished to see him. Going out, he saw waiting a fine looking sailor, in nautical costume, who eyed him closely as he approached.

"Did you wish to see me sir?"

"Is your name William?"

"Yes, sir, that's my name."

"Blue eyes, light complexion, stand straight, speaks quick," said the sailor, half soliloquizing.

"Yes, you must be the man, you look just like it," said the tar.

"Just like what?" said the young man, a little surprised.

"Why, I'll tell you! Overhaul your log and tell me if you recollect seeing a poor, old woman, about ten months ago, shivering in the cold in Broad Street, and trying to sell a few apples to keep her from starving, and you threw a dollar and a half in silver change into her basket and walked on—you did—didn't you—you can remember can't you?" said the sailor, with feverish anxiety.

Somewhat staggered by the questioner's eagerness, it was a moment or two before the young man collected his thoughts, when he replied that he did recollect throwing some change into a poor woman's basket, but that the circumstance had passed out of his memory.

"Ah! but she hasn't forgotten!" said the sailor, warmly, "but do you recollect what the man who walked with you said?" he inquired.

"Why, yes, now that I recall the circumstance, I think I do. He said, 'Bill, what a fool you are to throw your money away.'"

"That proves it," said the sailor, joyfully, and dashing his hat on the floor he seized the astonished young man by the hand, with a hearty grasp, saying, "God bless your soul, sir! you saved my mother's life, you did—I knew you must be the man," continued he to the astonished clerk, "the moment I set my eyes on you; why, bless your generous heart, that poor old woman was my mother," said the sailor, a big tear running over his brown cheek.

Drawing his guest aside, the clerk learned that he was the second mate of a ship now in port; that he had been searching for his mother's benefactor for nearly three weeks, upon almost every wharf in that part of the city; that during his absence the winter before, he had been taken sick in a foreign port, his mother had met with misfortunes, had heard nothing from him, and was deprived of the provision he had made for her support during his absence; that expecting to hear from him, she managed to eke out an existence till the chill month of November found her without food, fire or clothing, and drove her to the street to procure them; that the handful of change which the young man threw into her basket procured her necessities till other means fortunately reached her.

In answer to the clerk's inquiry as to what

clue he had to direct him in his search, he replied:

"My mother marked you, sir, although you walked off so quickly, and her description of the color of your eyes and hair, and of your height, are correct. Furthermore, she heard your companion call you 'Bill,' and say something about the wharf! so I concluded you must be in a store on the wharf; so I have been in every store on the wharves where there were any Williams and overhauled about two dozen 'Bills,' but didn't run along side the true one till I found you, sir. There," concluded the sailor, "that's my yarn. I felt I could not rest easy till I thanked you—and that is what I've called to do. My old mother is well provided for now, and I am second mate of a ship. God bless you sir! I will never forget your name, and may you never know what it is to be poor!"

And the sailor wrung the hand of his benefactor, whose heart glowed with the richness of the poor man's blessing as he departed.—*Boston Commercial Bulletin.*

### Candor, worthy of Imitation.

Rev. J. Oswald, of York, Pa., author of "The Kingdom which shall not be destroyed," (Philadelphia 1856), was for a number of years, in his early ministry, an assistant of Dr. Schmucker Sen.; and he relates the following reminiscence of Dr. S. as "an example worthy of imitation by much inferior, younger, but heady and opinionative divines." Mr. O. says:

"Dr. Schmucker, Sen., had for long years studied the prophecies, especially the Apocalypse. After the publication of the German edition of his work on the Revelation of St. John (1843), he made me a present of the book, accompanied with the request that, after examining it, I should give him my opinion of its contents. I cheerfully accepted of the volume, and gave it a perusal. Meeting afterwards in his own house, he wished to know what I thought of his Apocalyptic expositions; I hesitated. He insisted—"but I wished you to give me your opinion, was his remark. I then proceeded: passing over some things as non essential, agreeing with him in others, until the subject of the Resurrection came in review, which resurrection is to take place at the pre-millennial advent of Jesus Christ. The doctor maintained that it was only the martyrs who would then rise from the dead. I said that I could prove from Scripture, that the resurrection, not of martyrs only, but of all them that slept in Jesus, would then take place; and not only so, but that all saints, also, then, living would instantly be changed in a moment—in the twinkling of an eye. This, of course, changed the whole aspect of the millennium—transferred it at once beyond the limits of probation; and though it was a subject so near his heart, of which he had thought so long, on which he had meditated so deeply, and written so much, and though my assertion, if correct, would so materially affect his long and deeply cherished views, yet his only reply was, "Prove it!" I requested a Bible, which, when brought, I opened and read—'And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' Rev. xx. 4. Now this passage, I remarked, teaches the resurrection of the martyrs clearly (for it is a resurrections, 5, and 6, prove), but as respects others, it neither affirms nor denies aught. Now, doctor, where does this Scripture (passage) belong? To what period of time? His answer was, as I well knew, from his intimate acquaintance with the subject, it would be—"It belongs to the period designated by the seventh trumpet." I then turned to Rev. xi. 18—"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Now this pas-

sage taught that the time for the judgment of the dead had come, but the judgment of those is after the resurrection, hence the resurrection is implied, presupposed, and taken for granted.

And, again, this same Scripture taught that the time was present, when the Lord God Almighty should give reward, not to the martyrs only, who, indeed, as such, are not mentioned in this place, but to all his people, to his servants the prophets and to the saints and to them that feared his name, both small and great; and what place, I inquire, do you assign to this verse, last quoted? His answer was, as in the preceding instance: "It pertains to—it follows—it belongs to the period marked in the Apocalypse by the sounding of the seventh trumpet, by the seventh angel." Both these passages then, I remarked, though found in different chapters, belong together—to the same thing? "Yes!" Well, doctor, how many trumpets are there? "Seven." The seventh, then, is the last. "Yes." I then referred to 1 Cor. xv. 51, 52—"Behold, I show you a mystery; we shall not all sleep, but we all shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The apostle, I observed, who speaks in this chapter of the resurrection of the righteous only, without any reference to the wicked at all, expressly declares that, at the last trump (which you have admitted the seventh to be) all those who are asleep (dead) in Christ shall arise, and all living saints be changed. His only reply was—"I never thought of that before; I will consider what you have said, and give you my opinion." After the lapse of some time, the subject was again brought up, and the doctor told me that he had reflected upon it, and that I was mistaken, and gave his reasons for it. I opposed his arguments, and the matter was dropped, each retaining his own special views. Weeks, perhaps months afterwards, this interesting topic was referred to again, and the doctor said to me, "You were right." I did not expect him, at his age, with his experience and knowledge, to yield to me, or that he would give up his long-cherished opinions for mine. I opposed him in this thing, not only because he expressly desired my opinion, and the result proved the humility of the man, the openness of his heart to the truth, and, in spite of accumulated years, the progressive character of his mind, whilst many, of far less real intellectual vigor, are dwarfed and stunted by prejudice and the pride of opinion. And now, when I look over to the place where we laid him, in the hope of the better resurrection, or when I stand by his grave, I feel comforted in the thought that when he passed through the dark valley, he may have been cheered with the glorious assurance that he, as one of the redeemed, blood-washed, and sanctified, should, in common with all saints, lay aside the habiliments of the grave, and rise from among the dead one thousand years sooner than he had ever believed, before he had said to me, at the conclusion of our argument, in reference to the resurrection, at the pre-millennial advent of Jesus Christ—"You were right." —*Kingdom &c. pp. 276—281.*

Bro. Bliss:—In a communication in the Herald of Jan. 4th, I promised an occasional chapter; so I again take the pen. The "trials and encouragements" have served to keep me so well balanced, that "having obtained help of the Lord I continue till this present time." My experience of both, has been about in proportion to my activity in the cause, and faithfulness in testifying so that in this regard I have the satisfaction of a scriptural experience. In a town where my home was cast for a season, I found the people all ready to look at (as they supposed) a very queer one—one of those uncouth things termed "Millerites." But as they afterwards testified found only a quiet, plain dressed person, who carried conviction to the heart of being a sincere Christian. During a few years residence with those, for the most part, very candid people, no one was led to think any more lightly of the "blessed hope," but like Bereans they searched the Scriptures for themselves, and therefore some, like them, believed. True, there was some contention and opposition to meet, but truth was in the ascendant scale. My next residence was at

a considerable distance from that, and among different people. I had previous to my engagement, laid before my employers the fact that I had "turned from idols to serve the living God and wait for his Son from Heaven"—and they had declared it no barrier; and yet, not long after, very complacently dismissed me for this very reason.

Viewing in this as in every thing else, the hand of my Father, I was in no wise disturbed, believing the Lord had provided some better thing for me, and so it proved. Some years before, the Lord had sent me the same message which he sent to Barveh, Jer. 45: 5, which has been of great benefit all the way along. From that time I was led to a more real looking to the Lord for everything, not only in spiritual but in all things, and am ready to add my testimony to God's faithfulness. "There is no lack to them that put their trust in him." Do I wish to know in any case just what my Father would have me do? The veil has been rent, and by the new and living way, I can come with confidence for guidance. Do I need employment? My Father has the best intelligence office in the universe, whose telegraphic wires carry communications even swifter than the lightning, though he may see fit to delay for a season, for the trial of my faith. I have found the message above referred to, "seeketh thou great things for thyself—seek them not"—of very great service by way of contenting me to be doing little errands for the Lord; and not unfrequently find those seeming little links are after all an essential portion of the great chain of Providence. As day by day, I seek the mind of my Heavenly Father in all things, so am I enabled to walk by faith, not by sight. The word is, "The just shall live by faith." Very well—then we need not go along in a state of spirituality, half dead—on no—we may "live." Bless the Lord. Does the Lord wish me to introduce the great and glorious truths of the coming and kingdom of our Lord and Savior, either to one person, or in a meeting, he always lets me know it, and though sometimes conscious beforehand, of the same reception as the prophet, "They will not hear you," yet as He has said, "my word shall not return to me void, but shall accomplish that which I please, and prosper in the thing whereunto I send it," I rest it there, leaving all consequences with him. Sometimes the truth is received; sometimes both it and myself, as we are identified, are barely tolerated—and not unfrequently greatly opposed. Sometimes when the Lord directs me to speak it in a meeting (and I cannot afford to disobey) some one will say, "let us keep to experience;" "we have got the kingdom in our hearts"—"we don't want doctrines"—"what we want is to be prepared to die" etc. etc., and sometimes I have been personally opposed, and assailed with language too rough to ever defile the mouth of a Christian. Yet the Lord stands by me, and the more I am assailed, the more he lifts me up in himself, and enables me to view the assailants with love and pity—greatly fearing they may be found among those of whom Enoch the seventh from Adam prophesied. I find it a great consolation to remember that Jesus too received the greatest opposition, if not all from the professed people of God, so that in this too, I have fellowship with him, while my heart responds to his declaration, "It is enough for the disciple to be as his master, and the servant as his lord." One thing I find all important,—to follow, not run before the Spirit of the Lord. This we may know, if we are walking in obedience—praise the Lord. But I must close, reserving the rest for another article, as this is already of sufficient length.

X.

For the Herald.

The Great Fire in Miramichi.

From "the autobiography of a Wesleyan Methodist missionary;" Rev. Robert Cooney, a 12 mo vol published at Montreal in 1856 on pp. 54 58, I copy the following account of this terrific conflagration which was probably unequalled in its extent and grandeur by any other in the world. The description given below is all the more valuable in its graphic portraying from the fact of its being given by an eye witness.

March, 1862

D. T. T.

"The summer of 1825, was unusually warm in

both hemispheres, particularly in America, where its effects were fatally visible in the prevalence of epidemical diseases. During July and August, extensive fires raged in different parts of Nova Scotia, especially in the eastern division of the peninsula; but the country being generally cleared for a considerable distance round the settlements and villages, very little injury was sustained. In Miramichi, and throughout the northern parts of New Brunswick the season had been unusually dry. Scarcely any rain had fallen, and considerable apprehensions had been entertained for the crops. Very extensive fires were observed in a north-westerly direction: also along the south side of "Le Baie des Chaleurs"—in several parts of the district of Gaspe—on the Richibucto; and thence in a southerly direction towards Westmoreland. From the first to the fifth of October, a season generally cool, an extraordinary and unnatural heat prevailed. The protracted drought of the summer acting upon the aridity of the forests, had rendered them more than naturally combustible. Land clearing had been carried on extensively all the spring; and as this operation includes burning the trees and roots, the circumstances mentioned above, facilitated both the progress and dispersion of these fires, and produced the unusual heat. On the 6th and 7th, the condition of the people living along the valley of the Miramichi, became very alarming. In the rear of Newcastle—in the vicinity of Douglastown and Moorfields—and along the banks of the Bartibog, the fires were evidently approaching the line of settlements on the north side of the main river. On the south side of the river from below Nappan, thence upward in the rear of Nelson Town, up Cain's river—and along the same menacing process was going on. Indeed the whole country appeared to be encircled by a flaming zone, which, gradually contracting itself by the devastation it had made, seemed as if it would converge into a point, as soon as nothing remained to be destroyed.

On Friday the 7th inst., about 9 o'clock in the evening and for some time previous, lengthened and sullen roars—repeated crashing noises—and sounds like unto thunder, filled every one with terror. The people seemed to be perfectly stupefied. Every body seemed to be alive to their danger; but no one seemed capable of warding it off. And about the time stated above, and suddenly, as it struck me, 'hundreds of flames' of fire, simultaneously burst from the forests, and rushed out upon the settlements: and then Newcastle, Douglastown, and the whole northern side of the river, extending from the Bartibog to the Naashwaak, a distance of more than one hundred miles in length, became enveloped in one sheet of flame, that eventually spread over some thousands of square miles.

I was at the time this great fire occurred residing within a mile of Newcastle; and my candid opinion is, that a greater calamity never befell any forest country, and that very few places in any country of the same population, and of the same available resources, ever experienced a greater loss. The following statement of lives lost, and property consumed, was exhibited by a local committee organized for the management of all matters connected with this disorder

Persons burnt and drowned	160,000
Buildings destroyed	595,000
Head of cattle destroyed	875,000
Loss of property estimated	£204,323
Less this sum insured	12,050

Net Loss, £192,273

That the stranger may form a faint idea of the desolation and misery no pen can describe, he must picture to himself a large and rapid river, thickly settled for one hundred miles or more, on both sides of it. He must also fancy four thriving towns, two on each side of this river; and then reflect that these towns and settlements were all composed of wooden houses, stores, stables, and barns; and that the arrival of the fall importations had stocked the warehouses and stores with spirits, powder, and a variety of combustible articles, as well as with the necessary supplies for the approaching winter. He must then remember that the cultivated, or settled part of the river, is but a long narrow strip about a quarter of a mile wide, and lying between the

river and almost interminable forests, stretching along the very edge of its precincts and all around it. Extending his conception, he will see these forests thickly expanding over more than 6000 square miles, and absolutely parched into tinder by the protracted heat of a long summer, and by the large fires that had streamed through almost every part of them. Let him then animate the picture by scattering countless tribes of wild animals, hundreds of domestic ones, and even thousands of men through the interior. Having done all this he will have before him, a feeble description of the extent, features, and general circumstances of the country, which on the night I have mentioned was suddenly buried in fire.

If my opinion be entitled to any consideration this is its candid expression.—A greater calamity than the fire which happened in Miramichi never befel any forest country, and has been rarely excelled in the annals of any other; and the general character of the scene was such, that all it required to complete a general judgment, was the blast of a trumpet, the voice of the archangel, and the resurrection of the dead."

#### Death and its Abolisher.

We remember well our first hearing Dr. Chalmers. We were in moorland a district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cartful of irrepressible youngsters. "Calm was all nature as a resting wheel." The crows, instead of making wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunlight—yest, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company;" the country-side seemed moved to one center. As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

"He had a hardness in his eye,  
He had a hardness in his cheek."  
He was our terror, and we not only wondered but were afraid when we saw him going in. The kirk was full as it could hold. How different it looks to a brisk town congregation! The minister comes in, homely in dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves;" he looks vaguely round upon his audience, as if he saw in it one great object, not many. We shall never forget his smile! its general benignity;—how he let the light of his countenance fall upon us! He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forgot it, but its subject was, "Death reigns." He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—everywhere, at all times, in all places; how we all knew it, how we would yet know more of it. The drover, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed restless, but never kept his eye from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple, terrible statement, was repeated in some lucid interval. After overwhelming us with proofs of the reign of death, and transferring to us his intense urgency and emotion; and after shrieking, as if in despair, these words, "Death is a tremendous necessity," he suddenly looked beyond us as if into some distant region, and cried out: "Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then

he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security, the sufficiency of the great method of justification. How astonished and impressed we all were! He was at the full thunder of his power; the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had insensibly been drawn out of our seats, and were converging toward the wonderful speaker. And when he sat down, after warning each one of us to remember who it was, and what it was, that followed death on his pale horse, and how alone we could escape—we all sank back into our seats. How beautiful to our eyes did the thunder look—exhausted—but sweet and pure! How he poured out his soul before his God in giving thanks for sending the Abolisher of death! Then, a short psalm and all was ended.

We went home quieter than we came; we did not recount the foals with their long legs, and roguish eyes, and their sedate mothers; we did not speculate upon whose dog that was, and whether that was a crow or a man in the moor—we thought of other things. That voice, that face; those great, simple, living thoughts; those floods of resistless eloquence; that piercing, shattering voice—"that tremendous necessity."

Dr. John Brown.

#### The California Floods.

The citizens of Central California, embracing the Sacramento and San Joaquin valleys, have lately, as our readers are aware, been subjected to a succession of most terrific floods. Nothing like them has ever been experienced on this continent, within the knowledge of its civilized inhabitants. In speaking of the second flood, the San Francisco Herald says that it has inflicted a blow upon the State from which it will hardly recover in half a century. Many are of the opinion that so wide spread is the second flood, and so universally destructive has it been, that thousands upon thousands of citizens have been truly bankrupted. Of the general scope, effects and cause of the flood, the Herald remarks:

"It occurs to us that the word flood does not fully express the extent of this disaster. It has been a deluge. The plains from the extreme northern portion of the State to the Tulare valley, and from the foot hills of the Sierra Nevada to the Coast Range of mountains, are under water to a depth of from four to eight feet. In other words, water covered at least one-third of the State, and that comprehending the richest we can boast. In round numbers the loss may be estimated at fifty millions of dollars: and no one can yet tell the number of lives that may have been lost, or form an idea of the extent of the human suffering which has been endured. Cattle, horses, sheep, hogs and the rest of the live stock of our farmers, together with all their fences, outbuildings, and most of their other improvements which have been the work of years of careful industry, have been swept away, and themselves utterly ruined. It is an overwhelming calamity, and one that will be remembered through all time.

The extent of the deluge has astounded the oldest inhabitants of the country. It is true that the Spanish population have traditions that in remote times, California was frequently visited by fearful floods, but the most alarming of these legends did not tell of a deluge so wide spread as the one which is now upon us. It is no exaggeration to say that the present flood is unprecedented in the recorded history of the world, save in the instance when Noah ascended the ark.

The numerous disasters which are immediately consequent on the flood, do not fully represent the extent of the calamity which has befallen us. The snow has been entirely melted from the Sierra Nevada, and when summer shall come the beds of the mountain streams will be dry. The miner being unable to obtain water, the grand necessity of his industry, will then have his day of suffering."

Many instances are narrated in the California

papers of extreme exposure, hardship and danger endured by thousands of people. A great many deaths by drowning are reported, and it would seem as if hundreds must have met with watery graves. One dispatch mentions that the town of Alvarado was six feet under water; and that the inhabitants had been firing minute guns to call attention to their distress, but it was impossible to render them any assistance. Along the rivers the inhabitants generally were provided with boats by which they could reach places of safety, but in the interior they had no such means of escape, and were entirely at the mercy of the flood, which came upon them with fearful rapidity. A family of six persons were taken from a farm where the water was four feet deep. The father was on horseback holding the two youngest children. The mother was standing with the water nearly up to her armpits.

From the New York Observer.

#### Religious Persecution in Spain.

Something more than a year since, Rev. Mr. White, of Northampton, (since deceased) called at my room in Malaga, Spain, to invite me with a few other American and English gentlemen, to meet Matamoras, a prisoner in charge of a detachment of soldiers, that morning arrived from Barcelona, 200 miles distant, and who in one hour was to leave by diligence for his dungeon, seventy-five miles inland.

We know little, comparatively of Spain, and less concerning the persecutions there borne by our brethren for their love of the truth as it is in Jesus. In our newspapers there has been little more than an occasional notice of the fact that Matamoras and others had been imprisoned and sentenced.

One cause of this ignorance is that few travelers visit Spain, and fewer still remain sufficiently long to become acquainted with those who would cheerfully introduce themselves, but from fear of betrayal. Then again, Spanish journals are prohibited from publishing anything indicating a want of adhesion to the Catholic faith. I fear nothing from this calumny, though one prisoner was offered \$ 300 if he would make a declaration corroborating the statement of the person already referred to. He refused to do so. A second time I was cast into the dark and horrible dungeon, and confined there eighteen days. This was on a charge of propagating Protestantism amongst the prisoners.

"My case has now passed from the military to

the civil courts, where the truth is more easily heard.

Still there are many calumnies and much prejudice against me, but I trust in the Lord and in the strength of my innocence. Pray for me, and pray for my unhappy enemies, that

God may forgive them, as I do from the bottom of my heart, all that they make me suffer."

By later dates we learn that not only Mr. M., but others, also, whose only crime was that they had preached and taught the Word of God, had been sentenced to eight years in the galleys, which is equivalent to death, for few survive the ceaseless labor and exposure.

Thus much of freedom in religion is there in Spain, our original fatherland, in this nineteenth century.

H. C. H.

#### The Evacuation of Columbus.

Oftentimes when the lumbermen of the Penobscot look at a jam of logs covering many acres, they can pick out the one or two which, being cut away, will set the whole mass in motion. Those less skilled at the business might spend days and weeks on the job without having much to show for it. In the same way the rebel lines of defense at the West might have been dealt with by our forces. Bowling Green, which it took months to approach, might have consumed as much more time to take, and then at a great loss of life; while Columbus might have proved almost another Sebastopol. Happily more common sense—which is often called "strategy" in military language—was used. Between these two strongholds, and commanding the country back of them, lay the Tennessee and Cumberland rivers, easy of access, and feebly defended in comparison. Our officers saw the advantage, pushed up, reduced Forts Henry and Donelson, and then down came the whole system of rebel defenses, so elaborately prepared for many months. Bowling Green was evacuated at once, the idea of defending Clarksville and Nashville was given up as soon as it was resolved on, and now Columbus is vacated, and its garrison is flying in a panic down the Mississippi river.

To appreciate the vast extent of this move-

It will be recollect that in July last an insurrection broke out at Loja, and finally so extended through Southern Spain as to require that the territory be placed under martial law. The battle cry of the insurgents was, "Down with the Pope. Live the Republic." The movement was unjustly attributed to Protestant influence, and Matamoras and the many others then in prison were made to feel, severely, the rigor of their task-master's service. Mr. Matamoras writes, under the date of Sep. 3:

"On the 8th of July I was dragged from my cell and sepulchre to a dungeon, the most distant and lonely in this horrible prison, poisonous with evil odors, and only lighted by artificial lights, and there left in perfect solitude. When my food was brought two keepers accompanied the servant \* \* This servant, who was himself a prisoner, was summoned by the Governor and Captain-General, who offered him his liberty (though under a sentence of seven years' penal service) and \$ 1,600 if he would reveal what he knew of us. We had never spoken to him—not only not of politics, of which we rarely, if ever think or speak, but not even of religion; yet the man gave a testimony, and was liberated. After a fortnight of examinations, declarations and vexations, we were released from our solitude, but were strictly forbidden to speak to any one.

"On the 2d of August my room and person were again searched, but of course nothing found. In declaration, I protested against all this, and declared my perfect innocence of any political question, adding: 'It is not so in matters of religion: my faith calls on me to propagate the Word of God, and in this I have labored and will labor, accepting willingly the consequences.' I fear nothing from this calumny, though one prisoner was offered \$ 300 if he would make a declaration corroborating the statement of the person already referred to. He refused to do so. A second time I was cast into the dark and horrible dungeon, and confined there eighteen days. This was on a charge of propagating Protestantism amongst the prisoners.

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ment, signalized by the evacuation of Columbus, we have only to look back a single month. Then the rebel line of occupation at the West, beginning a few miles beyond Somerset in Kentucky, ran above Bowling Green, through Columbus, to Springfield in Missouri. Now this entire line has been pushed back bodily one hundred and fifty miles on an average, releasing the entire States of Kentucky and Missouri, and all but the extreme lower part of Tennessee. So much for striking in the right place. But the efficacy and results of the blow are yet far from being fully developed. How much advance may be made from the basis of Nashville by our troops, does not appear; but it is evident that the evacuation of Columbus starts the long expected expedition down the Mississippi river. The New Orleans Delta but a short time ago said of Columbus: "That is the Northern key to the Mississippi delta. That in possession of the enemy, the floodgates of invasion will be opened."

This is more true than the same paper would probably admit it to be now. It may be urged that the rebels withdraw in undiminished force, and with their entire armament. It is true; but they go in a hurry, partially demoralized, nowhere able to find a stronger place than Columbus, and if they found such, without adequate time to fortify it. It is estimated that they will have for the defense of Memphis about 50,000 men. We shall have more than that number of infantry, well supplied with field pieces, to say nothing of our gunboats and mortar fleet. Every effort will undoubtedly be made to obstruct the advance of this fleet, but it will be in vain. There are rebel forts near New Madrid, 86 miles from Cairo, and some resistance may be made there. But the great stand will doubtless be taken in the vicinity of Memphis, 252 miles from Cairo. It cannot be effective, however. We do not know how soon our forces under Gen. Halleck can be ready for this grand advance down the river—though we presume their preparations are nearly complete—but when they do start, we predict that they will surely and not slowly sweep the Mississippi, along its course of one thousand miles, to the city of New Orleans itself, where there will be a grand victory, if there is any need of one.

Boston Journal.



## ADVENT HERALD.

BOSTON, MARCH 15, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to

remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

CHAPTER VIII.

(Continued from our last.)

The officials of the Jewish nation having thus rejected their King, they immediately planned his destruction. They brought him before the great Sanhedrim of the Jewish nation, and "sought false witnesses against Jesus, to put him to death; and found none. For many bore false witness against him, but their witness agreed not together," Matt. 14: 55, 6. Having failed to procure legal testimony with which to proceed against him, the high priest called upon our Lord to testify respecting himself; he put him on his oath,—the most solemn form of asseveration known by that Jewish tribunal—saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," Matt. 56: 63; or, as Mark has it, "the Son of the Blessed?" And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witness? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death." Mark, 14: 61-64.

The Jews, had not power to put any one to death; and so they led him away to the judgment hall of the Roman Governor—not going in themselves, "lest they should be defiled; but that they might eat the passover." Pilate went out to them, and said, What accusation bring ye against this man?" John 18: 28, 9. "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King," Luke, 23: 2.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world, (aion) if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence; for it had been taken from the Jews, and from this aion, or dispensation, and reserved unto the aion or world to come, when it shall be established under the whole heaven." Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause I came into the world, that I should bear witness to the truth," John 18: 33-37.

Wishing still to save Jesus, Pilate said to the Jews, "Ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again saying Not this man, but Barabbas,"—a noted robber, vs. 30, 1. Pilate answered, "What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him," Mark. 15: 12, 13.

Pilate then "took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and put on him a purple robe, and said, Hail King of the Jews." Thus arrayed in mockery of his claimed royalty, "came Jesus forth, wearing the crown of thorns and the purple robe; and Pilate saith unto them behold the man;"—also saying that he found "no fault in him." At the sight of Jesus, the priests and officers vehemently demanded his crucifixion—claiming that by their "law he ought to die, because he made himself the Son of God," John 19: 7. For such a claim, by any created being, was blasphemy; and blasphemy was punished with death under the Mosaic law.

This new form of accusation against Christ, started Pilate; who "went again into the judgment hall, and saith unto Jesus, Whence art thou?

But Jesus gave him no answer." At this, the Roman governor attempted the assumption of authority over the Prince of princes, and said "unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" But "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above,"—John 19: 9-19.

Again did Pilate seek to release Jesus: but the Jews cried out, saying, "If thou let this man go thou art not Caesar's friend: whosoever maketh himself a King speaketh against Caesar." Pilate then again brought Jesus forth, and said to the Jews, "Behold your King... Shall I crucify your King?" The chief priests answered, We have no king but Caesar. Then delivered he him unto them to be crucified," John, 19: 14-16.

Having effected Christ's condemnation, the rulers "derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews save thyself." One of the malefactors, crucified with him, "railed on him, saying, If thou be the Christ, save thyself and us," Luke, 23: 35-39. "And Pilate wrote a title, and put it on the cross: and the writing was, Jesus of Nazareth, The King of the Jews." The priests said, "Write not The King of the Jews; but that he saith I am King of the Jews." But Pilate answered, "What I have written, I have written." The chief priests then, mocking said, "If he be the King of Israel, let him now come down from the cross, and we will believe on him," Matt. 27: 42. "Let Christ the King of Israel descend now from the cross, that we may see and believe," Mark, 15: 32.

The heavens, however were soon veiled in blackness, the earth quaked, rocks were dislodged, and the temple's veil was rent in twain; and as our Lord expired, the Roman centurion confessed, "Certainly this was a righteous man," Luke 23: 47. "Truly this man was the Son of God," Mark, 15: 39.

Our Lord's body was then given to "Joseph of Arimathea, an honorable councillor, which also waited for the kingdom of God," (Mark, 15:23); and who buried Jesus in his own tomb. "His soul," however, "was not left in Hades, neither did his flesh see corruption." Acts 2: 31. On the third day, he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," Rom. 1:4. And he ascended to "the right hand of God; from henceforth expecting till his enemies be made his footstool," Hab. 10: 12, 13.

To no other one than our Lord can those titles, "the Prince of the host" and the "Prince of princes," be applicable. No other power than the Roman ever stood up against Him, putting him to death for claiming to be the Prince thus predicted. And therefore only the Roman power is symbolized by the little horn, that waxed exceeding great and that stood up against the Prince of princes.

### The Population of China.

Mr. Bliss, Editor Advent Herald—Dear Sir:—I am becoming so much interested in the reading of the *Herald* that I feel its loss if it does not reach me every Saturday night. Of course I look it carefully through as each number arrives, and without wishing to be captious, or seeming to be so, I would call your attention to what appears to me to be a slight error in the last number. T. M. Preble of Concord N. H., asks the question, "What is the population of China, &c.?" Your answer is 170 millions. Is it not 350 millions at the present time?

Previous to the year 1800, Lord Macartney was sent on an embassy to China by the English Government and was the man—"outside barbarian," as the celestials say—who obtained the first authentic information respecting that Empire. He informs us it was divided into 15 Provinces, containing 4402 walled cities; the population of the whole country was then given at 333,000,000 and it must have largely increased since that time.

Its revenues were then set down at 66,000,000 pounds sterling; and its army, including the Tartars, 1,000,000 of infantry, and 800,000 cavalry. The above facts, and others like them, you will find given in detail in Williams' "Middle Kingdom," published previous to 1850.

China being one of those Empires from which emigration proceeds slowly, its present population cannot be less than 350 to 400 millions. Many writers put it as high as one third the population of the entire globe. Lord, or rather, Earl Macartney's embassy was in 1702—he left England September 26th of that year, and remaining there about a year was ordered by the Chinese Government to depart from Pekin Oct. 7, 1793. The famous edict against Christianity, by that Government, was in 1812.

The next embassy was by Lord Amherst Feb. 8, 1816, the objects of which proved an entire failure.

You will excuse the liberty I have taken, as I think accurate statistics are of the highest value to your cause.

Yours very truly, ORLANDO LUND.  
Homer N. Y. Feb. 24, 1862.

No apology is needed for the correction of anything erroneous, or supposed to be erroneous in the columns of the *Herald*,—its object being to elicit facts and truth, and not to substantiate theories or subserve opinions. And where opposing views prevail in regard to anything, it is always desirable that they be presented.

As it respects the Population of China, we have supposed it in former times, to have been over estimated. Brooks' universal Gazetteer for 1840, edited by John Marshall, says:

"According to an account furnished by an intelligent native of China to the agents of the English East India Company, in Canton, in 1823, the territory of China proper was then divided into nineteen civil and military jurisdictions. Notwithstanding all the magnified impressions which have heretofore prevailed in reference to the supposed populousness of China, relatively in proportion to the extent of territory in the two countries, its population is but little more than half that of England and Wales."

As England and Wales comprise 57,812 Sq. m., and at, the time referred to, contained in round numbers, twelve millions of inhabitants, or about 208 persons to the sq. m.; one half of that would give to the 1,298,000 sq. m., of China only about 135,000,000 inhabitants in 1823. In M'Culloch's Geographical Dictionary, ed. of 1840, we find the following:

"China has long been very generally believed to be the most densely peopled country of any considerable extent in the world. The Jesuit Semedo, writing in 1645, remarks that, after living in the country 22 years, he was no less surprised on leaving than on his first arrival, at the immense number of persons he met with, not only in the towns and cities, but on the highways, 'where' says he, 'there is at all times as large a crowd as is usually to be met on some festival or public occasion.' The Jesuit Amiot, founding on official documents, estimated the Pop. in 1743 at about 143,000,000, which, adding for some classes that he had omitted, may be carried to about 150,000,000; and, in 1792, Lord Macartney was informed by a mandarin, 'a plain, unaffected, honest man,' whose statement is said to have been made on the authority of official documents, that the population was 333,000,000, and later accounts carry it up to above 360,000,000. We confess, however, that, with the exception of that of Amiot, these statements appear to us to be altogether incredible, and in point of fact, we have no certain information as to the population of China. According to the statements in Chinese official works the population of the empire amounted in 1393, to 60,545,000; and in 1578 to 60,692,000. It is supposed to have continued at or about this amount till the Tartar conquest in 1544, a year before the publication of Semedo's work. But it appears from an imperial proclamation, quoted in the Chinese Repository issued in 1792, and said to be founded on official data, that the population had been reduced in 1711, to 28,605,716! (vol. 1. p. 356; Canton, 1833). This extraordinary diminution is attempted to be explained in the work now referred to, by the mortality occasioned by the long and bloody wars that accompanied the establishment of the Manchoo dynasty, by the fact of some of the provinces in the south not having been fully subdued when this census was taken; and by the circumstance of a poll-tax being then imposed, which made it for the interest of individuals to escape being enrolled in the census. Now admitting the force of some of these statements, though we believe them to be greatly overstated, and allowing that but for the wars occasioned by the Tartar conquest, and the imperfectly subdued state of parts of the country, a correct census taken in 1711 would have given a population of 60, or 70, millions; still, we ask, can it be credited that the population should have increased from even that amount in 1711, to above 300,000,000 in 1792? Had China been a new country, or had the Tartars by whom she was overrun in the 17th century, been distinguished by their superior intelligence and industry, an increase of this sort might have been possible. But the reverse of all this is the fact.

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official accounts of the population must have been grossly underrated, or that that the later ones must be grossly exaggerated. But supposing that the population really amounted to 150 millions about 1750, is it credible that it should have exceeded 330 millions, in 1792, and 362,447,000, in 1812? It would require the best possible evidence to make any reasonable person believe what is so directly at variance with all the best established principles; and no such evidence has been, or, we believe, can be given with respect to the alleged increase of population in China.

"Whether the empire could support the population that has been ascribed to it is a question on which it is needless now to enter. We believe, however, with M. De Guignes, that the fertility of the country has been greatly overrated; but whether that be so or not, we submit that the rate of increase exhibited by the censuses is such as could have been realized only in an unoccupied and very fertile country, colonized by a people far advanced in the arts; and that it is all but absurd to suppose that it should be realized in an old settled country, with stationary arts like China. (For a further discussion of this subject, see the excellent work of De Guignes, 'Voyages a Peking' &c. iii. 55-86.)"—*Article on China.*

The above we regard as good reasoning. It must be considered that China is a self supporting country; whilst England and Wales cannot raise food for the support of their population, but must import from abroad. The parts of China to which strangers have access are the most populous; but it will not answer to judge from these of the population of the entire country, any more than it would to judge of that of America from the population in the neighborhood of Boston; which could not live without the grain and beef from the broad fields of the West. It is not impossible that China has a population of 300, or 400, millions, but our impressions are that 170, or at the out side, 200 millions would come nearer the truth. Our view may, however, be erroneous; and, so long as it seems impossible to determine the matter definitely, the best we can do is thus to present the whole question, and leave to each one his own decision.

We are obliged to our correspondent for thus noticing what he deemed and which may have been an error, and trust he may find still farther use for his pen in our columns. We also feel complimented by the good opinion, which the few weeks of his subscription to the Herald has given him of it, and hope his interest in these pages will continue to increase.

#### The Image of the Beast.

"And it was given to him to give breath to the image of the wild beast, that the image of the wild beast should even speak, and to cause, that as many as would not worship the image of the wild beast, should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their forehead. And that no one might buy or sell, but he, who had the mark, the name of the wild beast, or the number of his name."—Rev. 13: 15-18.

(Concluded.)

"The canonists are accustomed, according to denote the Pope a king.

"The pontiffs were as absolutely the legislative and judicial head of this ecclesiastical kingdom, as the emperors from Constantine to Augustulus were of the civil empire, and imposed whatever laws they pleased on subordinate ecclesiastics and on the church by decrees, in the same manner as those emperors enacted laws or edicts. The decrees, bulls of canonization, sentences, charters, and other legislative and judicial acts of the pontiffs, from Gregory VII., in 1073, to benedict XIV., in 1757, collected in the Bullarium Magnum, fill nineteen folios. Many others are contained in the decretals and councils.

"They appointed to all ecclesiastical offices throughout the empire, as the Christian emperors appointed to all civil and military offices in their dominions.

"They established courts in which all violations of their laws were tried, and a tribunal at the capital for the decision of appeals. There were gradations of rank in the hierarchy, like those of the magistrates of the civil empire. The hierarchies, as nationalized by Constantine, were formed in each patriarchate, after the model of the civil government in the provinces. The hierarchy of the western kingdoms, under the Pope, was formed after that pattern; having archbishops or metropolitans at the head of the clergy of each nation, or large district, and bishops, abbots, and a long catalogue of subordinate ranks, under each metropolitan.

"They levied taxes for their support of ecclesiastic laics.

"They inflicted ecclesiastical penalties on the violators of their laws; exclusion from communion, suspension from office, deposition, excommunication, and a sentence of eternal death."—*Lord's Exp. of Apoc.* pp. 429-432.

These, with many other striking resemblances, de-

monstrate that the Roman hierarchy, in all its great features, was a counterpart to imperial Rome—an image of, and belonging to, the seven-headed, ten-horned monster, whose deadly wound was healed.

Life was to be given to this image by the two-horned beast. The papal hierarchy is created when its supremacy over other churches is declared and sustained; and the power by which this is done, is that which gives life to it. This was done according to the following history by the Eastern empire.

The power of the papacy, symbolized by the image, had been predicted in Daniel under the symbol of "a Little Horn," that came up among the previous "ten horns," before whom "there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," Dan. 7: 8. These horns were thus explained to Daniel: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Ib. vs. 23-27.

When Paul spoke of the second coming of Christ, in his first epistle to the Thessalonians, they understood that it was an event then imminent. The apostle, in his second epistle corrects this impression, by referring to the foregoing prediction in Daniel, which must be previously fulfilled. He assures them that "the day of Christ" "shall not come, except there be" an apostasy, or "a falling away first, and that Man of Sin," or the lawless one, "be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 2-8.

The uniform application of these predictions to the Papacy, by Protestant writers, renders it unnecessary to argue this point. That power began early to be manifested, but its full development was "let," i. e., hindered, by the continuance of the Western empire, which had to be taken out of its way. Tertullian, near the close of the second century, in expounding those words, says: "Who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist?" And he gives as his reason why the Christians of his time prayed for the Rome empire: that the greatest calamity hanging over the world was retarded by the continuance of it. Cyril of Jerusalem in the fourth century applied the passage in the same manner, and says: "Thus the predicted Antichrist will come when the time of the Roman empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who by magical and wicked artifice, shall seize the Roman power. A large number of the ancient fathers interpreted this text in the same manner.

In A. D. 257, 1260 years before the time of Luther, Stephen, Bishop of Rome, began to act the pope in good earnest,—excommunicating those who dissented from the doctrines of Rome.

In 312, 1260 years before the massacre of St. Bartholomew in 1572, Constantine became Emperor of Rome, embraced Christianity, and terminated the last and bloodiest of the Pagan persecutions—that of Diocletian, which had continued ten years. Constantine undertook to remodel the church, in conformity to the government of the state, and the unhallowed union of the two resulted in the dignities of patriarchs, archbishops, archbishops, canons, prebendaries, &c., which he endowed with wealth and worldly honors.

While paganism was suspended by Christianity under Constantine, its ceremonies were not suppressed. The senate was still pagan; and "the title, the

ensigns, and the prerogative of Sovereign Pontiff which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian emperors."—*Gibbon*, v. 2, p. 182. Gratian became emperor, A. D. 376, and was the first who refused the pontifical robe. In 378, he invested Theodosius with the Empire of the East; under their rule paganism was "wholly extirpated," and the senate was suddenly converted.—*Ib.* That which hindered was thus taken out of the way. In 378, also, Gratian refusing the office, Damasus, the Bishop of Rome, was "declared Pontifex Maximus," \* and made "the sole judge in religious matters." All who would not adhere to the religion "professed by the Pontiff Damasus, and by Peter, Bishop of Alexandria," were declared heretics.—*Gibbon*, v. 2, p. 156. Damasus by virtue of his power, introduced the worship of the saints, and of Mary, "the mother of God," excommunicating those who dissented. Thus the apostasy, by adopting the gods of the heathen, and the name of the heathen pontiff, began to be set up, and the excommunicated church disappeared in the wilderness.

\* This is given on the authority of the London Quarterly Journal of Prophecy, for 1852, p. 330, which states that the edict will be found in the "Theodosian Code, XVII. to XX."

#### Bible Questions and Answers.

139. What did our Lord reply, when "the high priest asked him, and said unto him, Art thou Christ, the Son of the Blessed?"

Ans. "Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Mark, 14: 61, 2.

140. What said the angels to the disciples, when asking them, "Why stand ye gazing up into heaven?"

Ans. "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven," Acts 1: 11.

141. What did the Savior say when asked "What shall be the sign of thy coming, and of the end of the world?"

Ans. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," Matt. 24: 23, 29, 30.

142. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18: 8.

Ans. "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," Matt. 24: 37-39.

143. "But who may abide the day of his coming? and who shall stand when he appeareth?"

Ans. "He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," Matt. 3: 2, 3.

#### The War.

Washington, March 9. The Government has received information from Fortress Monroe that yesterday the Iron-clad steamer Merrimac and the gun-boats Jamestown and Yorktown attacked our fleet, sunk the Cumberland, and took the frigate Congress. The Minnesota was a ground when the Fortress Monroe boat left.

Washington, March 9. The following was received to-night by Major General McClellan from Gen. Wool, dated Fortress Monroe, 6 o'clock this evening:

"Two hours after my telegraph dispatch to the Secretary of War last evening, the Monitor arrived. She immediately went to the assistance of the Minnesota, which was aground, and continued until a few moments since. Early this morning she was attacked by the Merrimac, Jamestown and Yorktown. After the contest of five hours they were driven off, the Merrimac in a sinking condition. She was towed by the Jamestown, Yorktown and several smaller boats toward Norfolk, no doubt, if possible, to get her into the dry dock for repairs.

The Minnesota is afloat and being towed towards Fortress Monroe.

#### THE BATTLE OF THE MONSTERS.

We venture to say that Hampton Roads witnessed a contest yesterday the like of which the world never saw. The combatants were hardly more remarkable than the manner in which they met, as will be seen from our exciting dispatches.

The contest began Saturday noon, by the rebel

iron-clad steamer Merrimac—which everybody supposed had become useless from being overloaded with plating—rooting its way out from Norfolk into the mouth of James river, where the U. S. war vessels Cumberland and Congress lay at anchor off Newport News. She made for the Cumberland, which being a sailing vessel (as was the Congress also) was unable to get out of her way. A broadside was poured against her iron plates at a short range, but had no more effect than if fired from popguns. She continued on, ran into the Cumberland, stove in her side, and leaving her sinking, turned for the Congress. In the meantime the rebel gunboats Jamestown and Yorktown had come down James river and engaged our vessels on the other side. The Congress was obliged to strike her colors. The steam frigate Minnesota and the frigate St. Lawrence, which went to the assistance of the above vessels appear to have got aground, and their fate is uncertain. The iron monster then engaged our batteries at Newport News.

The Congress was a frigate of 50 guns, built at Kittery in 1841. The Cumberland was a sloop-of-war, of 24 guns, and was built at Charlestown in 1842. She had no regular crew on board at the time of the fight.

This was the first day's work, and doubtless it rejoiced all secessionists. It was iron against wood. On the second day iron met iron—and Union Iron proved the victor. By Providential disposal, every Union man will believe, the iron clad steamer Monitor—otherwise known as the Ericsson Battery—arrived in Hampton Roads Saturday night. Yesterday morning all three of the rebel vessels attacked her. The engagement between these floating fortresses lasted five hours, resulting in beating off the gunboats, and the withdrawal of the Merrimac to Norfolk in a sinking condition. Some idea of the nature of this tremendous engagement may be had when we state that the guns of the Monitor throw round balls weighing each 183 pounds, or conical balls of 350 pounds. By the terms of her contract, she was to be tried and proved before being accepted by the Government. We think it safe to set her down as a Government vessel. But for her opportune arrival, and her efficiency, it is possible that the U. S. vessels Minnesota and St. Lawrence, which would appear to have got ashore, might have fallen into the hands of the rebels.—*Boston Journal*, Monday March 10th.

Washington, March 10. There is no longer any doubt that the rebels have evacuated Centreville, Winchester and other important points, indicating a general falling back of their forces.

The Navy Department has received information from Com. Dupont that his fleet have captured the heavy fortifications at St. Simons and Brunswick, Georgia, and Fort Clinch, Fernandina, and St. Marys, Florida—the enemy abandoning them.

St. Louis, March 10. Gen. Halleck telegraphs to Gen. McClellan that "the army of the Southwest, under Gen. Curtis, after three days' hard fighting, has gained a most glorious victory over the combined forces of Van Dorn, McCulloch, Price and McIntosh. Our loss in killed and wounded is 1000. That of the enemy is still larger. Guns, flags, provisions, &c., were captured in large quantities. Our cavalry are in pursuit of the flying enemy."

FROM NEW MEXICO.

Denver City March 7, via Julesburg 6th. The following news was received here to-day by military express:

A desperate and terrible battle, lasting all day, took place at Velverde, ten miles south of Fort Craig, on the 21st of February.

The fight was probably resumed again on the 22d. The loss is great on both sides. Both parties claim the victory. A regiment of New Mexicans, commanded by Col. Panton, ran away, Capt. McRae, who had charge of our artillery, and every one of his command were killed at their post, and their cannon was taken by the rebels.

Kit Carson was within fifteen miles of Fort Craig. Firing was heard from his direction, with what result was not ascertained at the time the messenger left.

Washington March 10. The recently published dispatch from Denver to Julesburg is not on its face authentic, and must have been verbally communicated through a line of express riders over a distance of 700 miles, and Judge Watts has other information which satisfies him that the account, to say the least, is highly exaggerated, and some parts of it untrue.

#### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

T. Hollen. Will attend to your question soon.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## The Quaker Joseph Hoag's Vision.

In the year 1803, on the 8th or 9th of the month, as I was alone in the field one day, I observed that the sun shone clear, but a mist obscured its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever to have been sensible of such feelings before; and I heard a voice from heaven saying, "This which thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them; and while they were humble, I blessed and fed them, and they became a numerous people; but they have become proud, and have forgotten the One who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold; and I saw them dividing in great heat. The division began in the churches on points of doctrine; it commenced in the Presbyterian society, and went through the various denominations, and in its progress and effects its close was the same. Those who dissented went off with high heads and taunting language; and those who kept to the original sentiments, appeared exercised and sorrowful. And when the dividing spirit entered into the society of Friends, it raged in as high a degree as any I had before discovered. It next appeared in the lodges of the Free Masons. It broke out, in appearance like a volcano, inasmuch as it put the whole country in an uproar for a time. Then it entered polities, throughout the United States, and did not stop until it produced civil war. An abundance of human blood was shed. In the course of the combat, the Southern States lost their power and slavery was annihilated from their borders. Then a monarchical power sprung up, and took the government of the states, established a national religion, and made all societies tributary to support its expenses. I saw them take property from the Friends. I was amazed at beholding all this, and a voice proclaimed, This power shall not always stand; but with it I will chastise my church, till they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country for their iniquities and the blood of Africa, the remembrance of which has come up before me. This vision is for many days."

This vision is copied from a book, the truth of which is not doubted. I have been told that this vision was seen by the author, but a few miles from where I live, and I consider it quite remarkable.—With your consent, I should like to see it in print. You can judge for yourself how far it has had its fulfilment. We have not seen the end yet of the present war. I believe that the Lord is bringing to pass the fulfilment of his prophetic word. We are truly living in grand and awful times. The vials are being poured out upon the earth. Let us be ready for the appearing of the great white throne. May the Lord help you to sound the alarm.

SANDS SUTTON.

Kensico, Westchester Co., N. Y.

NOTE. We give the above at the request of Bro. Sutton; but have nothing to say in respect to it, except that the visions of the Bible are all that are authoritative with us. Others we say nothing against.

ED.

From Bro. Charles Dow.

Dear Bro. Bliss:—It gives me pleasure to be able to send my mite for the weekly food received thro' the Herald. I am greatly encouraged, while reading the evidences of different writers on the nearness of our Savior's second coming. Although I do not expect to live to see it, time to me looks short. When I look back upon my past life, it seems that I have failed to accomplish the design of

my being, and in the end may miss of heaven; but God will be just, if this be true of me. My faith is in the Savior of sinners, of whom I feel that I am chief; but having cherished the hope that God, for Jesus' sake, has forgiven all my sins, and has promised to be with me in every temptation and give me grace equal to my day, I hope for immortality and eternal life at the appearing of the great God and our Savior Jesus Christ. O how much grace we need in this hour of trial, to nerve the heart for the Christian warfare! I expect the conflict to increase as we near the port of rest.

CHAS. DOW.

Fowlerville, N. Y.

From Bro. John Reynolds.

"How can ye believe which receive honor one of another?" John 5:44.

These words, which were spoken to the unbelieving Jews by Christ, are of the same importance at this day as they were in the day they were spoken. Man is the same now as then, and the All-wise God is the same; for "in Him is no variableness or shadow of turning."

It is then an important question to be answered by all, Are we seeking the honors of men, or the honor that cometh from God only?

The manner in which this question is asked is equal to an affirmation and is the same as if Christ had said, Ye cannot believe who receive honor one of another; and, strange as it may appear at first view, a little thought will make it as certain as any effect produced by a natural cause. Because God's word and Spirit agree, and if the Spirit does not enlighten the mind and affect the heart, no saving knowledge of God's word can be obtained. And if the mind is pre-occupied with the spirit of the world and the seeking honor from the world, or "of one another," which must exclude the Spirit of God, it is impossible that we can believe with the heart unto righteousness, as the means by which saving faith is obtained is without our reach. We may as well think to judge of colors without eyes, as to believe God's word without His Spirit.

The Bible, unlike every other book, was written by the influence of God's Spirit. "For holy men of old wrote as they were moved by the Holy Ghost." Hence we find the apostle in writing to the church tells them, that "not many wise men, after the flesh, not many mighty are called." And why? Plainly because they were seeking honor one of another. They would not lay aside the good opinion of their fellows, and leave their applause and titles of honor.

Agreeing with this view we have abundant evidence of the fact, that in every age of the church when titles and honors from man were tolerated by the church, there the church was corrupt—there the love of money, and pleasure, of ease and self-indulgence, prevailed; and since the same cause will produce the same effect, man's nature being the same in all ages, what must be said of the present professed church of Christ? Is it a popular, a respectable church, in the eyes of the world? Do they seek honor one of another? or are they seeking the honor that cometh from God only? O would that it were, and that every member had a single eye to God's glory. That there are now, as there always have been, pious individuals in these fashionable churches, but they are the few, and mostly out of sight, having no desire to have the honor of man, but the honor of God only.

The church of Christ is now and always will be a little flock, until Christ shall come to gather his redeemed into one fold. Because "narrow is the way which leadeth unto life, and few there be that find it."

But as the professed church is now honored by the world, and as it is popular, and receiving honor one of another, and is striving to excel in outward grandeur, and to be called Rabbi, and Rev., and regard the style and manner of a discourse far more than its possessing the spirit and truth, nothing is more certain than that the present respectable church is corrupt.

From Bro. E. W. Coffin.

Bro. Bliss:—May I drop a few thoughts on the parable of the ten virgins, Matt. 25? The language used leans on matrimonial usages. The definite numbers I take for indefinite numbers. The virgins are infants, or little children. The bridegroom made contract in the garden of Eden, and paid the price demanded on the cross, and gave them all lamps, and oil, or grace, that made them members of the kingdom of heaven. They all start on their journey with their lamps burning, to meet the bridegroom from the cradle to the grave. All sleep and slumber together. Our works on the way make us wise or foolish. See parable of the talents, and sentence given at the end of the chapter. The cry at midnight (either spiritual or political darkness) will not hinder beloved Daniel and John, nor any

of them that have done good, from coming forth when they hear the voice of the Son of God. The confusion of the foolish virgins beggars description. The righteous shine forth as stars forever, or as a bride adorned for her husband.

E. W. COFFIN

Gilead, Me.

From Bro. L. Edwards.

Bro. Bliss:—I might be ashamed to have sent you only one dollar as a donation for the Herald office, if my physicians had not made heavy drafts on my small purse a few days since; but I hope to do more in the future, if I gain my health again, as I have now some hopes of, although I am but poorly able to guide my pen. To give one dollar to sustain the Herald (the best religious paper within my knowledge) when 600 are needed for that purpose, is like one lifting with thumb and finger at the wheel to roll it out of the ditch, when it required all his strength,—especially in these perilous times, in which all the powers of darkness are against us, who look and long for the soon coming of the Lord to gather his elect from the four winds, from one end of heaven to the other, Matt. 24:31, destroy the unbelievers, v. 39, and make all things new, vs. 21-5; for we wrestle not against flesh and blood, but against spiritual wickedness in high places;—which is well in part depicted in the Herald of Feb. 1, 1862, headed Preparation. I wish you would re-publish that piece in the Herald every three mos. in the future. It is worth \$100. It is on page 34 of the Herald.

L. EDWARDS.

Hampton, Ill., Feb. 10, 1862.

From Bro. H. Harriman.

Bro. Bliss:—I send you one dollar towards the five or six hundred that were wanted the first of the present year. I hold myself responsible only for the present year; but if funds are wanted to forward the blessed cause hereafter, I hope I shall have the means or the disposition to bear my share of the burden. I feel that all our blessings flow from effort and exertion and obedience to God's law; and we who profess to be governed by God's law, and hope for God's blessings here and hereafter, I fear we shall not receive God's blessing in the day of the Lord, if we are penurious, close-fisted, and unwilling to make some sacrifices of property which he has blessed us with; for every good and perfect gift cometh down from the Father of lights, &c. In him we live and move and have our being; and from him we derive all our blessings. We have been ungrateful, unthankful, and unkind, and too narrow-minded; but still God has been our friend, and his goodness has followed us from our infancy until the present time. Let us all strive, who have named the name of Christ, to be God's loyal subjects the few remaining days we have here on this sinful earth, that we may be his subjects when he comes to make all things new, and to reign King of kings and Lord of lords. We can see by the Southern States what it is to be disloyal, and what constitutes rebels to the government. As our Southern disloyal rebels are now receiving their recompence of reward for their rebellion, so all who are disloyal and rebels to God's government will receive their doom when he comes the second time to take vengeance on them that know him not, and have not obeyed his gospel. O Christian brother, Christian sister, and impudent friends, think on these things and be wise; improve these precious moments to the best advantage. O that we may all meet where troubles, trials, losses, crosses, disappointments and tears shall be known no more forever. Amen.

Yours looking for a kingdom,

HIRAM HARRIMAN.

Georgetown, Feb. 17, 1862.

From Bro. W. T. Gilbert.

The Proverbs of Solomon the son of David, the king of Israel, 2:6-13, 20. In the 21st and 22d are seen the motives; so doing, 21; for the upright, 22. But the wicked shall be cut off from the earth.—The promise confirmed by Christ, Matt. 5:5. So David says, Psa. 37:22, 38. Rev. 21:5, 7, "He that overcometh shall inherit all things"—margin reads, "these things."

Having seen many applications of the numbers, mentioned in Daniel, not according to the view I entertain, I believe the right application of the 1290 days is to cover, not only the time from the taking away of the daily sacrifice, at the destruction of Jerusalem by the Romans, but the whole time of that power's establishment, or setting up, unto the time, times and half—they being given in connection with those numbers in order to a better understanding of the question asked by the angel or man. The 1335 days commenced with the time, times, and half, and cover the remaining time appointed for the scattering of the holy people, so called, and in answer to the question reaches to the end of the wonders, at the time that Daniel will stand in his lot, with the many that shall awake

from the dust of the earth to everlasting life, with all of those that are delivered.

W. T. GILBERT.

PS. Why is the word of prophecy, spoken of by Peter, called more sure than that which was mentioned by him?

Please inform whether the original word translated "prepare" is not of the same import as that translated "provide"?

W.T.G.

ANSWER. Peter evidently does not use the term "more," in this connection, by way of comparison, but to give additional emphasis to the expression.

We do not know to what passage, containing the word "prepare," reference is made. The original of "prepare" in some texts, is the same as that of "provide"; but it is not uniformly the case.

From Dr. J. Croffut.

Dear Bro. Bliss:—I am made to rejoice and give glory to God for what he has done for me. He has healed my foot; and though it is weak and tender, I am free from pain, and am able to get about some. My rheumatism is troublesome, but not so bad as it has been. Praise the Lord for his mercies. We have had sickness in our family most of the time during the past year, and two have been consigned to the dust. Yet we have had many favors which call for humble gratitude. God is good,—"his mercy endureth forever." Bless his holy name. I rejoice that as Adventists we have so good a paper as the Herald, and I should rejoice still more could I help it move along. Brethren, you who have means, think of your responsibility, and do what you think will please God in sustaining a paper which carries comfort to many a waiting soul. I feel encouraged that the Herald will be sustained till the saints are caught away to meet the Lord.—May God bless it more abundantly, and bless you in conducting it, until your labors are no longer needed in this great work. O brethren, hold up the hands and cheer those who are laboring in publishing comfort and sympathy to the weary, anxious, waiting disciples of Jesus. There is ability enough with you to do much more than is being done, and why do you hold on to that which must soon perish? Now you may do good with it, but the time will soon come when it will be useless to you and to the world. Will God approve with "well done, good and faithful servant"? Let each one of us so act that it may be said of us, he has, "done what he could," "she has done what she could." Open your hand wide, and give glory to God.

Yours, praying for God's blessing on the cause,

J. CROFFUT.

Brooklyn, N. Y., Feb. 24, 1862.

PS. Married, on the 20th of February, by Elder J. Croffut, Mr. GEORGE C. GILL, of New York, to Miss J. H. P. CROFFUT, of Brooklyn, L. I., youngest daughter of Elder C.

J. C.

From Bro. C. Beckwith.

Dear Bro. Bliss:—It is with pleasure I send you another subscriber. I feel interested for the Herald. It must live. We cannot do without it in these perilous times. I feel the time has come when every Adventist should show his faith by his works. Let us, brethren, come up to our privilege. We know not what we can do, by the help of God, till we make an effort. Let us take hold of the good cause with zeal, with an eye single to God's glory, and he will bless us. There are brethren who would like the Herald, but are poor as to the things of this world; I would suggest that brethren who have this world's goods assist by sending one dollar for them, with the promise that they will send the other before the end of six months. In this way we can do good to our brethren, and relieve Bro. Bliss from unnecessary anxiety.

We meet twice a week for prayer and conference. The Lord blesses. Yours in the blessed hope,

C. BECKWITH.

McDonough, N. Y.

From Sister M. Scott.

Bro. Bliss:—I have a few things intrusted to me over which, in the future, I mean to be faithful, that I may at last enter into the joy of my Lord. The temptation often comes, You, a weak woman, what can you do? but I can have it said, She has done what she could. If two mites, which make a farthing, were accepted when Jesus was here on the earth, shall we withhold our small donations and say we can't do; say, I am poor. But see; she of her want did cast in all she had, even all her living. O that my heavenly Father would increase our faith and take away our covetousness, and help us to lay ourselves out for usefulness in his cause, and put the money to the exchangers, that at his coming he may receive his own with usury. What will it avail for us to say, Go in peace; be thou warmed and clothed; or to say we hope the Herald will prosper and be sustained? Now who is going to support it?

If we withhold more than is meet it will tend to poverty, and then what have we gained? I tell you, brethren and sisters—for I am a witness—if we want to do something for God, and have not the means, if we ask him in faith he will let us have something to honor him with; and I believe the reason we have to cry so much, My leanness, is because we as a nation have robbed God in tithes and offerings. We haven't anything to give, we say; but where is the Lord's money? Some have dug in the earth and hid theirs, and some have got it done up in napkins and laid away. Now the Herald is an old friend of mine, for which I will enclose two dollars as a donation, with prayers for its welfare till the Master appears.

Your sister, waiting for the day of millennial glory,  
Richford, Feb. 15, 1862.

M. SCOTT.

From Bro. George Phillips.

Sir—I have taken the Herald nearly eight years. I cannot think of parting yet—hoping that it will be sustained as long as it needed.

Respectfully yours,  
GEORGE PHILLIPS.

West Alburg, Vt., Feb. 21, 1862.

From Bro. E. W. Mead.

S. Bliss—Dear Brother:—Please find one dollar for the Advent Herald, which pays to the first of April next, if I have kept the account right. The time is come, under the poor state of my health and the advanced age I have arrived at, to close my business and leave nothing unsettled. Therefore please discontinue my paper at the time to which the enclosed pays.

I have and do consider the Advent Herald the best religious paper I have ever read. In taking my leave I feel to commend you and the readers of the Herald to the God of all grace, who is able to keep us from falling, &c.

Yours in the love of God,  
E. W. MEAD.

Norwalk, O., Feb. 24, 1862.

We have received quite a number of letters of late, like the above. It is painful to feel that the A.M.A. is not able to make provision for such subscribers, so abundant as to supply all who thus desire the weekly visits of this messenger.

ED.

From Bro. S. Smith.

Bro. Bliss:—For the past seven years the Herald has been, with few exceptions, a regular Saturday visitor, and always a welcome one.

Respectfully,  
SAM'L SMITH

Baltimore, Feb. 28, 1862.

A friend, in sending a donation of one dollar, for the Herald, writes:

"I love the pure word, and the medium through which it is received."

#### Transplanted Flowers.

BY THEO. D. C. MILLER.

The sweetest flowers must fade—  
The loveliest forms decay;  
The earthly casket must be laid  
In Death's embrace away!  
Why mourn we? one so fair,  
Unto us lately given,  
Has left this world of sin and care,  
And found repose in heaven;  
In sweet repose  
Her eyelids close,  
While weeping mourners shed the tear  
Above her cold and silent bier.  
Angelic hosts doth greet  
This bud of beauty rare,  
Their harping strains so sweet,  
Melodious fill the air;  
While bards seraphic join the band,  
A golden lyre in each right hand,  
And hallelujahs rise  
To Christ the Lord  
With one accord,  
While from the opening skies—  
The blue, ethereal skies—  
A holy form appears,  
Majestic and divine—  
The living Vine!  
And kindly, gently greets the flower,  
Transplanted to the heavenly bower.

Bring flowers—sweet flowers,  
From May-day bowers,  
Culled by some gentle hand  
Belonging to the hand—  
The household band;  
A wreath—a floral offering bring  
Of queens that star the early spring:  
The lily's snowy chalice pure,  
The rose whose fragrance doth endure,  
The glowing violet divine,  
The myrtle and the golden vine!  
Bring one—bring all!  
They speak the purity of one  
Whose earthly pilgrimage is done.

Gently she sleeps  
Beneath the sod;  
Why should we weep?  
Her soul's with God.

Temptation leads her not astray,  
She walketh in religious way;  
She bore the cross, the crown is won,  
Her Eden-life hath now begun.  
Nurtured in right,  
Robed in white,  
She ever dwelleth in realms of light!  
Then, mourn her not, but quick prepare  
To meet within those mansions fair;  
Where all may tune their golden lyre,  
And mingle in the heavenly choir.  
Glen Villa, Dec. 1861.

#### OBITUARY.

DIED, in Berlin, Ct., Feb. 10, Sister NANCY NORTON, aged 61.

Our sister has soon followed her aged mother, but I feel that they are at rest with Jesus. I shall miss her, as she was the only one I could talk with upon our glorious hope, and I now feel alone. Still I am not alone; for Jesus is with me by his blessed Spirit, and that to bless. I feel that I too shall soon go where the wicked will cease to trouble and the weary will be at rest.

Yours truly,  
MIRIAM BECKLEY.

#### ADVERTISEMENTS.

##### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

##### A Volume for the Times.

##### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end" (Dan. 12: 9) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

##### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctribs so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to those who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have deemed it with ease of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents.

For sale at this office.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use.

Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—if

#### PUBLICATIONS FOR SALE,

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Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON. MARCH 15, 1862.

## The Shepherd.

There was once a shepherd who lived in a little cottage on the side of a deep mountain glen. His sheep used to feed in the valley; and every morning he went down with them to the side of the stream, and, while they wandered about, he used to sit and watch them. And in the evening he used to call them together by the sound of a pipe; and then he led them up to the fold and shut them all in, and went to his own house.

One day, in the autumn, the shepherd had been watching the sheep all day long. They were some way from the cottage, for they had eaten all the grass that grew near it, and they had gone some distance off to find pasture. As the sun went down, the shepherd sprang from the ground and took his pipe. He put it to his mouth, and began to play one of his native airs. The sheep soon collected, and went slowly up the valley. It was a lovely evening; the setting sun was lighting the tops of the hills with red. The sheep came slowly on, sometimes stopping to crop the herbage, and sometimes to drink of the stream which flowed down the valley, while the dog ran barking round and round them.

As the shepherd came near the fold, he saw his wife standing at the cottage door and his little boy running down to meet him. The little fellow ran to the fold, and pulled out the stick which fastened the hurdles together; so that when his father came up with the sheep the door of the fold was wide open. He then helped his father to drive the sheep in. The shepherd himself stood at the gate and counted them. There were a hundred of them. He counted ninety-seven, ninety-eight, ninety-nine; and there were no more—one was missing.

This was a sad thing for the shepherd. He could ill afford to lose one sheep, and he knew what dangers it would be exposed to in the mountains. He went into the fold, and walking through the ranks, counted the sheep again. There were only ninety-nine. One had certainly strayed away. He looked down the valley, but could see nothing of the missing sheep.—He called it, but there was no answer.—He bade the dog look for it. The dog pricked up his ears, and ran barking over the fields; but he soon returned with his head hanging down. It was not to be found. A mist was stealing up the valley, and a cold wind that made him shiver.

The shepherd looked at his pleasant cottage, and thought of the comfortable supper that his wife had got ready for him there. Then he looked at the cold, bleak mountains, and thought of the poor creature passing the night among them, and his mind was made up. "I must go in search of it," he said. So he told his little boy to go back to the cottage, and say that he should not be home just yet, but that he would come home as soon as he could. Then he took his stick in his hand and started off with his dog.

He went down the hill till he came to the place where the sheep had been feeding. There he looked round again; but still he could see nothing of the sheep.—Just at this place a little stream came tumbling into the valley. He thought that the sheep had very likely followed this stream, so he went up by its side. The further he went the steeper it became.—Sometimes he had to climb over rugged rocks, and sometimes to cross the stream. Once he fell into a swamp up to his knees; and once the stone he trod upon rolled away, and he slipped into the water. So he went on far a long time. It grew very dark, and he had to light his lantern. And then the mist from the valley enveloped him; so that, even with his lantern, he could not see far beyond him; and if he had not known the way very well he would have been in great danger. Every now and then he called, or blew his horn; but no answer came.

At last, after he had been calling very loudly, he thought he heard a bleating a little to the right of him. He followed the sound, and soon he heard it again.—This time it was above him. He looked

up, and he thought he saw a moving figure on the top of the rocks. He climbed up, and there he found the poor sheep, in a place where it could neither get up nor down, almost dead with cold and fatigue.

Oh! how pleased the shepherd was at this sight. He forgot his fatigue, he forgot the cold and the wet, as he clasped the little creature in his arms and carried it down the hill. And how glad he must have been, as he lay down to rest that night in his snug cottage, to think that he had not been hindered by the difficulties in the way from seeking his lost sheep.

The next morning the shepherd went to the fold, to see if the sheep were all safe. He looked at them all; but the lamb that he examined most carefully was the little creature that had wandered the night before. And as he tended his sheep that day, he thought of "the Good Shepherd," and how He loved His flock.

There were thousands of happy angels round the throne of God who had never known sin or sorrow. They at all times loved and served God; but there were people on this earth who had disobeyed Him, and who were sinful and miserable. And did He leave these sinful ones in their misery? No; He cared for them with the tenderest pity, and sent His own Son to die for them. Jesus came to this world; and through all His sorrows and all His sufferings, He still thought of His wandering sheep, and endured all patiently for their sake.

And now Jesus sits on the throne in heaven, surrounded by thousands of happy angels and by the spirits of good people who have gone to heaven; and perhaps you, my reader, are sinful, and lonely, and unhappy. But still He cares for you, and watches over you, and will be ready to listen to you if you pray to Him; for He died for each one of us. The Bible tells us that a day is coming when He will see all his sheep collected around his throne. And then those who were once sinful and unholy, will be happy and holy for ever. He is not now, nor will He then be, sorry that He came to suffer and die on earth.

Think of this, and when you have read this little account, turn to the eighteenth chapter of Matthew, and the eleventh verse, and you will find: "For the Son of Man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

## Happy Children.

Happy children! taught to know,  
From the Book which God has given,

How to serve him here below,

How to reign with him in heaven!

Happy children! taught to tread

Wisdom's ways in early youth!

By its gentle teachings led,

Choose ye now the path of truth.

Happy children! taught to pray

In Immanuel's worthy name,

Seeking freely, as ye may,

Blessings angels ne'er can claim!

Happy children! taught to sing

Of the Saviour's dying love!

Hither, with your voices, bring

Hearts to join the choir above.

With the winged seraphim,

Here unite to praise his name,

Chanting that celestial hymn,

"Worthy, worthy is the Lamb."

"Blessing, honor, glory, power,

Be to him who fills the throne,

And the Lamb, forevermore;

"Thou art worthy, thou alone."

Happy children! taught to live,

Striving each for others' good!

Freely blessed, as freely give;

Let no selfish thought intrude.

Happy children! when ye die,

With your lives to Jesus given,

Ye shall find his presence nigh,

He will bring your souls to heaven.

town in England, and the final (read upwards) what that town is famous for—A city in Italy, a river in Germany, a town in the United States, a town in North America, a town in Holland, the Turkish name for Constantinople, a town in Bohemia, a city in Greece, a circle on the globe."—The following is the solution:—"Naples, Elbe, Washington, Cincinnati, Amsterdam, Stamboul, Tornea, Lepanto, Ecliptic—Newcastle, famous for its coal mines."

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennium Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## A. M. ASSOCIATION.

The "American Millennial Association" located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MAR. 11, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed January 1.

Amount of previous payments	259.25
From a young friend, received by the hand of A. Leighton, of South Durham, C. E.	1.00
J. S. Brandenburg, Burlington, Iowa	.50
Hannah Everall, " "	.20
John Pearce, Highland Creek, C. W.	2.00
M. Shawan, Toronto, C. W.	1.00

Total received since Nov. 1 ..... \$263.95

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" ..... \$10.00

By the same, 2d payment ..... 10.00

" " " 3d ..... 10.00

May the Lord raise up for the A. M. A. many such "friends."

## Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa	James S. Brandenburg
Bascoe, Hancock County, Illinois	Wm. S. Moore
Chazy, Clinton Co., N. Y.	C. P. Dow
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Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson

## RECEIPTS.

UP TO TUESDAY, MAR. 11.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J. W. Barber 1101, W. Taylor, from Jan 1 to 1101; Jas Gilchrist 1101, S. Heath 1075, Mrs. E. Rogers 1101, A. Beeby 1101, Mrs. L. Boon 1101, Wm. Taylor of Boston 1111; A. Jackson 1088, Samuel Smith 1127, Widow Flat 1118, B. B. Boardman 1107, T. Ware 1106, Wm. Plimley 1075, Thomas Hollen 1101—each \$1.

W. W. Sherman 1127, H. Parker 1110, Alvira Morey 1127, A. Houghton 1132, R. B. Clappet 1083, D. Boddy 1127, R. Renfrew 1101, D. J. M. Alister 1127, Lois Barker 1127, Nelson Hale 1127, Rev. R. B. Smith 1108, James Drew 1127, John Howe 1179—each \$2.

Elizabeth Entee 1075, \$4.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

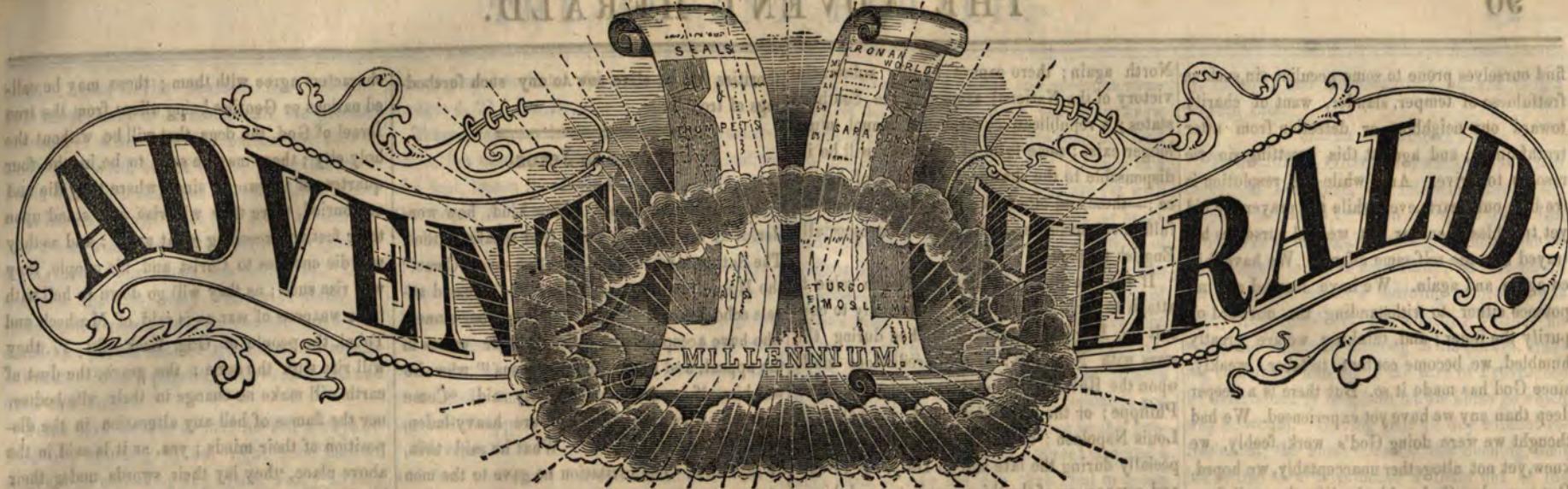
Mrs. Elizabeth Smith. Your husband's paper was paid for to last July; but we have credited you till next July, —some money being sent by a brother in N. York that we were authorized to use for such purpose.

J. Pearce. We have entered the address of "Widow Flat, Sheffield, C. W.," but it is important that we have this sister's full name, in order to insure her receipt of the Herald. We do not find the name of "Wm. Willard" on our books, and so cannot send her paper to his P. O.

F. J. Hess. Mailed your letter the 10th to G. W. B. at Welfleet, Mass. We have sent to you regularly, for the last four weeks, to Box 461, Milwaukee. We now again mail the same. The non-reception must be owing to the U. S. mails, and not this office. It goes in the same package with that of D. Wait, and when his reaches your P. O. yours must.

E. TURNER. N. A. Hill. Sent you book and tracts the 11th.

The authoress of a little work just issued, entitled Victorian Enigmas, states that the following enigma was written by the Queen for the royal children. It is called the "Windsor Enigma"—"The initials of the following places form the name of a



WHOLE NO. 1087.

BOSTON, SATURDAY, MARCH 22, 1862.

VOLUME XXIII. NO. 12.

## THE ADVENT HERALD

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SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.  
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. *Committee*  
J. V. HINES, *on*  
LEMUEL OSLER, *Publication*.

TERMS.  
\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.  
\$10, " " " thirteen " "  
Those who receive of agents, free of postage, will pay \$2.50 per year.  
Canadian subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,--amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

## THE WORD OF GOD.

"He shall come down like rain upon mown grass; as showers that water the earth."

How gently in night's silent hours  
The dew distills upon the flowers:  
How softly on the grass new mown  
The crystal drops of rain are strown,  
But gentler, softer, falls Thy Word  
On Childhood's tender heart, O Lord:

Making the germs of grace appear  
Like snowdrops in the opening year.  
Its light reveal'd to infant eyes,  
Is darkness to the worldly wise,  
We know, we feel the Bible true,  
For it has made our hearts anew.

—Rev. Hugh Stowell.

From the London Quarterly Journal of Prophecy.

## God's Purpose as Unfolded in Prophecy.

Having cited these general proof-texts in reference to the creation-line of prophecy, I now come to the more special, I mean those relating to the different parts of this one wondrous whole. These parts might be classified in various ways. We might begin with the soil, and go upward through the different departments of being, the vegetable, the animal, the heavenly bodies, &c., shewing the prophetic references to each of these, to their two great divisions, and the intersecting event. But there is another arrangement, more Scriptural and more simple, which we shall adopt. I mean that contained in the first chapter of Genesis. The different works of the successive days furnish us with so many minor and minuter lines, comprised in the great creation-line on which we have been dwelling. Each of these we shall find stamped with the same twofold character, and intersected with the same great event.

Passing over the work of the first day—the creation of light, as falling to be noticed under another head, viz., that of the heavenly bodies—I come to the work of the second day. It is the production of the firmament, or air. Let us trace this throughout Scripture, and mark the many singular prophetic allusions to it.

When God made the firmament, He made it perfect. But at the fall it shared in the deterioration which then took place. It became the seat of storms, whirlwinds, darkness, thunders, pestilences, and all noxious influences. It was in it that the "windows of heaven" were opened,

which poured down their waters to destroy the earth; it was in it that the darkness was engendered which fell on Egypt for three awful days; it was from it "that there came forth the hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation;" and it is now well understood that to atmospheric derangements and disturbances may be traced the greater part of those earthly evils which men have been in the habit of ascribing to a hundred other causes. The slightest change, either by excess or defect in that electricity, which seems to be to the air what life is to the body of man, is followed by results to earth and its inhabitants of the most serious kind, and on the most stupendous scale; and as, if reference to all these changes, man is wholly powerless, having not even the shadow of control over the air that surrounds him; we are thus made to feel with awful solemnity how completely we are at the disposal of a Sovereign Jehovah, the very slightest touch of whose finger upon this transparency that wraps us about, could in one moment produce, without any miracle, an amount of atmospheric disorganisation which would turn earth into a desert or a region of flame, unfit for life to breathe in, and uninhabitable by any, save the dwellers in the lake that burneth with fire and brimstone.

In this region, where the clouds muster and the tempest seats itself, and the pestilence "walketh in darkness," and the thunder reverberates, and the lightning blazes,—in this region Satan has taken up his abode. He is the "prince of the power of the air," (Eph. ii. 2;) of the "host of the high ones that are on high," (Isa. xxiv. 21;) of "spiritual wickedness in high places." Occupy this earth, encompassing the firmament as the region of his special dominion, he sits there as the "ruler of the darkness of this world." There, with his principalities and powers, he is permitted for a season to remain, till God's purpose is fulfilled.

Such is the dark picture given of this firmament which God created good. It is evident, moreover, that instead of its being gradually purged and cleansed in the progress of the ages, its condition becomes worse as these rolls away; and the prophetic descriptions of the period of darkness and gloominess, of clouds and thick darkness,—a period of tempests, and plagues, and lightnings,—would lead to the conclusion that, like all else in connexion with man, it grows worse and worse, till the crisis arrives. Such a crisis seems that referred to in Rev. xvi. 17, when the seventh angel pours out his vial into the air, and there comes forth the great voice out of the temple of heaven, from the throne, saying, "It is done;" when there are voices, and thunders, and lightnings, and a great earthquake, when every island flees away, and the mountains are not found, and when there falls on man a great hail out of heaven, so that men blaspheme God, because of the plagues of the hail, a plague exceeding great.

That this crisis is at the Lord's coming, is evident, not only because the seventh is the last of all God's plagues upon the earth, just before the day of millennial peace and glory; but because, just when the seventh vial is about to be poured into the air, the cry is heard, "Behold, I

come as a thief," (Rev. xvi. 15.) It is just then that (according to Isa. xxiv. 21) the Lord "punishes the host of the ones that are on high;" that He comes to bind this "prince of the power of the air," and to cast him into the bottomless pit, (Rev. xx. 1.) It is just then that the saints are caught up to meet the Lord in the air, (1 Thess. iv. 17;) as if that region having been dispossessed of its former occupants, a new and glorious band take possession of it, and it becomes no longer the abode of the ruler of the darkness of this world, but the dwelling of the Prince of light.

In 2 Pet. iii. 10, when the day of the Lord is spoken of, and said to come as a thief in the night, it is added, "The heaven," i.e., the present heavens or firmament, "shall pass away with a great noise," and "the elements shall melt with fervent heat," which seems evidently to refer to the atmosphere, and the process by which it is to be purified, for it is immediately added, "We look for the new heavens." Yes, the "new heavens," the new ethereal firmament, into which defilement shall never enter, and where no second "prince of the power of the air," shall take up his abode.

Thus, then, we gather from Scripture that this atmosphere of ours, called sometimes by the name of "firmament," and at others of "heavens," has the same twofold history of which we have already spoken. Its first half is dark, its second bright, and the intersecting event or point is the day of the Lord, when its elements are to undergo that process of refinement by which the evil that has prevailed them shall be burned out by fire, and the "new heavens" appear in perfection of purity and brightness.

## From Bro. A. Pearce.

Brother Bliss:—Our Sabbath School exercise on the 28 ult. was, like its predecessors, a very excellent performance, if those who witnessed it are competent judges. Our house is not large enough to accommodate one-half of the people that would like to attend these exercises. We had a pictorial representation of Solomon's temple, with its furniture and plan of its internal arrangements, very finely drawn by one of our scholars.

At the conclusion of the description of the temple, the following piece of poetry, kindly furnished by brother Orrock, was repeated by one of our teachers. Please give it in the Herald, and oblige

Yours very truly,

ANTHONY PEARCE.

## SOLOMON'S TEMPLE.

Peace waved her banner o'er Judea's land  
When this great temple, which Jehovah planned,  
Became the place to which the tribes repaired  
To worship Him whose blessings they had shared.

Twas not external excellence alone...

Of gold and silver, brass and precious stone,  
That drew the earnest crowds to Zion's gate  
To pay their vows and there devoutly wait;

This was the house of God--the God of grace,  
Whose matchless glory once so filled the place  
That priests nor people could before him stand,  
But trembling owned the wonders of his hand.

No pagan temple could with it compare,  
Though decked with precious stones and jewels  
rare;

For here were proofs of God's existence shown,  
Which were to false divinities unknown.

Like some tall cedar rising from the ground

In silent grandeur, was this temple found:  
Built for the God of peace, no sound was heard  
Of axe or hammer while the walls were reared.  
But when long ages after, Israel sinned,  
And, like the forest-leaves borne by the wind,  
Was captive led,—and amid a noisy fray  
The holy house was burnt and passed away.  
Thus fell the structure built by human hand,  
But faith beholds a mystic temple stand,  
Composed of "living stones"—the church of God,  
Which He has purchased with his precious blood,  
These stones are scattered now in earth and sea;  
Some large, some small, some rough, some smooth,  
may be;

But every day, through acts of sovereign grace,  
Some stones are fitted for their destined place:  
We therefore wait for that fast-hastening hour,  
When David's greater Son will come with power,  
To finish what He has through grace begun,  
And raise the temple of the Holy One.

This perfect church—this temple of the Lord,—  
Rising in grandeur on the earth restored,  
Filled with God's glory, vocal with his praise,  
Will stand, secure from foes, through endless days.  
Come, Holy Spirit, Architect divine,  
Rough hew and polish this cold heart of mine;  
Fit every soul to take some humble place  
In that great temple builded by thy grace.

J. M. O.

## The Valley of Humility.

There is, perhaps, no Christian grace more difficult to attain and to preserve than that of humility, and none more important as an exponent of Christian character. By this term we by no means understand that self-depreciation which indirectly asks refutation, or begs a compliment, and in which worthy people so often indulge; and farther still are we from meaning that craven-spiritedness that crawls and cringes in the presence of everything good. But we do mean that lowliness of self-appreciation—that freedom from pride and arrogance, which is the legitimate result of the consciousness of one's weakness, ignorance and liability to err.

There are many paths that lead over the ridge of self-complacency and enter the "low vale," and many thorns and thistles beset the foot of the pilgrim on his weary journey thither. But there is no path to the eternal city that does not lead through it, and only by many a solitary visit to its sad precincts, can the spirit imbibe that chastened temper—that habitually reverent attitude of soul, which alone is becoming to the Christian.

We start out feeling "so young, so strong, so sure of God." Here is an evil, dark, undisguised, plainly, to aid in renewing this is the work God has set us to. So we work confidently, heartily, until pausing, at length, we cast our eyes back over our labor, but to perceive that we have accomplished only our own weariness, achieved only disappointment. But to this overburdening sense of incompetency comes no welcome command to cease from toil, but only the stern injunction, to "work while the day lasts," and sometimes we feel to question if God is loving and tender. But he is; and, in his love is teaching us that patience which shall eventually become to us an element of power.

From this outer failure we turn inward. We examine our hearts, and think we see why we have failed. We determine to set a more rigid watch over our thoughts and ways. Perhaps we

find ourselves prone to some peculiar sin, such as fretfulness of temper, slander, want of charity toward our neighbors, or defection from utter truthfulness; and against this besetting sin we resolve to strive. And while the resolution is fresh in our hearts, even while the prayer for aid yet trembles upon our lips, we find ourselves betrayed into the self-same offence. We have failed again and again. We have learned our impotence either to withstand the outward or purify the inner; and, thinking we are greatly humbled, we become content to labor, weakly, since God has made it so. But there is a deeper deep than any we have yet experienced. We had thought we were doing God's work, feebly, we knew, yet not altogether unacceptable, we hoped. But some day God suddenly lifts the veil from our eyes, and we perceive that instead of a good work, we have been weaving the devil's own woof from beginning to end. A closer examination, with clearer eyes, reveals the fact that we have acted wilfully as well as blindly, that when light would have come to us we shut our eyes. We had named our work good, and would not see that it was evil; but now results are so apparent we cannot but see. To feel that we are no better than the erring ones around us is hard, but to have the overwhelming consciousness come upon us that of all we know, none have done so badly, as we—that to us, who have named the name of Christ, is the just imputation of hypocrisy and wilful sin; here is a deep to which nothing less than the profound of Christ's love can answer.

Prostrated we lie on our faces, and out of the depths of humility and anguish, we cry to God for that mercy and forgiveness which we feel that we have forfeited. We pray that all the results of our folly, however dreadful, may be visited alone on us—the guilty. But to our supplications we hear no answer. Only the common-place duty, and the trifling daily sacrifice, come and stand mute before us, waiting to be taken up. We go through the routine because we must, without pleasure, without hope, waiting, with dumb expectation, for God's curse to fall, willing even to receive it. But it falls not, even here there is mercy. And, after a time we come to see that every one of those present importunate and apparently insignificant services, given us to do, was the kindest angel God could send to comfort us in the dark valley, was the best assurance of his unchanging love that he could give. And, at last, too, we learn that success is not what he demands of us, but obedient trust, unquestioning service, the spirit that accepts wormwood and gall as cheerfully as the milk and honey, that labors or waits with equal patience and leaves all to God. *Recorder.*

#### Modern Prophesying.

There is one kind of business that seems to feel no 'pressure,' and even thrives better than in prosperous times. It is the business of prophesying. It requires but little capital. It is easily conducted. Unlike other business, it is all the better for not keeping accounts. Everybody has a small venture in that line. We open the door of the future as familiarly as if it were our own nursery or sitting-room. We look in and affecting to read the awful book of Happenings, recite the contents with an emphasis and authority befitting our function!

It makes very little difference whether the thing comes true. Who will care to remark that the fine fellow just established in life was doomed to an early gallows by the owner of a garden whose fruits were gathered by an untimely dexterity one night? Who cares to convict the nurse, the surly cynic of the neighborhood? And so the business thrives in the midst of its own perpetual bankruptcy.

Just now prophets are lively and numerous as fire-flies sparkling athwart a summer's night dark with coming storms. Some, set on by their fears, prophesy evil upon evil, a never-ending series. Some, moved by hope, see clearly the most extraordinary consummations.

But there are more pretentious prophesies;—those which foreigners utter with all the solemnity and authority of oracles. There can never be union in government between the South and

North again; there cannot be any substantial victory of the National arms over the Southern states; a republican government cannot much longer exist; some form of monarchy will be indispensable to the shattered condition of America;—these, and other like predictions are up for fulfillment according to European, but especially English prophets.

If any one wishes to know how much value to attach to such vaticinations, he has only to consult the English journals published during the wars with Napoleon; or the predictions made upon the Revolution and the accession of Louis Philippe; or the coup d'état and usurpation of Louis Napoleon; or the Crimean War; or especially during the late war in Italy. A review and comparison of the things predicted and things as they come to pass, would cure any sensible man not a journalist or speech-maker, of all disposition to read the future until after it had come to pass.

Modern prophesies run smoother in the grooves of history than in the other direction.

#### A Hindoo Prophecy.

"Three or four months ago," says the Madras Times, "a Missionary was preaching in one of the villages of Southern India, when he was asked by one of the audience what he and his fraternity would turn to when Usuntha Rayer made his appearance? The question was a casual one, but something in the manner of the questioner induced the preacher to think that it was not utterly purposeless and unmeaning. Practising a pious fraud, the reverend gentleman assumed a knowledge though he had it not, and in the course of conversation elicited the fact that there was in circulation a document predicting positively and circumstantially the advent of a personage under the name just mentioned. He pursued his inquiries among his native catechists, and obtained from them a confirmation of the story, with the additional circumstances that the prophetic manuscript was then passing from village to village. During the remainder of tour through the district, he found the people everywhere speculating on the appearance of the great personage. The coming of Usuntha Rayer was a common talk. Stimulated by what he had learnt, the Missionary next set himself to obtain possession of the mysterious document, in which after sometime he was successful. It is in the Tamil language, and is written on cadjan, plentifully smeared with holy ashes in recognition of its sacred character. The substance of the prediction is that in two or three years, a chronological vagueness quite in prophetic keeping, a mysterious person, Usuntha Rayer Ghami, will make his appearance at the head of a victorious army, will extirpate the British and establish his own Raj on the ruins of theirs. The blessings of the new government will be a general reduction of taxes, while sacred ashes will be sold for ten rupees a measure. The abolition of taxation will put holy dirt within the reach of every one. The heads of every village to which one of these missives comes, is enjoined to make ten copies for the circulation, on pain of condign punishment. The document professes to have issued from Benares, and to have traversed the country between the sacred city and the south of India.

As a prophecy would not be worth much without a miracle, the lovers of the marvellous are treated with the story that the Governor General hearing the same and revolutionary purpose of this Rayer sent for him to blow him up with literal exactness. Treating him as a dangerous combustible, Lord Canning ordered him to be buried up to his sacred chin in gunpowder, into which two cannons were fired. To the confusion of the wicked Viceroy, the Rayer escaped un-hurt, but Lord Canning, conscience stricken and horrified at the sacrilege he had contemplated, fled from the spot—whereto the document, which in this part is historical not prophetic gives no information. It adds, as a result of the miracle, that the native chiefs in the neighborhood convinced of the Rayer's mission, were throwing off their allegiance." It is hoped that the transmission of this prophecy though India has no analogy with that of the holy water or cake, which preceded the mutiny of 1857. At least the au-

thorities will be alive now to any such forebodings of trouble.

#### Come to Jesus.

Listen, fellow-sinner. How kind, how wonderful an invitation is this! God speaks to thee. The Father says, "Come!" the Son says, "Come!" the Holy Spirit says, "Come!" the blessed angels echo the cry, "Come!" Many poor sinners who have accepted the call join their voices in the appeal, and say, "Come to Jesus!" when he was himself on earth he tenderly said, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." What he said then, he says now. The invitation he gave to the men of that day he gives to thee, fellow-sinners—"Come unto me!"

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondsman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but by coming to Jesus. And if we come he will lighten every other load. Are you poor? Come and he will make you rich forever. Are you sick? Come, and he will cure your worst disease. Are you sad? Come, and he will wipe away your tears. Are you bereaved? Come, and he will be to you a brother in adversity, who changes not and never dies. Is sin a burden? O, then, come to Jesus, and he will take it all away. Do you dread the day of death and judgment? Come, and that day will be the dawn of life and glory. O, then, come! To be merely called by such a person should make us glad. Of a stranger we might say, "Perhaps he intends us no good;" of a selfish, rich man, "Who can expect aught from him?" But if a Howard or a Wilberforce said to a mourner, "Come," he might feel quite sure some kindness was intended.

Now he who invites thee, sinner, is both able and willing to help. He has clothes for the naked, food for the hungry, wealth for the poor, eternal life for all. His very word, "Come," is enough to make thee glad. A blind beggar by the wayside hearing he was passing, cried out, "Mercy, mercy!" The people told him to be quiet, but he shouted the louder, "Have mercy on me!" Jesus invited him; then some said, as though quite sure of a blessing, "Be of good comfort, he calleth for thee." They knew Jesus never called and then refused—and so they told him to rejoice. Sinner be thou of good cheer. The same Jesus calleth thee. As the blind man threw off his cloak lest it should hinder him, do you cast off every sin that would stop you; rush through every crowd of difficulties, and falling at the feet of Jesus say, "Have mercy on me! I am blind, I am lost; save, or I perish!" Are you too great a sinner? The more need to come. Have you nothing with which to purchase his favor? "Without money" come. Rich and poor, master and servant, old and young, white and black, sinner of every class, come. "Believe on the Lord Jesus Christ and thou shalt be saved."

#### Gog and Magog.

The next quotation is from the Exposition of the New Testament, by Dr. Gill, a learned divine, who had devoted much of his time and attention to the study of prophecy. His description of the events which he expected, would take place at the conclusion of the millennium, is as follows:—

"Some think that the wicked living in the distant parts of the world, in the corners of the earth, are meant, who upon Christ's coming will flee thither, and remain in continual dread and terror to the end of the thousand years, when Satan will gather them together and spirit them up against the saints. But this cannot be, because they will all be destroyed at the universal conflagration of the world; nor will there be any in the new earth but righteous persons: but these will be all wicked dead, the rest of the dead who lived not again until the thousand years are ended, when will be the second resurrection, the resurrection of all the wicked that have been from the beginning of the world; and these, with the posse of devils under Satan, will make up the Gog and Magog army. All the

characters agree with them; these may be called nations or Gentiles, being aliens from the true Israel of God, the dogs that will be without the holy city; these may be said to be in the four quarters of the world, since where they die and are buried, there they will rise and stand upon their feet, an exceeding great army; and as they will die enemies to Christ and his people, they will rise such; as they will go down to hell with their weapons of war as is said of Meshech and Tubal, the people of Gog, Ezek. 32. 17. they will rise with the same; the grave, the dust of earth will make no change in their vile bodies, nor the flames of hell any alteration in the disposition of their minds; yea, as it is said in the above place, 'they lay their swords under their heads,' and so be in a readiness, when they rise, to make use of them against the saints, and to avenge themselves, for their envy malice and revenge will be heightened and increased, by their confinement and punishment in hell; nor need this be wondered at, since the devils, notwithstanding they have been so long expelled the realms of light, and have been in chains of darkness and in expectation of everlasting torment, retain the same enmity as ever; and though the deception will be very great to attack saints in an immortal state, who are like the angels that die not, nor will these die any more, and especially since Christ the King of kings and Lord of lords, who rules the nations with a rod of iron, will be at the head of them; yet it need not seem strange, when they will rise as weak and feeble, and as little able to resist temptation, and as much exposed to seduction as they were before. Satan will have as much power over them as ever, and what with their own numbers and the posse of devils at the head of them, and especially considering the desperateness of their state, and that this is their last struggle and effort for liberty, they will animate themselves and one another to the strange undertaking. These now may be called Gog and Magog, as the one signifies covered, and the other open or uncovered, these being all the enemies of Christ and his people, both secret and open; and this sense well accounts for their number being as the sand of the sea."

Having stated my sentiments in reference to the period usually denominated the millennium, I conclude with a repetition of my belief, that the blessedness of this state will experience no interruption, either from men or devils, mortals or immortals, and that its duration will not be circumscribed by any commonly supposed boundary of a thousand years; but that it will extend to an undefined period, that, according to the language of prophecy, it will be "for ever, even for ever and ever."

#### The Short Way to a Holy Life.

Multitudes of God's children find the way from regeneration to holiness a slow and wearisome journey. See how they stumble along, over broken resolutions, unrelaxed duties, and actual transgressions, borne down with weighty burdens and dragging crosses. Notice how the yoke of the Lord Jesus—which he proclaims light and easy—chafes and frets the neck, and how the fetters of conscience bind and hinder the limbs. No wonder the road seems rugged and tedious, long and fatiguing. No wonder so many shrink from entering the narrow path, or, like Timorous and Fearful, faint and fall back before they reach the goal.

Christian, there is a shorter path up into "the King's highway of holiness." Would you know it? Come with me, and let me show you two easy steps by which you may ascend at once from the gate of regeneration through which you have entered into the ways of wisdom, which are "ways of pleasantness, and all whose paths are peace." Two easy steps—the first is Faith. "Only believe," said Christ to his disciples. "All things are possible to him that believeth." Believe, first, that your sins are all forgiven, according to the gracious assurance, "I, even I, am he that blotteth out your transgressions, for my own sake"—not for yours—"and will not remember your sins." "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Th-

blood of Jesus Christ cleanseth from all sin." It is unnecessary to transcribe all the precious warrants of a free and full pardon recorded in God's holy word, one of which, being his word, would have been sufficient to establish a believer in hope and joy. But look how, in compassion to our weakness and incredulity of spiritual truth, these declarations are reiterated. Over and over again, in every variety of form, and richness and sweetness of expression, are we assured that pardon shall be granted to the repentant soul. Weary pilgrim, believe his word and drop this burden.

Jesus next assures us that he will always attend us; standing by our right hand that we shall not be moved by any event, ready to help in every emergency, teaching us to war with our spiritual foes, giving us victory over every enemy, supplying all our temporal and spiritual needs, lifting us up out of the depths of grief, and finally landing us on the "shining shore" of the new Jerusalem. What more do we want? What more can we ask? Believe, then, this word also, and dismiss every fear of trouble and danger for this life and the next. An all-sufficient Savior is provided; you have only to receive and make use of him--to partake of his fulness, and go on your way rejoicing.

Having thus disposed of all the burdens which have heretofore held you down, standing on this first round of the short ladder which is to lead you up from darkness into light, you are prepared to take the next step, which is Love. Love this gracious, complete, careful, sympathizing, affectionate Savior and Friend with all your heart. Can you fail to do it? And with a conscious, earnest, tender love animating your bosom, will any duty be hard, will any sacrifice be great, will any cross seem burdensome, will any temptation prove attractive, will any transgression of his wishes be relishful? Never. Love makes toil a pleasure, takes the dead weight out of the cross, unites the strings and lets every burden fall, adjusts the yoke gracefully and lightly about the neck, melts forever the shackles of conscience, takes the sweetness out of sin: makes temptation powerless, the world insignificant, life but a railroad journey home, death the opening portal to the paternal mansion. In short, it supplies wings to the soul, so that while in the world we are poised above it, breathing a pure, ethereal atmosphere, flying instead of creeping along the heavenward way, and becoming assimilated to the spirit of heaven before its golden gates are thrown open for our welcome.

The ancient Israelites might have made their transit from Egypt to Canaan in a few days or weeks at the furthest; but because of their unbelief they were compelled to drag along through a dreary pilgrimage of forty years. So we may step at once, if we will, into that rest in Jesus which he delights to give his beloved. Why then will we drag along through so long and wearisome a way, through years of doubt and fear and faithlessness, becoming crippled, worn out, heart-sick, before we enter the land that flows with milk and honey--where is that peace that passeth understanding, beside the green pastures and still waters of eternal life?

This is not the favored path of a privileged few--it is the way open for all, accessible to every one. Is it not the more excellent way? And fellow-Christian, will you not try it?

N. Y. Ind.

### Dwelling in Tents.

Life in tents was especially appropriate to those whose wealth lay in flocks and herds, and whose residence was necessarily changed according to the wants of their charge. Abraham, Isaac, and Jacob moved their tents when the pasture failed, and pitched them in a fresh spot. The ten sons of Jacob led their flocks from the vale of Hebron to Shechem and to Dothan; and the twelve tribes, while in the desert, and to no small extent afterwards, were dwelling in tents. Hence the current expression, "Every man to his tents, O Israel!" and the frequent allusions in Scripture to this mode of life.

Thus each part of the tent is mentioned--the coarse cloth of which it was made, the poles and cords on which the covering rested, and the wood-

den pins used to fasten the cords to the ground, Judges 4:21; Isa. liv. 2.

These temporary dwellings were easily removed. A few moments suffice to pull up the stakes of a tent, loosen its cords, drop its coverings to the ground, fold it up, and pack it on the camel's back, ready for a day's journey, and a quick erection at its end. So King Hezekiah says, "Mine age is departed, and is removed as a shepherd's tent." This easy removal is a great convenience to the modern tribes of Arab robbers, who, when threatened with an attack, can strike their tents almost at a moment's warning, and disappear across the desert.

Travelers in the East are obliged to use tents, and thus necessarily become familiar with this time honoured mode of life, which clears up many allusions in the Bible. Every morning and evening the Christian on such a journey is forcibly reminded how easily his "earthly house of this tabernacle" may be dissolved, and of his need of "a house not made with hands, eternal heavens." He is also perpetually taught that he is a pilgrim and a stranger on earth, ever journeying and says with the poet--

"Here Arab-like I roam,  
And nightly pitch my moving tent.  
A day's march nearer home."

Says Lord Lindsay, "There is something very melancholy in our morning flittings. The tent-pins are plucked up; and in a few minutes a dozen holes, a heap or two of ashes, and the marks of the camel's knees in the sand, soon to be obliterated, are the only traces left of what has been for a while our home!" "Often," says M'Cheyne, "we found ourselves shelterless before being fully dressed. What a type of the tent of the body! Ah! how often is it taken down before the soul is made meet for the inheritance of the saints in light!"

Dwellers in tents are ill-protected from robbers or from wild beasts, and need the supervision of a watchful providence. Moses has felt this, times without number, while leading the Israelites through that houseless wilderness, beneath the pillar of cloud and of fire, he remembered, too, the various wanderings of the patriarchs of old, each one the object of infinite love and care; and in the 90th Psalm extols God for all--"Lord, thou hast been our dwelling-place in all generations." Happy is the man that has placed himself in the care of a covenant God, and knows that wherever his abode may be, and whatever its forms and materials, he dwells in the secret place of the Most High, and abides under the shadow of the Almighty, and that when the earthly tabernacle falls, an eternal mansion awaits him on high.---*Bib. Pup.*

### Lost Children.

Alas! for the homes once vocal with the laugh of happy childhood, that are now given over to a dreadful stillness. Parents who do not murmur or complain, can hardly refrain from saying: "Oh, that I were as in months past, when the candle of the Lord shined on my head, and my children were about me." But that cannot be. Your boy is dead, and his empty crib has been carried into the garret and stored away. Your little girl, too, is sleeping in her coffin, and all her playthings and articles of clothing have been gathered up and put out of sight. I do not wonder that you are sorrowful, but you are not to be disconsolate--

"For God, who pities men, has shown  
A blessing for the eyes that weep."

The children who have preceded you to heaven are not lost.

They can never be to you the forgotten dead, for there is a peculiar depth and tenderness in the love you cherish for them. And when you contrast the glory to which they have been advanced with the condition of those who are still in the tabernacle, and who groan, being burdened, you feel how selfish it would be for you to desire their return to earth. Thankful to God for having lent them to you for a little season, you bless his name that they are in the arms of everlasting love, and that "if your faith fail not they shall be yours forever." And your heart has been purified, and your whole being improved by the furnace fires through which you have

passed. You have a tender and generous sympathy for the afflicted, such as you never knew till you felt the bitterness of bereavement. And your afflictions have taught you patience and gentleness toward the children who are yet with you. When tempted to utter a sharp or hasty word, you check yourself by the remembrance of the dear departed. The loss of your children has given you a new interest in all the lambs of Christ's flock. When you walk through the streets, and see groups of merry children at play, your heart yearns over them, and you breathe the silent prayer: "The Lord be gracious to you and bless you." And when you see in this happy company a little girl with a sweet face and a curly head, so like the one that used to droop upon your shoulder, you can hardly refrain from catching her up in your arms and kissing her. And how genuine is your sympathy for all parents who have lost children.

You are troubled by no fears that you may not recognize your loved ones when you meet them, as a part of the great multitude whom no man can number. Time has no power to efface their images from your heart, and you rejoice in the hope that they will be among the shining ones who will be first to welcome you to your home in heaven. Having confidence in the word of the "faithful and sure Witness," "As many as I love I rebuke and chasten," you are enabled to say with the Psalmist--"I will sing of mercy and judgment unto thee, O Lord, will I sing." *Rev. Robert M. Hatfield.*

### God's Care for his Own.

The intended bicentenary commemoration, next year, of the Expulsion of the Two Thousand Nonconforming Ministers in England, in the year 1662, is giving rise to historical collections illustrative of that event. The following have recently been published:

PETER INCE.

"Mr. Peter Ince, ejected from the rectory of Dunhead, in Wilts, after being silenced, clothed himself in the dress of a shepherd, and engaged himself in that capacity to a Mr. Grove, that in this way he might obtain support for himself and his family. But not long after the year 1662, the wife of Mr. Grove, who was a gentleman of great opulence, was taken dangerously ill, and Mr. G. sent for the parish priest to pray with her. When the messenger came, he was just going out with the hounds, and sent word that he would come when the hunt was over. Mr. Grove expressed much resentment against the minister, for choosing rather to follow his diversion than attend his wife, under the circumstances in which she then lay, when one of the servants said, 'Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the field.' Upon this he was immediately sent for, and Mr. Grove asked him whether he ever did or could pray. The shepherd fixed his eyes upon him, and with peculiar seriousness in his countenance, replied, 'God forbid, sir, I should live one day without prayer.' Hereupon he was desired to pray with the sick lady, which he did so pertinently to her ease, with such fluency and fervency of devotion, as greatly to astonish the husband and all the family that were present. When they arose from their knees, Mr. Grove said, 'Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service.' Whereupon he told him that he was one of the ministers that had been lately ejected from the Church, and that having nothing of his own left, he was content, for a livelihood, to submit to the honest and peaceful employment of tending sheep. Upon hearing this, Mr. Grove said, 'Then you shall be my shepherd!' and immediately erected a meetinghouse on his own estate, in which Mr. Ince preached, and gathered a congregation of Dissenters. He is said to have been a good scholar, well-skilled in the languages, especially in the Hebrew, and a good, practical preacher. He had an admirable gift in prayer, and would, in days of special prayer, pour forth his soul with such spirituality, varie-

ty, fluency, and affection, that he was called praying Ince."

OLIVER HEYWOOD.

"In the life of Oliver Heywood, ejected from Caley, in Yorkshire, the following interesting anecdote is related: "When the spirit of persecution was so hot against this good man that he was obliged to leave his family, he set off on horseback one winter's morning before it was light, like Abraham, not knowing whither he went, and without a farthing in his pocket. Having committed himself to the care of Providence he determined at length to let his horse go which way he would. Having gone all day without refreshment, the horse towards the evening, bent his course to a farm-house a little out of the road. Mr. Heywood, calling at the door, a decent woman came, of whom he requested, after a suitable apology, that she would give him and his horse shelter for that night.---telling her that he only wished for a little hay for his beast, and liberty for himself to sit by the fireside. Upon calling her husband they both kindly invited him in. The mistress soon prepared something for him to eat, at which he expressed his concern, as he had no money to make them any recompense, but hoped God would reward them. They assured him that he was welcome, and begged him to make himself easy. After some time the master asked him what countryman he was. He answered that he was born in Lancashire, but had now a wife and children near Halifax. 'That is a town,' said the farmer, 'where I have been, and had some acquaintance.' After inquiring about several of them, he asked if he knew anything of one Mr. Oliver Heywood, who had been a minister near Halifax, but was now, on some account, forbidden to preach. To which he replied, 'There is a great deal of noise about that man; some speak well, and some very ill of him; for my own part, I can say very little in his favor.' 'I believe,' said the farmer, 'he is of that sect which is everywhere spoken against; but pray, what makes you form such an indifferent opinion of him?' Mr. Heywood answered, 'I know something of him, but as I do not choose to propagate an ill report of any one, let us talk on some other subject.' After keeping the farmer and his wife some time in suspense, who were uneasy at what he had said, he at length told them that he was the poor outcast after whom they had made such kind inquiries.

"All was then surprise, joy, and thankfulness, that Providence had brought him under their roof. The master of the house then said to him, 'I have a few neighbors who love the gospel; if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming hither is not known, I hope we shall have no interruption.' Mr. Heywood consented, and a small congregation was gathered, to whom he preached with that fervor, affection, and enlargement, which the singular circumstances served to inspire. A small collection was voluntarily made, to help the poor traveler on his way."

For the Herald.

### Dedication of Messiah's Church.

Bro. Bliss:—As your readers are interested in the prosperity of the cause of the Coming One, I would say that we have recently erected a neat brick chapel in this village at a cost of nearly \$ 2,000. The building is 50 feet by 38, and calculated to seat about three hundred persons.

It was opened for divine service on Sunday the 23d of February, when a discourse was given by the writer from John 16:28, and the great arch of truth presented, embracing the pre-existence of Christ, his coming into the world as the atoning Savior, his departure to the Father as our High Priest and his return in glory to reign forever on the new earth. The presence of the great Master of assemblies was sensibly felt in the preaching of the word, as also in the prayer and conference meeting which followed.

The dedication of the house took place on Thursday the 27th of Feb. 2 o'clock P. M. The following was the order of exercises:

1. The anthem by the choir—"Peace be with in thy walls."
2. The reading of the Scriptures—Psalm 96, and Rev. 7:9 to the end—by the writer.

3. The singing of the 770th Hymn, beginning  
"The perfect world, by Adam trod,  
Was the first temple, built by God."

4. Prayer by Elder S. Hurlbut.

5. The singing of the 765th Hymn, commencing  
"Great King of glory, come,  
And with thy favor crown  
This temple as thy home."

6. Sermon by the Pastor, Elder J. M. Orrock, from the third verse of the Epistle of Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The discourse, which occupied nearly two hours in its delivery, and was listened to with deep attention to the last, was a masterly defense of our faith and hope,—and which I should like to see given to the public in a more permanent form.

7. The "Doxology"—an anthem by the choir.

8. Prayer by the writer, after which the services closed by the singing of the "Benediction."

I may add that meetings were continued over the following Sabbath, and the attendance was as good as might be expected, considering that the storm was such as to render traveling almost impossible, as may be inferred from the fact that the cars from this place were unable to connect with Montreal during the entire week.

At the close of the afternoon service on Sunday a goodly number of the members of the church being present, it was voted that Elder Orrock should become permanently the Pastor, residing in Waterloo, and preaching as much as three quarters of the time.

It is hoped that the erection of this place of worship will form a new and happy era in our history as a people, giving us greater permanency,—and that with a judicious and Christian course, we may yet see the work of the Lord prospering among us.

I remain your brother in Christ, looking for "a house not made with hands,"

R. HUTCHINSON.

Waterloo, C. E. March 3d, 1862.



## ADVENT HERALD.

BOSTON, MARCH 22, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the *Herald*.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more

unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

### Exposition of Daniel's Prophecy.

#### CHAPTER VIII.

(Continued from our last.)

18. "And by him the daily sacrifice was taken away, and the place of his sanctuary cast down;" v. 11.

What are we here to understand by the "daily sacrifice?" and what by "place of his sanctuary?"

The word "sacrifice," it will be noticed, is supplied; so that in the original it only reads "The daily;" upon which Prof. Whiting has this criticism: "Continual"—tamid. This word when used as a substantive, signifies *continuance*, and is employed only in the genitive case after other substantive, as in Ezek. 39:14, 'anshe hattamid,' men of continuance, that is, 'men hired continually,' and not for a short period—so it is used in Ex. 30:8, Retoreth tamid, 'a perpetual incense;' or, literally, 'an incense of continuance.' Num. 4:7, 'lechem hattamid,'—'the continual bread,' or 'bread of continuance.' So in Ex. 29:54, olat tamid, 'a continual burnt offering.' The same phrase is found in Numbers 26:6, 10, 15, 23, 42, in all which cases the literal translation is, 'the burnt offering of continuance.' Strictly speaking, there seems to be but one instance in which it is an *adjective*, viz. Prov. 15:15, 'mishteh tamid,' 'a continual feast.' It is frequently used as an adverb, as in Ps. 16:8; 25:15; 34:1. It is a singular fact that in Daniel, tamid (or with the article, hattamid) is used without any qualifying word, such as sacrifice, burnt offering, &c. Hence it simply signifies here the continual, or the continuance. In this chapter it seems probable that the word 'sacrifice' has been correctly supplied by the translators. The context justifies this, but this may not be so in subsequent passages.

*Shield* p. 176.

With this view of the daily, it was fulfilled by the Romans during the siege of Jerusalem by Titus, when the Jewish daily sacrifice ceased, and not for a short period, as in former instances; for its cessation has now lasted almost eighteen centuries.

"The place of his sanctuary" is rendered by Whiting, "the dwelling of;" and by Stuart, "the dwelling place of his sanctuary." Says the former, "The phrase may be translated, 'his holy habitation;'" and the last named observes, It "means his sacred dwelling place, i. e. the temple."

The word here rendered "sanctuary" according to the "Englishman's Hebrew Concordance," is *mikdash*; which occurs elsewhere in Daniel only in Ch. 9:17, "Cause thy face to shine upon thy *Sanctuary*;" and in 11:31, "They shall pollute the *Sanctuary* of strength." According to Gesenius it denotes, 1. "Anything sacred, hallowed," 2. "a holy place, *sanctuary*," and 3. "an asylum." In all other instances of the use of the word "sanctuary" in Daniel, it is from the Hebrew word *koh-desh*; which, according to the same authority, is applied to that which is "pure," "clean," "holy," "consecrated," "sanctified." It is more frequently rendered "holy," "the holy," &c. than "sanctuary," and may be applied to anything set apart as holy, or for a sacred purpose.

The two words are thus seen to be of similar import. The former word, in this passage and in 9:17, seems to refer more particularly to the temple, which was cast down by the Romans in their conquest of Jerusalem in A. D. 70; whilst in its other use, in 11:31, it is evidently used metaphorically, and may there be more particularly considered. We are, however, here, by "the place of his sanctuary," compelled to understand more than the mere temple, its locality being evidently included. The *place* of the *mikdash* (*sanctuary*) in this text, is evidently equivalent to the *koh-desh*, (*sanctuary*) in v. 13; which, as will be shown in the interpretation of that text, is the "holy mountain" on, or the mountainous country in which the temple was erected.

Those who apply this prophecy to Antiochus, as does Prof. Stuart, understand that it was the "temple," that was to be cast down; but Antiochus only defiled that, and did not demolish it. The Romans not only cast down the temple, but desecrated

the land, and thus in every particular fulfilled this prophecy. When Mohammedanism arose, there was no temple standing; and though they overran Judea, that was only what had been previously done by the Romans.

19. "And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered," v. 12. "sacrifice" is again supplied; but the meaning evidently requires its use. It was to be because of the sins of the once holy people, that their worship was to be terminated and their holy mountain desecrated. The oppressions of Antiochus were endured by the Jews more as martyrs suffered persecution; whilst under the Romans they suffered as rebels against God's government, and as the murderers of His Son. It was for their rejection and crucifixion of the Saviour, that the Jewish temple and altar were desecrated by the armies of Rome; but the Romans, not content with this, also attempted to eradicate Christianity from the earth; and, during ten persecutions they put to death, as has been estimated, three millions of souls. And they prospered, or were successful, in their practices against the truth, during long centuries of martyrdom—a respite from which was finally granted the church.

20. "But he shall be broken without hands," v. 25. This will terminate this great horn's wondrous career. "Without hand," evidently signifies without human agency. In Dan. 2:34 and 45, we read of the stone "cut out of the mountain without hands," where the phrase unquestionably has this meaning. In like manner Christians are said to have "a building of God, a house not made with hands," (2 Cor. 5:1) The false witnesses said of Christ, "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands," Mark 14:58. And Paul reminded the Colossians (2:11) that in Christ they were "circumcised with the circumcision made without hands."

These examples of the use of the phrase elsewhere must settle its import here. And as the stone, cut from the mountain without hands, smites the image on its feet, a symbol of the destruction of the last form of the Roman power, so the breaking of this horn without hand, is evidently a prediction of the same events; or, as it is expressed in Dan. 11:45, "He shall come to his end and none shall help him." This being a prediction of a future event, there can be shown no historical fulfillment.

### Bible Questions and Answers.

144. What said the Householder, in the parable of the wheat and tares, when his servant asked him, "Sir didst not thou sow good seed in thy field? from whence then hath it tares?"

Ans. "He said an enemy hath done this." "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil." Matt. 13:27, 8:38, 9.

145. What did he reply when "the servants said unto him, Wilt thou then that we go and gather them up?"

Ans. "He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow until the harvest." "The harvest is the end of the world, and the reapers are the angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:28, 9:39, 43.

146. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

Ans. Not "he that walketh uprightly—he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him: his waters shall be sure: Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33:14-17.

147. "Who shall ascend unto the hill of the Lord? or who shall stand in his holy place?"

Ans. "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Psa. 24:3-5.

148. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?"

Ans. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach

against his neighbour. In whose eyes a vile person is contemned: but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Psa 15:1-5.

149. "What man is he that feareth the Lord?"

Ans. "Him shall He teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear Him; and He will show them His covenant," Psa. 25:12-14.

150. What will the King answer, when the righteous shall say unto Him, "Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?"

Ans. "The king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Matt. 25:37-40.

151. What will the King answer those on the left of the judgment seat, when they say unto Him, "Lord, when saw we thee an hungry, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

Ans. "Then shall He answer them, saying. Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto Me." Matt. 25:44, 5.

152. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Ans. "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock," Psa. 27:1, 3-5.

### The Great Sepulchre of the Dead.

A correspondent of the *Journal of Commerce*, thus speaks of the decease of "Alfred Roberts" an independent missionary at Jerusalem, and of the places of burial in that vicinity:

There will be to him no more weary climbing up the sides of Olivet, to sit down sadly on the summit, gazing into the sky which there received out of sight his ascended Lord. No more dark nights of sleepless pain, on the sides of Zion, praying for the coming of the Great Physician, with his gift of Rest!

I know where they buried him, though the letter of the Consul does not mention it.

Nowhere on earth does a man sleep the long sleep at Jerusalem.

Outside the walls, on the Southern slope of Zion, beautiful for situation as of old, there is a little English burial place, not far from the Greek and Latin cemeteries. In the latter, close under the wall of the city, lies Cornelius Bradford, whom many of the readers of the *Journal* knew and loved. I know not that any other American except my old friend, sleeps on Mount Zion; but they have buried him in that little English Cemetery, which looks towards Bethlehem, overhanging the dark valley of the sons of Hinnom, and the field of Acelama. In that valley lie myriads on myriads of the dead. The descendants of Abraham for nearly four thousand years, have been buried under the shadow of Moriah and Zion. The followers of the camel driver lie there in hosts, with faces turned to the grave of their prophet. In the old tombs on the hill side, the countless dead of the crusades, with thousands of pilgrims from Christian Europe, are heaped in ghastly piles of crumbling skeletons. The followers of Alexander the Great, the Roman legions of Titus, the Persians of Chosroes, the Moors of El Hakim, the mad Calif, the Norsemen of Sigurd, the Viking Crusader, men of every land, by millions, lie in that dark valley under the hill of David. Somewhere there, the Psalmist king and warrior, waits to resume his crown and song. Somewhere there, perhaps the sister of Lazarus rests from much care and trouble, till the Master cometh again and calleth for her. There Godfrey, who refused to wear a crown of gold, where his Master had worn a crown of thorns, and Baldwin the valiant, lie in the rock hewn tombs, guarding the way to Calvary.

But when the Lord shall come "in like manner" as He ascended from the Mount of Olives, and the dead, small and great, shall rise around Jerusalem, I doubt not that among saints and princes, and prophets and martyrs, the calm face of the old American missionary, will be serenely fixed on the face of his Lord, and the "Well done, good and faithful servant," will reach no ear in clearer tones than his.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Life's Travelers.

BY D. HOYT WILLEY.

We were journeying to that silent land,  
O'er arid wastes, and desert sand,  
While the radiance of our mortal star  
Bears shadowings of that world so fair.  
Yet oft 'tis dimmed by signs of woe,  
And like the ocean's ebb and flow,  
To-day we smile, nor dream of tears—  
To-morrow weep for happier years.

And thus the conflict onward goes  
Of smiles and tears, of joy and woes;  
And thus it's been since the world began,  
With travelers to that silent land.

And oft have journeyed by our side  
Those who've shared the veteran's pride;  
But darker grew their mortal cloud—  
Death inwrapped them in his shroud!

And youth with cheeks of healthful bloom  
Had paused within the gay saloon;  
No more he breathed of Truth or Fame—  
Time swiftly passed—took back the name.

And kings who raised their scepters high,  
And lords of wealth,—their glory's by;  
And the aged who bowed with many a year,  
Have journeyed to that far off sphere.

And the scholar paused—his book lay by—  
For his cheek was pale, and dim his eye;  
He whispered, " 'tis well—no longer I stay"—  
And the Angel of Death bore his spirit away.

And the priest lay the miter from off his brow,  
Like the many he's quietly sleeping now;  
And the wise, the foolish, the rich and the poor,  
Were passing away to an unseen shore.

So passeth the evil—so passeth the just;  
So the multitude go like the hurrying gust;  
For the lightnings of Death were fatal to men,  
And its thunders were heard by each wandering ken.

Then what availleth it all, since the thread is so frail,  
The journey so short, and our plans ever fail;  
Since the wealth we attain, and the pleasure we find,  
Is lost in regret as we leave them behind.

Since the dust of the miser, that's hoarded with care;  
The court of the beggar, who's sank in despair;  
Since the crown of the monarch, the steel of the  
brave,  
When the journey is over, aside must be laid.

And what is life's aim—our pilgrimage here—  
If all we attain is lost in the bier;  
Is life but a pastime, no object, no gain?

Then 'tis folly to live 'mid its sorrow and pain.  
Ah! there is an object to live—a duty to God,  
Which tyrants ignore who spare not the rod;  
Which is ever unheeded when the needy and poor  
Were turned uncared from the rich man's door.

And much it avails—our journeying here;  
For we were learning to live in a happier sphere.  
The pain that we suffer—the sorrow we taste,  
Befitteth the soul for a holier place.

So take courage, ye sad ones; faint not by the way;  
For the hour shall come—nor distant the day,  
That yours shall be joy and bliss evermore,  
When pilgrims you've reached that radiant shore.

From Bro. G. Pillsbury.

Bro. Bliss:—We have had a series of meetings in this place of late, in which the sleep of the dead theory and annihilation of the wicked were made prominent. We are told that the entire being of Christ died on the cross. Also that the spirit of man is his breath, and that this is all that survives the dissolution of the body. But how will the Bible read, if this mode of interpretation be applied. We will try a few passages, substituting the word breath for spirit.

There is a breath in man, and the inspiration of the Almighty giveth them understanding. Job 32:8.

I commune with mine own heart, and my breath made diligent search. Ps. 77:6.

Then shall the dust return to the earth as it was, and the breath to God who gave it. Eze. 12:7.

The breath indeed is willing, but the flesh is weak. Matt. 26:41.

The Spirit itself beareth witness with our breath that we are the children of God. Rom. 8:16.

That which is born of the Spirit is breath. John 3:6.

Lord Jesus receive my breath. Acts 7:59.

This is the way the Bible should read, if the spi-

rit of man is his breath. While conversing a few days since with one who preaches the above-named doctrine, I asked him to harmonize passages like the above with his doctrine. He replied, "I must say, as an honest man, there are some of those passages that I don't know what to do with." And I cannot help thinking that if there were more honest men, we should hear more such confessions, since the doctrine is at war with so many plain declarations of God's word.

With regard to the doctrine of annihilation, its effects were made apparent when at the close of the meetings referred to, a number of young men were heard to say, "If that is all the future punishment there is, we will go on and enjoy it; for the punishment cannot last but a few moments any way." How solemn the responsibility which rests upon those who thus quiet the conscience of the ungodly. May the Lord save us from every demoralizing doctrine, is my prayer. Yours truly,

GORHAM PILLSBURY.

E. Kingston, N. H., March 2, 1862.

From Bro. D. Bosworth.

Bro. Bliss:—Having of late been trying to expound the Apocalypse to my people, I find in the most beaten paths, some things it will not do to take for granted. For instance, John was told to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The common division is—things seen, chap. 1—things which are, chap. 2, 3. I would add 4, 5—things which shall be, 4th chapter onward. I should say, 6th chapter onward.

Some of the reasons, with your permission, I proceed to give. After writing the epistles to the churches John sees the heavens disparted—as did Stephen at his martyrdom—and hears a voice saying, Come up hither. Now I suppose the heaven that John saw was the same that Stephen saw, and for the reason that both had a vision of Deity seated on the throne, and of the second person in the Tri-unity as the Son of God, or the Lamb as it had been slain. Will it be said that Deity descended to the atmosphere to accommodate the dying martyr? Why not take a loftier view? and suppose that as angelic beings descended to witness the death of one for whom they had been ministering spirits, the heavens—parted by the celestial messengers—revealed to the dying saint the glory of Deity, and his Advocate near the throne. And so of John; why should we adopt the spiritualistic notion that the opening heaven only meant the opening of his interior vision? Why not understand it as it says, that heaven opened, and John like Paul was caught up at the call, to behold things indescribable only as presented in figures and symbols? Beyond the possibility of a question, it was the heaven of the divine presence, for nothing can symbolize Deity but Deity itself, and it was not the vision brought down to John, but John caught up to behold the vision. The throne and Him seated thereon; the "Lamb as it had been slain," in the midst of the throne; the four living creatures; the innumerable company of angels; the flashing lightning, the rolling thunders, the burning lamps, and the crystal sea, all tend to inspire the prophet with awe, and proclaim the presence chamber of the Governor of the universe.

As to who the elders were—or represent—I reserve for another communication. Let me here remark, I do not suppose I have evolved a theory of those two chapters which will be free from objections, for it is always "easier to object than to defend," but I have a theory that makes clear—to my own mind—some things before very obscure, in relation to the future government of God on earth.

D. BOSWORTH.

Waterbury, Vt., Mar. 1, 1862.

## Exegesis. Matt. 11:9-12.

"What then went ye to see? A prophet? yea, I tell you, and something superior to a prophet: for this is he concerning whom it is written, Behold I send mine angel before thee, who shall prepare thy way. Verily I say unto you, among those that are born of women, there hath not arisen a greater than John the Baptist. Yet the least in the reign of heaven shall be greater than he." From the first appearing of John the Baptist until now, the kingdom of heaven is invaded, and the invaders take possession by force. For till John appeared all the prophets and the law were your instructors; and if ye will bear to be told it, this is the Elijah that was to come. Whoever hath ears to hear, let him hear." (George Campbell, D.D.)

"The kingdom of heaven is gotten by force, and they that thrust men, take it by force." (Marginal reading.)

I. What are we to understand by "the kingdom of heaven?"

There are four things that appertain to a kingdom, viz. a king, subjects, territory and laws.—

"The kingdom of heaven" brought to view in the scriptures, and which is a subject of promise to the people of God, has all these specifications. It is a real, tangible, literal kingdom—the fifth universal monarchy brought to view in Dan. 2 and 7, and is located here on this earth. "Blessed are the meek, for they shall inherit the earth." The king is none other than Jesus, the son of Mary, the son of David, the seed of Abraham, the seed of the woman, the second Adam. The subjects are the people of God, the meek; the territory, is the earth; the laws, the word of God.

There are three periods pointed out in the scriptures in regard to the kingdom of heaven.

1. The Adamic period before the fall, called "the first dominion," Micah 4:8. This is the first kingdom of which we have any account. The first man, Adam, was created a king, and had dominion over all the earth, and all that dwell upon it. Adam lost his dominion by transgression, and a usurper grasped the sceptre, and has borne rule ever since. This "first dominion" is promised to Christ, the second Adam, Micah 4:8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Christ, the second Adam, is the heir apparent to the kingdom of heaven over which the first Adam had dominion, and lost it by transgression. Matt. 25:34, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom, then, that Christ gives to his people, was "prepared for them from the foundation of the world, and must be the kingdom brought to view in Micah 4:8, called "the first dominion," restored. "God made the world to be inhabited," and he made it just right, and pronounced it "very good," and gave it to man for his everlasting inheritance. Sin entered, and has spread ruin and desolation over the fair and beautiful creation. Shall the purpose of God be frustrated, and the enemy triumph? Nay! Sin shall be wiped out, for he will "gather out of his kingdom all things which offend, and them which do iniquity," and "the first dominion" shall be restored.

2. The second period extends from the fall of man to the restitution, which is the period of revolt and apostacy, or the interregnum between the reign of the two kings, viz., the first and second Adams.—"Interregnum." The time in which a throne is vacant, between the death or abdication of a king and the accession of his successor.—Webster. During this time the throne is vacant—the heir-apparent is away and has not yet returned—and "the kingdom of heaven suffereth violence," or is invaded, "and they that thrust men take it by force." "Suffereth violence," that is, to undergo, as punishment, to be injured, or affected by violence. So I understand it. "The children of the kingdom" are in affliction and under oppression, by the powers that be, who have by violence and bloodshed taken possession of "the kingdom by force." The "land is soaked with blood," and "polluted under the inhabitants thereof."

Thus, during this period, or interregnum, the scriptures call it "the kingdom of heaven," altho' the king is absent and a usurper bears rule. But the reign of heaven does not begin until the king returns and takes possession.

3. The third period is the everlasting age, the restitution—the immortal age—when the first dominion comes to Christ, and his kingdom and dominion is under the whole heaven. To this period our hope points us. And we are taught to pray, "Thy reign come." This explains the 11th verse. "Verily I say unto you, among those that are born of women, there hath not arisen a greater than John the Baptist. Yet the least in the reign of heaven shall be greater than he." That is, the greatest in the kingdom of heaven, in the second period, is less than the least in the third period, or restitution.

This view of the subject furnishes us with a key to the harmonious explanation of the parables of Christ which belong to the second period. Thus, Matt. 13th chapter. The parable of the sower, which Christ has explained and located here.—Again, "The kingdom of heaven is likened to a man which sowed good seed in his field," &c. All these parables describe the state of things in "the kingdom of heaven," during the interregnum, while the king is away.

A word of explanation on the first part of the 12th verse, and I will close.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence."—John was the forerunner of the Messiah. His message was, "Reform, for the reign of heaven approacheth." Great expectation was raised among the people, who supposed that when the Messiah came, he would establish his kingdom and sit upon the throne of David, and make all the nations tributary to them. And believing that Jesus was the

Messiah, they were anxious to take him and crown him king. But he assured them his kingdom was not of this world, or age, and since John first made his appearance, until now, there has been no change; the invaders still have possession, as formerly, and will continue to strive for power and possession until this age shall terminate. L.K.

## Gambling.

There is no evil, perhaps, so ruinous to the young man just beginning life's warfare, as that of gambling; and there is no crime that should more speedily call forth the advice and friendship of mortal man in behalf of the erring.

It may well be called the "blackest of crimes;" for it often destroys the body, and blights the soul for all happiness. On every hand it is doing its dangerous work; the old and the young bow beneath its sceptre and worshipped at his foul shrine. The clerk—possessing the esteem and confidence of his employer—drinks in its intoxicating bliss—purloins dollar after dollar of his master's gain; and ere he is aware of his just position, he is madly nearing the vortex of dissolution—soon to be engulfed in its foaming waves, and his life-bark rent assunder, with no hopes of reaching the port of eternal bliss. Our cities teem with its corrupt influence, and the young man, seeking his fortune in the crowded town, may, unknowingly, be lured on, step after step, until despair settles upon him, and no hopes of recovery animate his crime-stained breast. A mother's prayers when he was a little child may at times stay his onward course; but he soon forgets that winning voice, and again sinks to the lowest degrees of wretchedness and shame. Alas! who knows the heartfelt misery they endure, or the sorrow they strive to conceal? None but the gambler.

Reader! do you gamble? Do you frequent the dens where this vice reigns supreme? Do you listen to the silvery voices that is pathetically wooing you on, step by step, until it engulps you in everlasting dissipation? If you do, and there is the least spark of humanity left within you, let me entreat you to retract your steps before the dark hour overtakes you.

You may be a parent! know ye not that the future weal or woe of your offspring depend upon the influence they receive at home?

Perhaps you are the son of doting parents! A father's watchful care, and a mother's tender love, may be yours to possess. If so, why not return like the prodigal son, and soothe the wounded hearts of your parents by the words, "I repent?" Oh, how lovingly would that mother clasp you in her arms! What joy would penetrate the inmost recesses of that father's heart, as he offered prayer to God for the return of his son!

You may be a daughter—for many there are who frequent the gambling dens! if so, let me persuade you, while some of the noble attributes of your sex remain in your breast, to retract before you lose for ever that God-like image within you. A brother's tearful prayers may nightly ascend to the throne of grace, for your return to virtue's ways. A mother's soft hand may gently brush the auburn locks from your fair brow, and weep tears of joy for her repentant daughter.

Reader! reflect upon these truths—sad though they be! Unroll the canvas of your memory, and look upon by gone days. Ah! well the heart may bleed; for before the imagination flits sad and horrible scenes. Make up your mind so to live, that when the judgment day arrives, you may be permitted the unspeakable joy of receiving a glorious diadem, which shall sparkle with the luster of immortality; and bind your brow with eternal bliss and unfading glory, while your golden harp playeth sweetest music to "Him who sitteth upon the Throne."

From Bro. N. Reynolds.

Mr. Bliss:—It was at the North Salem camp meeting that I was brought to see that the kingdom spoken of by Daniel (saying "In the days of these kings," &c.) was not set up in the days of the Saviour's incarnation—at least not as it was to be when the "image" was perfected. A very great change came over my mind by this circumstance. I asked some of my Methodist brethren how the case stood, and was informed, the Saviour may come at any time. I did think, that being the case, it was time to look around for the signs of the times. Here was a new view of things that awoke and aroused up my mind to earnest, anxious solicitude. Was it really so, that but four great nations had borne rule in the earth since Nebuchadnezzar? And who so blind but they must see that the next would be, as Daniel says, one to stand for ever!—the kingdom of God. I went about looking on all things as about to be burned up, and a gloomy view I took of things. Few were willing to look at the subject, although they professed to believe and venerate the Bible. In the midst of this trouble and perplexity concerning what should come to pass hereafter, I

was led to hear the word of the Lord, saying, "The day of the Lord cometh. For I will gather all nations against Jerusalem to battle," &c. "and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east: and the mount of Olives shall cleave in the midst thereof toward the east and toward the west." Could I, had I any power, right, or wisdom to say any thing to "make the word of God of no effect"?—My soul was as a bird set free from the snare of the fowler. I could sing and clap my hands for very joy. Gladness filled my breast. I gave glory to God. The Bible I took to my glad heart, as a treasure absolutely exhaustless, filled with wisdom and knowledge, treasures above choice rubies, and all precious metals! Yet how had they been hid from me as in a field! The Spirit of God like a fire was burning.

Do you not think I should give honor to whom honor is due? The Adventists, under God, awoke my soul to an important truth. Will you let me say so to them?

Let the word of the Lord have free course. Allow that, and the 38th and 39th chapters of Ezekiel will become plain, simple, yea glorious—more and more.

Yours in love,

NATH'L REYNOLDS.

Marblehead, Feb 23, 1862.

From Bro. Sylvanus Judson.

Dear Bro. Bliss:—I am interested in the Herald and wish to do what I can to sustain it. I am looking forward to the time when the "watchmen shall see eye to eye." We are educated under different influences and thereby come to different conclusions as to doctrinal points; but I believe if "our fellowship is with the Father and with his Son Jesus Christ," we shall have fellowship one with another; and when one member suffers, all suffer with it.—In the body are different gifts; all are necessary, although some are inferior. All must act in harmony, and if one brother has the start of another in the truth, bid him Godspeed, and catch up as fast as we can see the light.

May the Lord prosper his own truth, and speed on the day when all shall know him, is my prayer.

S. JUDSON.

Lincklaen, Feb. 20, 1862.

We are obliged to Bro. Judson for money accompanying the above to send the Herald to two new recipients of the same.

ED.

From Bro. M. Perkins.

Bro. Bliss:—I have tried to get new subscribers for the Herald, but have not succeeded. Money is very scarce here, and the interest on the Advent question is very dull.

We have no Advent preaching. I wish some one would come and give a course of lectures. He would have a good hearing.

If the war should close in the spring, the prospect is that business will revive.

Yours, &c.

MOSES PERKINS.

Stevens Point, Feb. 22, 1862.

From Bro. E. Gillette.

Bro. Bliss:—I have been a subscriber for the Signs of the Times and Advent Herald since 1842, and should be loth to see it die just when it seems to be most needed. If it were not for the scarcity of money at the present time I might, perhaps, get some subscribers; but the business which of all others brings the most money here, oystering, has almost failed for the year past. I lend my papers, and there are those here who love to read it, but they feel too poor to pay for it.

Enclosed find.

I see a suggestion in the Herald of the 8th inst., from Edwin Burnham, that 300 of the friends of the Herald pledge themselves to pay ten dollars each, as a sinking fund, to give it a permanent existence; which I hope to see carried out. And for this purpose I herewith pledge myself to pay, on the demand of the Editor of the Advent Herald, published in Boston, Mass., the sum of ten dollars, to support the financial existence of said paper, into a fund which shall be called the Sinking Fund of the Advent Herald, when the names of 300 responsible persons shall be pledged to this object.

EDGAR GILLETTE.

Sayville, N. Y.

From Bro. Wm. Stiles.

Bro. Bliss:—Will you be kind enough to show, from the Divine Record, authority for the disciple of Jesus bearing the sword, under any circumstances? I speak not of the right of government to punish, or the purpose for which it was ordained of God,—"a revenger to execute wrath"; but what saith the Scripture? Your opinion in relation to any portion of Scripture, in this connection, is not

W. STILES.

Philadelphia, March 11, 1862.

"The command to fight" is not among the "commands" of our Lord, so far as we have read his words.

ED.

From Bro. Nelson Hale.

Dear sir:—The present war in the United States gives strong evidence of our soon coming Lord and the end of time, where afflictions and sorrows shall cease forever. When the trees put forth their leaves ye know that summer is nigh; so likewise when ye see these things come to pass, the end is nigh, even at the doors.

The spirit that exists in the south indicates a strong evidence of the end soon.

Respectfully yours,

NELSON HALE.

South Manchester, March 7, 1862.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

### Opinions of the press:

"The book is valuable as containing a compendium of millennial views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have deemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chilblain; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 22, 1862.

"I have made one Heart happy To-day."

"Mother, mother, I have made one heart happy to-day," said little Willie, as he came running in from school one lovely summer afternoon, and threw his arms about her neck, imprinting a kiss upon her pale cheek. "Yes, mother, I have made one heart happy to-day;" and his little bosom heaved with an honest pride and delight, which caused his bright eyes to sparkle, and a rosy smile to play upon his dimpled cheeks.

Little Willie was a bright, active boy, with a loving countenance. His widowed mother, on whom the whole care of his training from infancy had devolved, was called to exercise great discretion properly to curb his naturally hasty temper, and bring it into due subjection to wholesome restraint, and thus mould it for the accomplishment of some noble end in life: to love rather than to hate; to do good rather than evil. And well had the mother done her task. He was the child of many prayers, and much faithful instruction; and the good seed thus sown unsparsely, and watered with a mother's tears, had fallen in good soil, and was now just beginning to spring up with the promise of an abundant harvest. The oft-repeated counsel, that he ought always to try to make some heart happy each day, had for once been heeded; and she rejoiced in the thought, and inwardly thanked her heavenly Father that she had lived to see her darling boy so loving and dutiful as he had been of late, and especially that happy day.

"Are you sure, Willie?" she said, after a slight pause, "you have made one heart happy to-day?"

"Yes, mother; she said so, and thanked me, O, so many times!"

"Who was it made you so happy? and what did you do for her?"

"It was the poor woman who lives in the little house by the brook. I went in there when I went to school; and she said she had been looking out of the window to see the beautiful flowers, but she was old and lame, and couldn't pick them as she used to do; and, as she had now no little boy or girl to get them for her, she had to be content with looking at them from her window. So at noon I went out and got all the prettiest ones I could find, and carried them to her; and she was so glad, and said God would bless me, for I had made her poor heart happy; that the flowers were very sweet; but she was going soon to a land where there are far sweeter flowers that never fade. Did she mean heaven, that I have heard you say so much about, mother?"

"Yes, my dear."

"May I not get flowers for her every day, mother; and some of those nice ones from our little garden, that I may make her happy again?"

"Yes, child, as often and as many as you wish; and I trust the remembrance of this day may cause you ever to strive to make some heart happy daily; and then it cannot be said you have lived wholly in vain."

"I will try, mother," he said; and his blue eyes filled with tears, tears of mingled sympathy and joy; sympathy for the disconsolate and suffering, and joy that even he could be of some service—little boy that he was—in making earth's weary and lonely hearts happy. Yes, and it was a blessed privilege. He had made one heart

happy that day; and not one only, for the simple story of that little act of childish thoughtfulness and kindness had made a mother's heart happy also. Did not the brightening eye, the sweet smile, and the earnest recital, tell his fond mother that his own heart beat lighter, and was happier that night for the little act of kindness he had done? Yes, that simple handful of flowers had made three hearts happy that day. The flowers which caused it might wither; but before that happened, one more unfading flower was blossoming in three hearts, and sweetening life with its sweet fragrance.

Blessed privilege, indeed, to make one heart happy each day! Is there one that cannot, or will not, strive to do it? There is sunshine enough, there are flowers enough, there is perfume enough in this world of ours, to make every heart happy, and sweeten every bitter cup, if there was always some kind word or act to unlock the avenues thereto, and bestow on others some of the blessed gifts of our heavenly Father. If every one would but live for this, what a blessed world earth would be! A little heaven below: every home a temple of praise, and every heart an exhaustless fountain of joy!

Let all live, then, so that each night they may say, "I have made one heart happy to-day."

## A Fable for the Young.

Earnest had accompanied his father into the vineyards, which were rich with promises for the coming autumn. There he found a honey-bee struggling in the web of a large garden spider, which had already opened its fangs to seize upon its prey; but Earnest set the bee at liberty, and destroyed the glistening snare.

The father, observing what had passed, inquired of his son how he could so lightly esteem the skill and ingenuity of the little artist, as to annihilate its work in a moment. "Didst thou not see with what beauty and order those slender threads were interwoven? How couldst thou, then, be at the same moment so pitiful, and yet so hard-hearted?"

The boy excused himself, saying:

"Is there not evil in the spider's art? for it only tends to destruction, whereas the bee gathers honey and wax within its cell; so I gave freedom to the bee, and destroyed the spider's web."

The father was pleased at this decision of a simple child, who saw no beauty in ingenuity, when its aim was destruction.

"But," continued the father, "perhaps you have been unjust toward the spider. See how it protects our ripening grapes from the flies and wasps, by means of the net, which it weaves around the branches!"

"Does it do so," asked the boy, "with the intention of protecting our grapes, or merely that it may satisfy its own thirst for blood?"

"Truly," replied his father, "it troubles itself very little about our grapes."

"O!" said Earnest, "then the good it does cannot be worth much; for I have heard you say that it is a good-will alone which can impart beauty or goodness to the most useful actions."

"Very true, my boy; we may be thankful, however, that in the course of nature, that which is evil often fosters what is good and useful, without intending to do so."

A humble-minded man may have many arrows shot at him, but none will stick in him; he lies too low: they all fly above him.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, MAR. 18, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed January 1.

Amount of previous payments ..... 263.95  
Joel Cowee, Gardner, Mass. ..... 1.00  
Mrs. L. Lawrence, W. Shefford, C. E. ..... 2.00  
Mrs. Elizabeth Cope, Camanche, Iowa. ..... 50

Total received since Nov. 1 ..... \$267.45

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" ..... \$1.00

By the same, 2d payment ..... 10.00

" " " 3d " ..... 10.00

May the Lord raise up for the A. M. A. many such "friends."

## Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa.	James S. Brandenburg
Basco, Hancock County, Illinois.	Wm. S. Moore
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch,) Vt.	Dr. M. P. Wallace
Cordova, Rock Island Co., Ill.	O. N. Whitford
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	Charles E. Needham
Dunham, C. E.	D. W. Sornberger
Derby Line, Vt.	J. M. Orrock
Eddington, Me.	S. Foster
Fairhaven, Vt.	Thomas Smith
Homer, N. Y.	Robbins Miller
Haverhill, Mass.	Lendal Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
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London Mills, N. H.	George Locke
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New York City	J. B. Huse, No. 6 Horatio st
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St. Albans, Hancock Co., Ill.	Elder Larkin Scott
Stanbridge, C. E.	John Gilbert
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Waterloo, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

## RECEIPTS.

UP TO TUESDAY, MAR. 18.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in larger sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

R T Price 1158, A G Rowland 1112, E Edgerton 1114, E L Caswell 1049—each \$1.

D G Farrington 1151, E Aldrich 1099, J Cowee 1127, Mrs L Lawrence 1144, H Graves 1127, C W Kellogg 1136, E Smith 1127, C Brandstetter 1127, O M Norton 1138, I D Richards 1138, Endress Tucker 1138, Wm Lowell 1138—each \$2.

John Hayes 1080, \$4; J Allard 1058, \$1.85; J F B Cope 1127.

## APPOINTMENTS.

## REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

It is expected that Elder I. H. Shipman will preach at Lake Village March 23; Eld. J. Couch April 6; and Bro. A. Bean March 16. D. G. DRAKE.

A. M. ASSOCIATION. The Standing Committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, April 8th, 1862, 10 a. m., at 46 1-2 Kneeland street, Boston, Mass.

J. LITCH, Pres.

F. GUNNER, Rec. Sec'y.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. B. Raymond. You were cr. \$1 on the 4th of Feb. to No. 1101—the name you refer to being printed by mistake for yours.

R. Hutchinson. That might be a good idea—provided those in the neighborhood should wish for any considerable number of copies. The bal. of 15 cts. you will please put us in mind of, when you have occasion to make other returns.

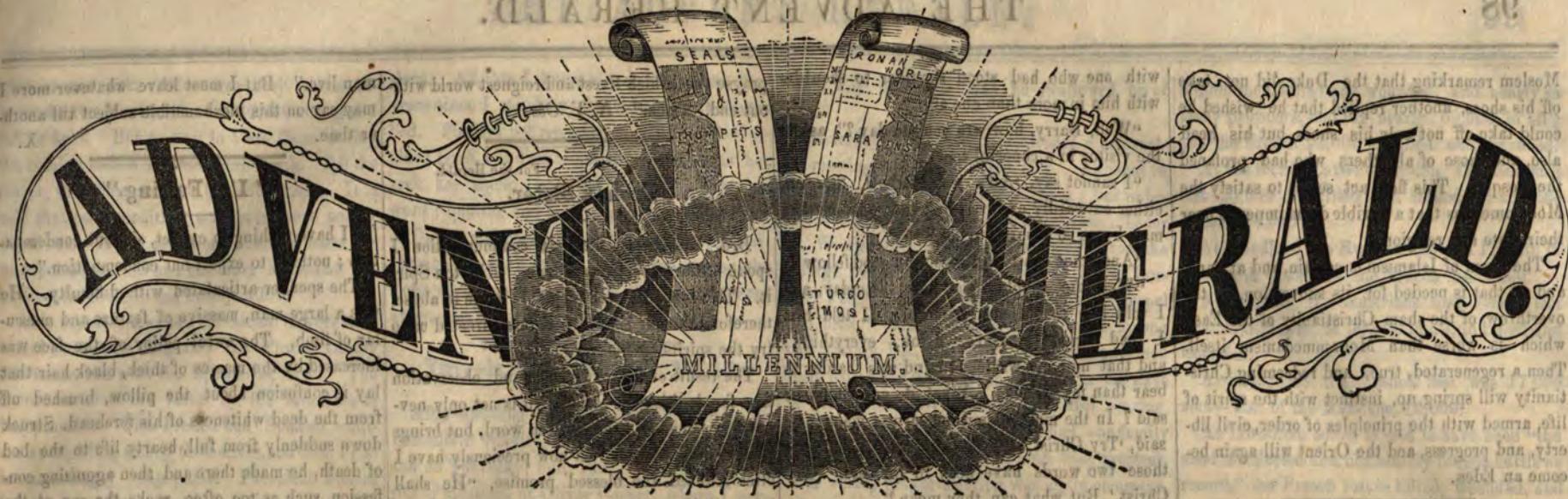
Joseph Barker. Your remittance of \$5 was received the 14th, which will be acknowledged in the usual manner when you direct as to its disposition. Sent your tracts, to the amount of \$2.10, including postage; which leaves \$2.90 subject to your order.

J. A. Heagy. We have not issued them, yours being the only order received.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a



WHOLE NO. 1088.

BOSTON, SATURDAY, MARCH 29, 1862.

VOLUME XXIII. NO. 13.

**THE ADVENT HERALD**

Is published every Saturday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

**"The American Millennial Association."**

SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.  
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. *Committee*  
J. V. HIMES, *on*  
LEMUEL OSLER, *Publication*.

**TERMS.**

\$1, in advance, for six months, or \$2 per year.  
\$5, " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

**RATES OF ADVERTISING.**—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

**THE LOVE OF CHRIST.**

Without the smile of God upon the soul,  
We see not, and the world has lost its light,  
For us there is no quiet in the night,  
No beauty in the stars. The saffron stole  
Of morning, or the pomp of evening's goal,  
That celebrates Day's marriage with the Sea,  
Blue distance, silver lake, hill, glen, and tree,  
Are sealed unto the spirit like a scroll  
Writ in a perfect language. But a ray  
Upon this darkness suddenly may dart,  
And Christ's dear love be poured into the heart,  
To clothe the creation in a robe of day.  
Then doth the morning cheer, the night bath calm,  
And skies a glory, and the dews a balm.

Townsend.

From the London Quarterly Journal of Prophecy.

**God's Purpose as Unfolded in Prophecy.**

Continued from our last.

We now come to the work of the third day—the sea, the dry land, and the vegetable creation.

As to the sea, we know that it is, and has been the region of storm and raging turbulence. In Scripture it is always spoken of as such. It is there called "the troubled sea which cannot rest, whose waters cast up mire and dirt" (Isa. lvi. 20); and it is said of it, "There is sorrow on the sea; it cannot be quiet" (Jer. xlix. 23); and in the latter day we have it especially said, "The sea and the waves roaring." Nay, so thoroughly is the present condition of the sea identified with turbulence and confusion, that it is out of the sea that the four great beasts of Daniel are said to come up, (Dan. vii. 3.) At the great crisis of the world's history, God is to "shake the sea," (Hag. ii. 6); and the "inhabitants of the sea" are to receive here the last and most fearful woes inflicted on them, (Rev. vii. 8, xii. 12.) Now these commotions and woes which waste and darken the face of the deep find their termination in the advent of the Lord. Haggai, in the passage referred to, tells us that just after this shaking of the sea, "the Desire of all nations comes;" and the Apostle Paul, interpreting this passage, shews us that these things are shaken in order that those things which cannot be shaken may remain, i. e., may remain behind, immovable and everlasting. And David (Ps. xci.) calls upon the "sea" to "roar" with joy and triumph. And why? Because he says, "The Lord com-

eth," evidently indicating that at His coming the sea was to share the calm and blessedness of the universal restitution. What the expression "there shall be no more sea" (Rev. xxi. 1) may exactly mean, I am not prepared to say;—whether it may mean that the "former seas," like the former earth, have passed; or whether it point to the contraction of the sea within those narrow limits, which it seems before the deluge to have had, I cannot decide; but it does point to some remarkable transformation in that element at the time that the Lord comes and all things are made new.

Respecting the dry land or earth, we find the same representations. The curse of Jehovah smote it when man sinned; and it continues to this day the same smitten thing as heretofore. Large portions of it are deserts, untenantled by man or beast,—regions of sand and rock, scorched by the sun, and unrefreshed by the genial shower. The rest is poor and unfruitful, only giving up its treasures to the hard toil of man. And then it is wasted by tempests, it is torn by whirlwinds, it is shattered by earthquakes, it is swept away by torrents, it is covered with the thorn and the brier. According to the description which Isaiah gives of it in the last days, (Isa. xxiv. 4—20,) it presents the aspect of a mighty ruin: "The earth mourneth and fadeth away, . . . the earth is defiled under the inhabitants thereof, . . . the earth is utterly broken down, the earth is dissolved, the earth shall reel to and fro as a drunkard." Of its choicest scenes we read: "Let anon is ashamed and hewn down, Sharon is like a wilderness, Bashan and Carmel shake off their fruits" (Isa. xxxiii. 9.) Such is the ruined condition of earth; such the desolations that are to afflict it. But this is the dark portion of the line. Like all the others, it has a brighter, and this brighter begins at the Lord's coming. Not only is it said, "Let the heavens rejoice," but "Let the earth be glad,"—nay, more, let "the fields be joyful, and all that is therein,"—let the hills be joyful together, (Ps. xvi. 12, xviii. 8.) Why? Because the Lord cometh! It is His coming that is to gladden the earth with all that it contain. Again, of this bright section of this prophetic line we have the full description in the 35th chapter of Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes." And when does this glory begin? The preceding chapter informs us, (ver. 4.) It is at the time when the Lord comes to roll up the heavens as a scroll.

But as, on the third day, the dry land and the waters were separated, so on the same day grass and the herb and the fruit-tree sprung up in obedience to the divine command, and all were good! But the curse came upon them; they were blighted and stunted. The rich luxuriance of their unfallen beauty soon passed away. Nay, more in proportion as things thus excellent faded, in that proportion were all things noxious to

flourish. Thorns and thistles were to shoot up everywhere; all hurtful weeds were to supplant its former verdant richness. Nay more, in a few years after the first curse smote on it, a second curse was added when the blood of righteous Abel was poured upon the soil. Then it was said, "When thou tillest the ground, it shall henceforth not yield unto thee her strength," (Gen. iv. 12;) as the curse had rendered it specially fruitful in evil, and the second unfruitful in good.

Such has been its condition since these days of Adam and of Cain. Its verdure has lost its freshness. Its flowers have parted with the bright flush of their rainbow-tints, and their fragrance seems but the relic of far sweeter odours. Its brown, summer-scorched hills; its bleak, winter-stripped forests; its miles of low moorland or rocky desert, all tell us of the wide blight that has rested on it these many ages. Let us take a few descriptions which though they apply more particularly to Palestine, are yet specimens of the earth at large: "Upon the land of my people shall come up thorns and briers," Isaiah, (xxxii. 13.) Again "the earth mourneth and languisheth," (xxxiii. 9;) "the curse hath devoured the earth," (xxiv. 6;) "how long shall the land mourn, and the herbs of every field wither?" (Jer. xii. 4;) "the pleasant places for their silver, nettles shall possess them, thorns shall be in their tabernacles," (Hos. ix. 6.) But apart from these passages, the cause itself pronounced at the first is sufficient to shew the blight that has fallen on all vegetable nature; and then those passages, still to be referred to, which speak of the time of future blessing, all take for granted, that during the preceding ages, the various productions of the earth had been in a withered, blighted state. In Ps. lxvii. 6, we read, "Then shall the earth yield her increase," implying that previously it has not done so; and Ezekiel says (xxxvi. 29, 30;) "I will call for the corn, and will increase it; and I will multiply the fruit of the tree, and the increase of the field;" and Hosea says, (ii. 21;) "It shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew." There at length are such passages as these, Isa. xxxv., where the desert is said to rejoice and blossom as the rose, and in the wilderness, waters are said to break out and streams in the desert; or Isa. xxxii. 15, where it is predicted that the wilderness shall be a fruitful field, and the fruitful field be counted for a forest; or Isa. xli. 19: "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine, and the box-tree together;" or Isa. iv. 12: "The mountains shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." These are a few specimens of the glorious strains in which the prophets sing of the fertility and verdant beauty of the coming age, implying that in it the curse shall be swept off, and the earth's vast surface of hill and dale and plain shall be reclothed with primeval loveliness, and exhibit what its Cre-

ator intended it to be, ere the curse had laid it desolate. Thus we have again the two great divisions of the prophetic line—the dark and bright, —with the same interesting event—the Lord's coming—as may be seen from the context of all the passages, but especially from Isa. xxxv., which with the 34th form one great prediction, and where the Lord's coming is announced in the former chapter to destroy the mystic Bozrah, and in the latter to make all things new. Such psalms also as the 96th and 98th give us the same event as the intersecting point between the old and the new; for there the field is called upon to be joyful, the trees of the wood are spoken of as rejoicing before the Lord, because He cometh, because He cometh to judge the earth. His coming to judge the earth is thus given us as the time when He shall remove the curse, and restore to earth its lost luxuriance and fruitfulness and beauty.

**Jerusalem.**

In 1855, the Duke of Brabant, son of Leopold, King of Belgium, visited Jerusalem in great state. He was treated with the highest marks of respect by the Turkish Pasha, and had the unprecedented honor of being allowed to enter, with a numerous Christian train, one of the most sacred of Moslem edifices—which stand on the site of Solomon's temple. The following account of the scene, and its impression on the Mohammedan mind, is from the pen of an eye-witness:

Saturday afternoon, April 7, all being furnished with yellow slippers according to the Pasha's request, the company assembled at the Pasha's palace, near the mosque, and, after receiving tickets, proceeded to the gate which opened into the immense court surrounding the mosque, when all its concealed wonders burst upon the eye. Exchanging their common shoes for the yellow slippers, the party were introduced into the Mosque of Omar, where they walked and gazed, and tasked their memories to fix what they saw, no one presuming to outrage civility by using pencil and paper. All saw the huge stone itself in the center, protected by a railing, and covered with a cloth, and some took from it all the sanctity they could carry away by touching it with their hands. Then they were permitted to descend into the sacred grotto, cut out of the rock, where lamps are kept continually burning, and miraculous cures are wrought by touching certain quarters. But this was too much for Moslem endurance, and one standing near me raised such a piercing exclamation of horror and despair as never fell upon my ears, declaring this was the end of their Prophet's religion. The cry echoed through all the arches, and filled the mighty dome; causing a shudder throughout the assemblage, and instantly all stood still in silence as though transformed into statues. The Pasha ordered his soldiers to seize the fanatic, and in a moment he was carried away, his agonizing screams dying upon the ear as he was borne off. The Pasha afterwards told me that was the feeling of all the Moslem priests, who lived like monks in the buildings which surrounded the area of the mosque, and whom he was obliged to confine or imprison beforehand to prevent an outbreak. Having spent two or three hours in the examination, the company retired; when some

Moslem remarking that the Duke did not take off his shoes, another replied that he wished he could take off not only his shoes, but his head also, and those of all others who had profaned the mosque. This final act seems to satisfy the Mohammedans that a terrible doom impends over their state and religion.

The doom of Islamism is certain, and at hand, and all that is needed for its subversion, is the overthrow of the sham Christianity of the East, which is worse than Mohammedanism itself. Then a regenerated, true, and redeeming Christianity will spring up, instinct with the spirit of life, armed with the principles of order, civil liberty, and progress, and the Orient will again become an Eden.

Bro. Bliss:—The following I find in the March no. of "The Macedonian," written by Canon Stowell.

L.O.

## "SIGNS OF THE TIMES."

"The signs of the times are expressive; there are indications that we are not far from some grand revolution in the state of the civilized world. The fact we have this day so often reiterated and insisted upon is, that the gospel is being preached in every nation for a witness, and He that uttered that prediction said, 'Then the end cometh.' Is not the gospel being preached in every nation? Where is the country under heaven where it is not sounded: what the language in which it is not heard; where the people to whom it has not gone forth? If, then, it is being preached to nations for a witness, lo! the end cometh. And are there not other signs? The world is arming. Look at Italy. Hear the tocsin of terror sounding in the affrighted ears of the boasted successor of Peter, the Antichrist of Rome. See the noble bearing of the oppressed and scattered nationalities, see what scenes there are every where; all are arming for the battle. Is not Europe resounding with the din of arms? Is not every country resounding with the anvil, beating the sword blade, and forming the musket? Do we not find every nation in a state of uncertainty and disquietude? Are we not every day seeing strange and eventful circumstances? And what is the voice that God is addressing to us, but 'Blessed is he that watcheth, and blessed is he that worketh.' 'Blessed is the servant whom his King, when he cometh shall find so doing; diligent, not disturbed; courageous not disquieted.'

## An Infernal Machine.

A dangerous infernal machine has been discovered at Columbus. Ridges of newly disturbed earth were observed and traced to a cavern in the bluff, where were found implements similar to those used in a telegraph office, with wires running in a dozen different directions. Again following the raised rows of earth a spot where something had evidently been buried was come to, and in digging down five feet an iron cask three feet high by a foot and a half in diameter, in shape like a pear, was found. It had an iron cap fastened with eight screws, and on being opened revealed a quantity of grape, canister, and four 8-pound shells, surrounded by about two bushels of coarse powder. To the bottom of the cask was affixed a battery, with a wire leading to the cavern spoken of.

The correspondent of the Chicago Times says a dozen of these iron pots or casks were thus united with this cavern. Half a dozen of these caverns have been found, and probably seventy-five or a hundred of these infernal machines are thus buried in the earth, some distance from the enemy's works; and the time to be exploded would be when our infantry had driven them inside their works, a sentinel would give the operator inside the cavern the signal, and he would send the electricity through all the wires and deamp. The result may be imagined. Whole regiments could thus be blown up.

## Try Christ.

In a ward of the hospital of Scutari, conversation arose on the subject of religion. A convalescent had crawled with his crutch to the bedside of a comrade, anxious to know how it fared

with one who had stood shoulder to shoulder with him in more than one affray.

"Well, Barry, how are you to day?" asked the visitor in a cheerful tone.

"I cannot say, 'All's well,' indeed, Stanton, either outwardly or inwardly; but you are the man I was so wishing to see."

"And what can I do for you, my good fellow?"

"Well, the chaplain was here yesterday, and I told him that I was miserable. I told him I had tried pleasure, drink, everything; and that now my wretched mind was harder to bear than my wounds. What do you think he said? In the most solemn and earnest manner he said, 'Try Christ, try Christ.' All night long those two words have been in my ears. 'Try Christ.' But what can they mean?"

"A glorious meaning they have, Barry. The Son of God is willing to save you, if you are willing to believe on Him and be saved. Be in earnest; He will save you from sin and hell. Trust in Him, and He will not let you perish. Ask him to forgive your sins. Come to Him, and you shall not be cast out."

"But, Stanton, are you certain all this is true? You know the life I led; too bad almost to be forgiven."

"As true as God himself," answered the pious soldier reverently; and taking a Bible, he read the words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

This good news was eagerly listened to by Barry, and the words were as cold water to a thirsty soul. He was induced to seek with earnestness and perseverance an interest in that salvation which Christ purchased by the shedding of His own precious blood, and which he so freely bestows on all those who believe on Him. And he did not seek in vain. By the teaching of the Holy Spirit, he found to the peace and joy of his soul, that Christ "is able to save them to the uttermost who come unto God by Him."

Will the reader follow the example of the poor wounded soldier? Will you "try Christ"? May the Holy Spirit help you to accept without delay this loving invitation, and induce you at once to make trial of Him who has said, "Him that cometh unto me I will in no wise cast out."

## A Prayer for the Times.

The subjoined beautiful prayer, extracted from a volume of *Meditations*, &c., &c., by a royal author, was published in 1545, and is as appropriate to the present crisis as it was to the occasion for which it was specially composed—the invasion of Scotland, or the attack upon France by Henry the Eighth. It is the production of the Ladye Catharine Par, the sixth wife of Bluff Harry, and the most favored of his illustrious victims, insomuch that she had the good fortune to survive the tyrant, and yield up her soul quietly in the course of nature. As may be discerned, from the merciful tenor of the letter, which is a model of earnest, loving piety, the Queen strongly inclined to the reformed faith, on the confessors of which she bestowed much countenance, although in the public avowal of her preferences, her personal safety required much caution.

## A PRAYER FOR MEN TO SAYE ENTRING INTO BATTAYLE.

"O Almighty Kinge, and Lorde of Hostes! which, by thy angells thereunto appointed, doest minister bothe warre and peace; and which didst give unto David both courage and strength, being but a little one, unarmed, and unexpert in feats of warre, with his sling to sett uppon and overthrowe the great huge Goliath; our cause being just, and being enforced to entre into warre and battayle, we most humbly beseeche thee, O Lorde God of hosts, so to turn the hearts of our enemyes to the desire of peace, that no Christian bloud be spilt; or els graunt, O Lorde, that with small effusion of bloud, and to the little hurt or dommage of innocentes, we may, to thy glory, obtayne victory; and that the warres being soone ended, we may all with one heart and minde knitte together in concorde and unitie, laude and

praye thee, which livest and reignest world without end. Amen." *N. Y. Obs.*

For the Herald.

## From a Sister.

Bro. Bliss:—In the last communication I spoke of the importance of being led by the Spirit. This too, like every truth, is liable to abuse, therefore has our heavenly Father directed us to try the spirits by his word.

The result of my experience and observation thus far, is this; the Holy Spirit is not only never at variance with the written word, but brings it along with him, and oh how precious have I often realized the blessed promise, "He shall bring all things to your remembrance, whatsoever I have said unto you." When younger in the divine life, it often troubled me that I could not receive all that even sincere Christians said, but having since learned that the Spirit will not endorse anything but the truth, I have ceased to importune him to do so. To me, the holy scriptures are increasingly delightful, and whatever does not agree therewith is fast diminishing in importance. "Thy word is a lamp to my feet and a light to my path." Why then not have sufficient light to guide our every footstep?

Not long since, the Lord gave me an additional evidence of his approbation of the exaltation of his word. Being in a meeting for Christian experience, where I had several times spoken of my interest in the return of Jesus, the Spirit directed me to give some reasons why I was thus interested. So beginning with the promise God gave to Abraham, I traced it through the scriptures—repeating those portions which show beyond all controversy how much land is contained in the deed, who were the heirs etc., and that Jesus must come before the inheritance could be entered upon. Though both the truth and myself, were immediately assailed, the Lord kept me in complete tranquillity, and it all resulted to his glory, in the truth being again in the ascendant scale. All praise to his name.

Sometimes I am where human experience is exalted above the word of God, and then the Lord brings me out, to lift up the standard and bring forth that word which "he has magnified above all his name."

I am daily confirmed in the belief that very much of the word that from our youth we have been accustomed to render spiritually, are plain matter of fact statements, and that we should come to the word of God, to learn his mind, not to shape it according to our ideas. Thus doing, we may expect to be led into all truth. How often I see precious Christians, some of them gospel ministers, who by giving an undue prominence to something not thus exalted in the word, are led to bend large portions to fit on to it, and remind one of the influence of the old rusty candlestick in the binnacle. I remember once to have heard a preacher compare the temple of truth, with the temple of Solomon, each stone of which was so fitted as to come in its right place without any hammer or chisel, and am often reminded of it by the unsuccessful efforts I often see to fit truth in the wrong place.

The direction of the great apostle to his son in the gospel, was to "study to show himself a workman that need not be ashamed." Perhaps, by not having it to do over again. The direction to the prophet was, "Thou shalt hear the word from my mouth and warn them from me." A moment's reflection will convince us that we are under no obligation to receive anything which cannot be made clear by the word, neither have we a right to reject anything in accordance therewith. It is a blessed consideration that we not only have the written word for a direcster endorsed by the Holy Spirit, but a perfect embodiment of it in the person of Jesus Christ; so that we are "saved by his life," as well as his death.

Dear readers of the Herald who are looking for "the great God and our Savior," we have been, in time past, pre-eminently Bible students. Let us still be so, increasingly. We are to "take heed to the sure word of prophecy, until the day dawns and the day-star arise." No stopping place before—and we wish none, while we are having a daily experience that "by everything that proceedeth out of the mouth of God shall

man live." But I must leave whatever more I may say on this inexhaustible subject till another time.

X.

## "I'm Falling."

"I have nothing to expect, sir, but condemnation; nothing to expect but condemnation."

The speaker articulated with difficulty. He was a large man, massive of feature and muscular of limb. The awful pallor of the face was increased by the masses of thick, black hair that lay in confusion about the pillow, brushed off from the dead whiteness of his forehead. Struck down suddenly from full, hearty life to the bed of death, he made there and then agonizing confession, such as too often racks the ear of the listener at unhappy death-beds.

A meek woman sat near the nurse, who was striving quietly to alleviate the suffering he endured.

"Oh, don't talk to me of pain!" he cried, bitterly. "It is the mind, woman—the mind," and agony overclouded his face.

He continued, slowly and deliberately, "There is a demon whispering in my ear forever, 'You knew it at the time, and at every time; you knew it.' Knew what? why, that a penalty must follow a broken law. Mark me—I have not opened a Bible for thirty odd years, I have not entered a church for twenty; yet the very recollection that my mother taught me to pray (and she died when I was only six) has passed judgment upon all my sins. I have done wrong knowing that it was wrong; first with a few qualms, then brushing aside conscience, and last with the coolness of a fiend. Sir, in one minute of all my life, I have not lived for heaven; no not one minute."

"Oh, yes, Christ died for sinners, but my intellect is clear, sir; clearer than ever before. I tell you," his voice sharpened, almost whistled, it was so shrill and concentrated, "I can see almost into eternity. I can feel that unless Christ is desired, sought after, longed for, that unless guilt is repented of, his death can do no good."

"Do I not repent? I am only savage at myself to think, to think sir!" he lifted his right hand impressively, "that I have so cursed myself. Is that repentance? Do not try to console me; save your sympathy for those who will bear it, for I cannot."

"Thank you, nurse,"—this as she wiped his brow, and moistened his parched lips; "I am not dead to kindness, if I am to hope. I thank you sir, for your Christian offices, though they do me no good. If we sow thorns, you know, we cannot reap flowers—and corn don't grow from thistle-seed. I have been following up the natural laws, and I see an affinity between them and the great laws of God's moral universe. Heaven was made for the holy; without are dogs, and whoremongers, and adulterers. There's a distinction—it's all right."

After that, till eleven o'clock, his mind wandered, then he slept a few moments. Presently roused by the striking of the clock, he looked around, dreamily caught the eye of the nurse, then of the Christian friend who watched.

"It's awful dark here," he whispered. "My feet stand on the slippery edge of a great gulf. Oh, for some foundation!" He stretched out his hand as if feeling for a way.

"Christ is the only help—I am the Way, the Truth, and the Life,"—whispered the man of God.

"Not for me;" and pen cannot describe the immeasurable woe in that answer.

"I shall fall, I am falling!" he half shrieked, an instant after—he shuddered, and all was over. The wilfully blind, deaf, and maimed, had gone before his Judge. The despairing soul had taken that last plunge into eternity.

"I'm falling!" It seems as if the very chamber where he died has kept the echo of that terrible cry.—*Examiner*.

## The Allies in Mexico.

We hear from Vera Cruz, through private and reliable sources, that the position of the allied armies in Mexico is anything but agreeable. They have no more than 10,000 men, and 2100

of these are sick. Of course they cannot advance, for the Mexican force is 80,000 strong and full of fight. But to stay in Vera Cauz during the coming season is almost sure death. All the troops, therefore, want to be called home. It is said that no expedition was ever more poorly fitted out. It has not more than 40 carts for transportation. When our army landed at Vera Cruz in 1847, it had nearly 4000.

It is reported that the Mexican Government would settle with England and France on any fair terms, but with the Spaniards, never. The hatred borne to the latter by the Mexicans is inappasable. The French and Spanish soldiers are fighting among themselves, and Gen. Prim is exceedingly unpopular. President Juarez has not formally declared war, but has published a new decree against invaders, pirates, and filibusters. At the date of our information, which is Feb 11, it was very sickly in the neighborhood of Vera Cruz, the vomito and yellow fever having already made their appearance.

The Havana correspondent of the New York Express thus speaks of a probable peaceful settlement of the Mexican imbroglio, as indicated by the intelligence from Vera Cruz:

"The discussions of the diplomats will commence about the 1st of April, and it is expected that no difficulty will be experienced in arranging indemnity for the past, and ample security that in the future Mexico will observe an honest and prompt course in the payment of her debts, and will afford ample protection to foreign residents without the necessity of a Spanish or Austrian Prince to keep order in the country. It is reported that Mr. Corwin has undertaken on the part of the United States 'that his Government will pay or secure the payment of the interest on the debts of Mexico to France, England and Spain.' It is worthy of observation that very little is now said about instituting a new Government for Mexico. General Prim, in the course of preliminary negotiations, was distinctly informed by the Mexican Government, that no such attempt would be tolerated for a moment and that no dictation of any sort would be permitted to influence the people in the exercise of their elective privileges. The presence of the American Minister may have the effect to prevent the assumption of undue power by the Allied Plenipotentiaries. The allied troops have already suffered severely from the diseases incident to the climate; and the British soldiers are said to be overjoyed at the order for their withdrawal."

#### A Dying Daughter of Abraham.

A colporteur employed not long since by a Bible society in London was offering Bibles for sale in that metropolis, when he was told that if any of the Jews should purchase his books, and become Christians, they would certainly return to their former belief; "for," said the woman, "they must die in the faith of Abraham."

To this he replied: "It certainly is not always so; for I myself have seen a Jewess die who did not forsake her faith in the Redeemer. I was at that time a city missionary, and was desired to call upon her by those who knew her previous history. This visit happened to take place on the day of her death."

"She had been brought from affluence to abject poverty for the faith of Christ. She had at one time kept her own carriage. One day she cast her eye on the leaf of a hymn book, which had come into the house covering some butter, and she read upon it these words:

"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain."

"The verse haunted her; she could not dismiss it, nor forget it; and after a time she went to a box, where she remembered she had a Bible, and, induced by the verse, began to read, and read on till she found Christ Jesus, 'the Lamb slain from the foundation of the world.'

"She became openly a convert of Christianity. This caused her husband to divorce her. He went to India, where he married again, and died. She lived in much poverty with two of her nation, Jewish sisters, who had also become Chris-

tians. All this I knew; and it is now four years since I stood by the side of that deathbed. She did not renounce her faith in the crucified Lord, but died triumphing in Him as her rock, her shield, and her exceeding great reward; quoting and applying to him the Psalms of David, and passing with him, without a fear, through the dark valley, numbered among the Jews who, as we are told by the apostle, 'went away, and believed on Jesus.'

#### Travels about Home. No. 13.

After spending six weeks at home and in its immediate vicinity, we left for Magog, C. E. and on Thursday, Feb. 13th, commenced a series of meetings at Oliver Corner, where I gave nine discourses to as large audiences as we could well expect considering the state of the roads and weather. Bro. Sornberger and Elder E. Mitchell—a Baptist minister—rendered assistance in the work, and notwithstanding our unworthiness, the Holy Spirit's influence was felt in our assemblies. Eight or ten persons expressed their desire and determination to flee from the wrath to come, by presenting themselves as subjects of prayer; but whether they will follow on to know the Lord, or not, must be determined hereafter. It gives joy and encouragement, however, to see any sufficiently convinced of their need of the Saviour to take even this step. We have some reliable brethren and sisters in this vicinity with whom Elder Sornberger labors steadily, and if they faithfully discharge their duty, we hope to hear of some good results from this effort. It is important to have good seed sown, but it needs to be watered and cared for, if we would see fruit brought to perfection.

Tuesday, Feb. 18th. Went to Outlet and preached the funeral sermon of Elder John A. Packard, who died on the Sunday previous, aged 78 years, 10 months and 11 days. Of his early history I know but little. He was a native of St. Johnsbury, Vt. On making a profession of religion, he united with the Methodist Episcopal church, in which connection he was ordained to the ministry, but in what year, I am unable to say. He embraced the doctrine of the speedy coming of Christ, many years ago, and at the time of his death was a member of the church of Adventists in Magog. He was long an interested reader of the Advent Herald. I think we safely pronounce on him the eulogy which the evangelist pronounced on Joseph of Arimathea, "He was a good man, and a just." After the death of his companion in 1859, having thirteen children living, most of whom were in the Western states, he went to Illinois to see some of them, and writing to me from Bloomington, under date of March 20th, 1860, he says in words almost prophetic:

"I anticipate the happiness of meeting my brethren and sisters again in Magog; and in the time of our separation would say to them, Hold on—don't let go, for that is perseverance . . . My faith in the first principles of Adventism is not at all weakened by coming here; all the great movements strengthen my faith, and we that are alive will soon hear of things that will make both ears tingle. . . . Yours in the patience of hope."

As expected, he returned to Canada and resided with his son in Bolton, but while on a visit to Fitch Bay, in Stanstead, was suddenly called to his account. His health had been poor for years, but on leaving home, he seemed as well as usual. Towards evening of the day he died, he assisted in doing chores at the barn. He came into the house, and while sitting in a chair engaged in conversation, the summons of Death arrived—he paused; some one asked him if he were unwell—but there was no answer, "the silver cord was loosed"—in a few minutes he was a corpse. His body was carried 10 miles, that it might be deposited with the dust of his departed wife, to await the sounding of the last trump.

Knowing the views he cherished on the intermediate state, I had no hesitancy in speaking on the occasion from 2 Cor. 5:4, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life,"—or, as Macknight, and Wesley render it,

"that what is mortal may be swallowed up of life."

Thursday, Feb. 20th. Commenced a protracted meeting meeting at Fitch Bay. As usual in this place, the attendance was good; but unbelief was strong. I gave nine discourses. Elder D. W. Sornberger resides about a mile from the village, and in these services, as at Oliver Corner, I found him a "fellow-laborer in the gospel of Christ." Many young people were among our hearers, but, alas! very few of them seemed resolved to remember their Creator in the days of their youth. We had a respectful hearing, believers were comforted and edified, one family altar was erected which had been long prostrated, a weekly prayer-meeting was again commenced, and though there was not all that visible good resulting from the effort which we desired to see, yet we conclude our labor was not in vain in the Lord. And surely it is an animating thought that the saved are not such only to whom the Judge can say, Well done good and successful servants—but those, whether in possession of one, two or five talents, of whom it may be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

With much difficulty, on account of such a storm as very seldom is known in this part of Canada, we reached Waterloo, Thursday, Feb. 27th, in season for the dedication of the new church. We were much disappointed in not having the ministerial help we expected, and in our brethren and sisters abroad being unable to meet with us. But, no doubt, in some way it was all for the best, and as the God whom we serve "makes summer and winter," and having "gathered the wind in his fists" lets it out in the roaring tempest as well as in the gentle breeze, we sought to be submissive to his will. We continued meetings over the following Sabbath. I gave eight discourses. Dr. Hutchinson was with me and greatly encouraged by his presence and labors. The church has now a comfortable place for meetings,—God grant a faithful and efficient shepherd. Whether Waterloo should be my main field of labor, I find it difficult to determine. May the Lord direct. I believe a distinguished writer has truthfully said: "Our first duty is to God, our Creator and Savior; our second to friends, and relations, and country. Let the will of God be prayerfully and honestly ascertained, and then let it be done, though it carry us through ridicule, racks, and flames."

March 3rd and 4th. Preached twice at the Outlet. Had two ministers among my hearers. Visited and took tea with Rev. T. Charbonnel, a Methodist missionary, who labors almost entirely among the French, and who has been called to endure not a little reproach from his Catholic countrymen. He has no faith in the world's conversion, and expects the coming of our Lord at no distant day. His faith centres in the coming of the true Christ to destroy Anti-Christ.

March 6th. Preached at Fitch Bay, and next day succeeded in organizing a church of 16 members, with Elder Sornberger as pastor. Others we hope will be added ere long.

Sunday, March 8th. Gave two discourses at West Derby, and reached home in season for the evening prayer-meeting; having preached 32 sermons in three weeks and a half, attended three church meetings, seven prayer-meetings, and traveled with my own team 145 miles. With a deep sense of God's goodness and my own unworthiness, and unprofitableness, I am ready to exclaim

"I want that grace that springs from Thee,  
That quickens all things where it flows,  
And makes a wretched thorn like me  
Bloom as the myrtle or the rose."

J. M. O.

#### The Price of Battle.

At the battle of Arcola, the Austrians lost, in killed and wounded, 18,000 men; the French, 15,000.

At Hohenlinden the Austrian loss was 14,000; the French, 9,000. At Austerlitz, the Allies, out of 80,000 men, lost 30,000 killed wounded or prisoners; the French lost only (!) 12,000.

At Jena and Auerstadt the Prussians lost

30,000 men, killed and wounded, and nearly as many prisoners, making nearly 60,000 in all; and the French 14,000 in killed and wounded.

At the terrific battle of Eylau, the Russians lost 25,000 in killed and wounded; and the French 30,000.

At Friedland the Russian loss was 17,000, in killed and wounded—the French loss 8,000.

At Wagram the Austrians and French lost each 25,000 men, or 50,000 in all, in killed and wounded.

At Smolensko the French loss was 17,000 men—that of the Russians, 10,000.

At Borodino, which is said to have been "the most murderous and obstinately fought battle on record," the French lost in killed, wounded, and prisoners, 50,000 men—the Russians about the same number, making in all 100,000 men in one battle!

At Lutzen the French loss was 18,000 men—the Allies, 15,000.

At Bautzen the French lost 25,000 men—the Allies, 15,000.

At Dresden, where the battle lasted two days, the Allies lost in killed, wounded and prisoners, 25,000 men; and the French between 10,000 and 12,000.

At Leipzig, which lasted three days, Napoleon lost two Marshals, twenty Generals, and about 60,000 men, in killed, wounded and prisoners—the Allies, 1,790 officers, and about 40,000 men—upwards of 100,000 men in all!

At Ligny, the Prussians lost 15,000 men, in killed, wounded, and prisoners; the French 6,800.

The battle of Trebbia lasted three days; and the French and Allies lost each about 12,000 men, or 24,000 in all.

Besides these were several others of minor importance to the foregoing, as to the loss of men, but large in the aggregate. There were those of the Bridge of Lodi, a most desperately contested fight—the famous battle of the Nile, a sea fight, in which Nelson lost 895 men in killed and wounded, and the French 5,225 men in killed and wounded, 3,000 prisoners, and 12 out of 17 ships engaged in the action—that of the Bay of Aboukir, where the French had 8,000 men engaged, and the Turks 9,000; and every man of the Turks was lost, in killed, wounded and prisoners—Marengo, a most desperate and bloody engagement. Maida, where the French, out of 7,500 men engaged, lost about 4,800 in killed, wounded, and prisoners. Talavera, another famous and bloody engagement—Albuera, where the British, out of 7,500 men engaged, lost 4,300.

#### St. John the Evangelist.

If you compare the Gospel of John with the other three, you cannot fail to notice that it has a certain individual character, especially in those salient portions of it, which most Christians know by heart. Which of the evangelists, for example, begins his narrative with the picture so evidently inspired, yet so spontaneous on the part of the writer, so majestic, yet so abrupt that it seems as if it must have fallen down from another world, of that Word who came from heaven to earth and "dwelt among us, so that we could see his glory—the glory of the only Begotten of the Father, full of grace and truth." It is St. John. In whose gospel do we find those "I Am's" of the New Testament, which Jesus Christ employs when he describes himself by his essential nature or his substantial works;—"I am the Truth—I am the Way—the Light—the Resurrection—the Door—the Vine?" In that of St. John, who is it that sees himself and makes us see the most spiritual truths living and incarnated in Jesus Christ,—grace, in the fullness of which he makes us share,—expiation by the blood of the Lamb of God who is one day moving in the midst of us, and the next is seen imolated on the altar,—The Life of Faith, in the flesh which He gives us to eat and the blood He gives us to drink,—the Holy Spirit, in the streams of the living water that flows from his bosom, or in the breathing of his mouth; the fruits of his death, in the seed which thou planted in the ground will neither germinate nor grow unless it die,—our union with him, in the branch of the vine receiving the parent stock, the nourishing

sap; the sacraments, in the blood and water issuing from his pierced side? It is St. John. Who of them makes us live with Jesus Christ, makes us know him intimately, so that our personal sympathies are excited by some trait of character that reveals the emotions, the struggles, the sorrows of his soul—"Jesus wept"—or by some incident of domestic life that discovers the tender affections of his heart—"Disciple behold thy mother: woman behold thy son,"—or by a sublime prayer for all the people of God in all ages—"I pray not for these alone, but for all who shall believe on me?" It is St. John.

Let me add that the turn of mind which fitted John to become the Evangelist of the person of Christ, also helped to make him "the disciple whom Jesus loved." Was it not because John's eye was so intently fixed upon the person of Jesus, that Jesus honored him with an intimacy so peculiar, that at the Last Supper he leaned upon the breast of his Master, and was the one chosen by his companions to ask who was the traitor? Was not this intimacy, which I admit had respect to the humanity rather than the glorified person of Jesus, the pledge of a still more glorious friendship to which the same disciple should be admitted under the economy of the Spirit? And can we think of John, after an exile of more than seventy years, otherwise than as still leaning upon Jesus' breast, and with the confidence of the Universal Church, charged by her to draw from him by the power of love, the most hidden mysteries and the most celestial inspirations?

ADOLPH MONOD.

### Wait and see the End.

If our eyes were always open to see the end as well as the beginning of troubles, we should find our experience similar to that of the merchant in the following story:

"A merchant was one day returning from market. He was on horseback, and behind him was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this he was vexed, and murmured because God had given him such bad weather for his journey. He soon reached the borders of a thick forest. What was his terror on beholding on one side of the road a robber, with levelled gun, aiming at him, and attempting to fire! But the powder being wet by the rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe he said to himself: 'How wrong was I not to endure the rain patiently as sent by Providence! If the weather had been dry and fair I should not, probably, have been alive at this hour, and my little children would have expected my return in vain. The rain which caused me to murmur came at a fortunate moment to save my life and preserve my property.' It is thus with a multitude of our afflictions—by causing us slight and short sufferings they preserve us from others far greater and of longer duration."

THE REBEL INDIANS. A correspondent of the Boston Journal speaks as follows of the Indian allies of the rebels at the battle of Pea Ridge:

"You will of course have heard of the fact that the rebels had some three thousand Indians under the command of Albert Pike. Also, that some twenty of our men—who fell in the engagement under Colonel Osterhaus on Friday and under Gen. Davis on Saturday, and had the misfortune to be left on the field—were foully and fiendishly scalped, murdered, and robbed by these red-skinned wretches. So far as the fighting was concerned, the Indians were not to be taken into account. Notwithstanding the frantic excitement of Pike and others, they could not be made to stand the fire of our men for more than a single round. Our artillery sent them howling back as quickly as they made their appearance in a body. It is related, and with some grounds, that these savages seized upon a quantity of whiskey belonging to the confederates on Friday, and becoming furiously drunk began to fight among themselves. The Arkansans were called upon to quiet the riot, when a promiscuous and bloody battle ensued among the Indians and Arkansans, in which several hundred must have been killed and wounded. The Indians, who have been so wickedly pressed into the service of insurrection, became a scourge to their masters and a punishment to themselves."



### ADVENT HERALD.

BOSTON, MARCH 29, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

#### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

#### Exposition of Daniel's Prophecy.

CHAPTER VIII.

(Continued from our last.)

"Then I heard one saint speaking, and another saint said unto that certain saint \* that spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" v. 13.

No sooner had the vision, recorded in the previous portion of this chapter, passed before the eye of the prophet, than he heard a conversation between two super-human intelligences—one of whom is evidently the other's superior. In our rendering, they are alike denominated "saints"; but in the original, as shown also in the marginal reading, there is a marked distinction; and this is evident from their discourse—the one soliciting and the other communicating information. Thus Daniel heard one saint speaking,—or one holy one. The one speaking, is the saint of whom the other holy one makes enquiry; but of what he was then speaking there is no record. From what precedes and follows, it is probable he is unfolding to the other saint the meaning of the successive symbols shown in the vision; for, subsequently, (v. 16,) he commands him to explain the same to Daniel. The prophet may have been so absorbed in contemplation of the vision as not to have been aware of the import of what was being said: which seems not to have been spoken to Daniel, but to the other saint. As the second holy one is required to explain the symbols, it is evident the

\* The words here italicised are so marked to indicate that they are not in the original.

prophet had not apprehended their meaning. And though he was aware of words spoken, the first that he distinguished may have been the enquiry.

"How long shall be the vision?"

The holy one who makes this enquiry is, undoubtedly, Gabriel; for when Daniel sought for the meaning, he heard a voice, saying, (v. 16,) "Gabriel, make this man to understand the vision." Gabriel, therefore, was the one whom Daniel heard enquiring about the duration of the events symbolized: "which things the angels desire to look into," 1 Pet. 1: 12.

Who, then, is the "Holy One" of whom Gabriel makes inquiry? In the phrase, He "said unto that certain which spake"—the word saint being supplied—the word "certain" is, in the Hebrew, *Palmoni*; which appears to be a title, or epithet applied to the One enquired of, and not His proper name. This term occurs in no other place in the Scriptures; though a similar one *Peloni*, occurs in Ruth 4:1: "Ho such a one turn aside." Stuart regards it as expressive of a particular individual whose name is unknown, and therefore equivalent to our English phrase, "a certain person." The margin gives, "The Numberer of Secrets, or, The Wonderful Numberer," as its meaning; for which rendering Mr. Barnes thinks there is no foundation. Those who thus render it, derive the word from *pa-la*, wonderful or secret, and *manah*, to number,—applying it to Christ, the great depositary and revealer of secrets. Where it is said "Unto us a child is born," &c. Isa. 9:6,7, one of the names by which he was to be called is "Wonderful." When Manoah asked the Angel of the Lord his name, the reply was, "Why askest thou after my name, seeing it is Secret," or as in the margin "Wonderful," Jud. 13:18. And when Manoah knew that he was an Angel of the Lord, he said unto his wife, "We shall surely die, because we have seen God." v. 22. The same Person doubtless, was the One whom Daniel saw in vision, as recorded in the 10th chapter; who was "clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude," Dan. 10:5, 6. and who, according to v. 21, is called Michael the Prince. The same Personage is referred to in Dan. 12: 7, as "clothed in linen," of whom another enquires, "How long shall it be to the end of these wonders?" v. 6. And the One thus seen is evidently Him whom John saw, when he beheld "in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle," Rev. 1:13.

It was Christ, then, who was before Abraham,—the "Word" that "was in the beginning with God" and that "was God," of whom Gabriel made enquiry, "How long shall be the vision?" &c.; or, as Whiting renders it, "Until when, the vision, the continual sacrifice, and the transgression of the desolator, to give both the sanctuary and the host to a trampling down," or, as Stuart gives as the sense, "until when, i. e. unto that time, how long?"

The "vision," which is the subject of enquiry, begins with the standing of the ram before the river, before the Medo-Persian empire began to push either to the west, or north, or south; and if the inquiry had respect to the entire period covered by the vision, it must date from an epoch earlier than the conquest of Babylon, by Cyrus in B. C. 536. As that epoch, however, would date more than twenty three centuries in the past, the inference is that not the whole length of the vision is involved, but the continuance of certain specified events.

Were the question simply, How long is to be the vision? it would be an independent clause, the meaning of which could not be of doubtful import. Instead of this, the enquiry is evidently modified by what follows—the words in italics not being in the original; so that we must look for the commencing epoch of the period given by the Wonderful Numberer,—not at the commencement of the events symbolized, but at some prominent occurrence during its fulfillment.

As the symbolic animals passed in vision before the prophet, he, it appears, was not the only spectator, nor the only one "desiring to look into" their meaning. And what interested both Daniel and Gabriel, more than any other event then symbolized, must have been the acts of the "little horn, which waxed exceeding great," when it cast down to the ground some of the stars and of the hosts of heaven, stamped upon them, and even rose up against the Prince of the host, taking away the daily, and casting down the place of His sanctuary. Therefore it was that Gabriel enquired, and it was that symbolization which gives significance to the enquiry, "How long—the vision—the daily, and the transgression of desolation, to give both the sanctuary and host to be trodden under foot?" And though the enquiry

in respect to the duration of the vision, may not be limited to the time of the Sanctuary's desecration, yet as the termination of that desecration, according to the answer of the Wonderful Numberer in the verse following, is to mark the closing epoch of the period given, it is important to determine, as clearly as practicable, what is to be understood by the treading down of the Sanctuary.

In Daniel 9:26 it is predicted that after the cutting off of the Messiah, "the people of the prince that shall come shall destroy the city and the Sanctuary;" and in v. 27, that "for the overspreading of abominations" God shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate;" or, margin, on the "desolator."

The word "Sanctuary" (*koh-desh*) in 9: 26, is the same as that in the passage under consideration; and, as before remarked, it is clearly equivalent to the phrase, "the place of his Sanetuary, (*mik-dash*)," in v. 11, which must include more than the temple. And, in 9:26, the *koh-desh*, (Sanctuary,) must include more than the "city;" for it would be incongruous to say "the city and Sanetuary," if the latter term was equivalent to, or was included in the former.

To preserve a knowledge of the true religion, God had selected the land of Palestine, had driven out from it the heathen, and had made it an asylum, a refuge, or a Sanetuary for his people. Thus Moses said, (Ex. 15:17,) "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for Thee to dwell in, in the sanctuary, (*mik-dash*.) O Lord, which thy hands have established." Palestine was a mountainous "land which the Lord thy God carrieth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."—Deut. 11:12. To this asylum God conducted his people. "He brought them to the border of his *sanctuary*, (*koh-desh*), even to this mountain which his right hand has purchased," Psa. 78:54. And then, by a metonymy, the place occupied being put for its occupants, the Psalmist says, "Judah was his Sanetuary, (*koh-desh*), and Israel was his dominion," Psa. 114:2.

This term, rendered *sanctuary*, is frequently applied to Jerusalem and the mountain on which that city was built. "They call themselves the *holy* (*koh-desh*, or *sanctuary*), city," Isa. 48: 2. "O Jerusalem, the *holy*, (*koh-desh*), city," Ib. 52:1. "Them will I bring to my *holy*, (*koh-desh*), mountain," 56:7. "That forget my *holy* (*koh-desh*) mountain," Ib. 65:11. "My *holy*, (*koh-desh*), mountain Jerusalem," 66:20. "They shall not hurt nor destroy in all my *holy*, (*koh-desh*), mountain, saith the Lord," Ib. 65: 25.

The term *koh-desh*, or *sanctuary*, being thus expressive of the holy mountain and its surroundings, it illustrates what our Saviour said, (Luke 21:14), that "Jerusalem shall be trodden down of the Gentiles, until the *times* of the Gentiles be fulfilled;" which must be this predicted treading down of the *sanctuary*. Our Lord also makes express reference to the predicted overspreading of abominations, when he said, (Matt. 24:15) "when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the *holy*,"—(Gr. *hagios*—which is the rendering in the Septuagint of all the places where *koh-desh* occurs in the Hebrew,—"place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains." And that Jesus here refers to the Roman armies, which offered idolatrous homage to their eagles, is clear from the parallel reading in Luke, (21:20), "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

The import of the angel's enquiry, then, is, How long shall be the period to the end of which Jerusalem, with its surroundings shall be trodden down of the Gentiles? or, When will the *times* of the Gentiles terminate?

#### "Kept by a Father's Hand."

At the disaster in Pittfield Mass. in March 1862, in which Mrs. Barnes, an elderly lady of more than three score and ten years, was instantly crushed to death by the falling of the building in which she resided, she was engaged at that moment in knitting, as unconcerned as any one could have been elsewhere, and a little girl by her side was singing the juvenile hymn,

"There is a happy land,  
Far, far away;  
Where saints in glory stand  
Bright, bright as day."  
And as she was singing the third verse,  
"Bright, in that happy land,  
Beams every eye;  
Kept by a Father's hand,  
Love cannot die;  
Oh then, to glory run,  
Be a crown and kingdom won," &c.  
the building fell, borne down by the snow on its

roof, and instantly crushing the old lady, but leaving the little girl unharmed. She was truly

"Kept by a Father's hand," snatched as it were from the very jaws of death. And yet she was no more "kept" than is each one of us continually, over whom watches a kind Providence, preserving us during each day; and for which we should be ever thankful.

The beautiful hymn, of which the above is a part, is a versification of Isa. 33: 17; "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off;" which is addressed to such as are described in the previous verses (15 and 16): "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munition of rocks: bread shall be given him; his waters shall be sure."

"To such persons it is said, "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

What far off land, then, was this which the righteous would behold? Was it a fancied region, in distant space?—or as some poets sing,

"Beyond the bounds of time and space?"

No such locality is promised as the inheritance of the redeemed; which is to be "under the whole heaven." "Blessed are the meek; for they shall inherit the earth,"—not some distant world. Thou "hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth,"—sang the redeemed, as shown in vision to John in Patmos. The far off land, then, was not "afar off" in space, but was distant in point of time,—it being the renewed earth which will be inherited by the children of the resurrection; and though it was once afar off in the then distant future, it has now been brought nigh to us by the lapse of time, and by the purchase of Him whose last revealed message to His church was "Surely, I come quickly." It is when He comes that the land once afar off will be seen and enjoyed by all the redeemed, who then, standing in glory, will behold the King in His beauty,—their crown and kingdom being won.

#### Bible Questions and Answers.

153. What did he reply when "the servant said unto him Wilt thou then that we go and gather them up?"

Ans. "He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow until the harvest."

"The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: The Son of man shall send forth His angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13: 28, 9, 39.—43.

154. What did Jesus answer his disciples, when "Peter said unto Him, Behold, we have forsaken all things and followed thee: what shall we have therefore?"

Ans. "Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life," Matt. 19: 27—29.

155. What was said to John, when he heard in vision an "angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

Ans. It was said to John, "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof," Rev. 5: 2, 5.

156. "Watchman, what of the night? watchman, what of the night?"

Ans. "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come," Isa. 21: 11, 12.

157. "Is it not yet a very little while, and Lebanon shall be accounted a fruitful field, and the fruitful field shall be esteemed as a forest?"

Ans. "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall inherit their joy in the Lord, and the poor among men shall rejoice in the Holy one of Israel," Isa. 29: 17—19.

158. "What are these which are arrayed in white robes? and whence came they?"

Ans. "These are they which came out of great

tribulation, and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes," Rev. 7: 13—17.

#### Helping one Another.

Bro. Bliss:—A sister wishes me to send the enclosed dollar to pay a six months subscription for the Herald, for bro. E. W. Mead. It gives me great pleasure to do so. I hope our good sisters, who can spare a dollar will keep a look out for those who cannot obtain the means to pay for the Herald and provide for them.

Yours fraternally,

J. P. Jr.

Newburyport, March 21, 1862.

This comes in a good time, and will prevent the discontinuance of our brother's paper at No. 1088, as he expected—this donation paying for it to No. 1114, or to the 1st of Oct. next. We hope examples of this kind may be frequent.

#### Acknowledgements.

We are indebted to Bro. E. Bullock, one of the subscribers to the Advent Herald in East Liverpool Ohio, for the present of an elegant China Ice Pitcher inscribed in gilt letters with the names of the Donor and Donee on one side, and that of the Maker on the other. It is from the manufactory of W. Bloor of East Liverpool, "manufacturer of Porcelain and Parian China;" and if this is a specimen of what can be made in that establishment, we see not why their wares may not rival those imported from abroad. Bro. Bullock the giver, whom we have never seen, has been a subscriber to the Herald only about a year; and though he writes that he sends it "as a token of the esteem" in which he holds its editor, we prefer to regard it as evidence of the regard he has for the paper and for the great doctrines, it inculcates with which he has been acquainted for a quarter of a century. We shall fill this gift with the most delightful, wholesome, and common beverage that nature has been supplied with; and as we hope ever to remember and be grateful to the Giver of all gifts, so will the sight of this bring to mind its giver, with whom we hope, hereafter if not here, to become acquainted, and to drink with him of the fruit of the vine in our Father's kingdom.

We are likewise indebted to Bro. D. Bosworth of Waterbury Vermont, for one of his excellent clothes wringers, (Colby's patent) which, after comparing with, we are fully satisfied is far superior to any other made. It is simple in its construction, self-adjusting and self holding in its action, and gives perfect satisfaction in its use, after several weeks' trial. Any family once using it would regard it as indispensable in their domestic economy. To those not acquainted with the article, we would say that every housewife will find it a great saver of strength in her weekly washing; and it is so much superior to any other wringer, besides being cheaper, that we would say to all who wish for something of the kind to be sure and procure none but Colby's patent.

#### Foreign News.

##### ITALY.

The Frankfort Journal positively asserts that the recognition of the Kingdom of Italy by the Prussian government is actually decided upon. Another authority says Prussia has made overtures to Russia for a simultaneous recognition by both powers.

It is asserted that the Papal government was engaged in destroying or removing large quantities of secret documents in the archives of Rome.

In reply to a question on Italian affairs, Lord Palmerston said he believed there was a strong desire that Rome should be the capital of Italy, and that the pope's temporal power should cease. The British government, however, had taken no part in an expression of opinion, and no instruction had been given to Sir James Hudson to make any remonstrance on the subject at Turin.

The indications are that the allied expedition to Mexico is about to break up, and the whole undertaking to end in nothing except some additional Mexican "guarantees," which are a security a grade above Confederate scrip in value. Preliminaries to a treaty have been signed, on the basis of an admission that the internal affairs of the country did not call for intervention. Accordingly, the monarchy scheme explodes; the English troops, that member of the partnership have already become dissatisfied, were to be withdrawn before; some French reinforcements will return without landing, and the completion of an amicable treaty seems likely to follow, without any more trouble. Without impugn-

ing the morality of the Allies, we may suggest that very probably this solution of the difficulty was aided by the consideration that the United States does not like the idea of a monarchy on its rear lot, and that it will soon have an army much the largest in the world, well disciplined, officered, and supplied, and quite out of a job. The news of the victory of Fort Donelson has crossed the Atlantic; it is regarded as an important achievement, and American securities are higher.

All the foreign relations of the United States are peaceful and friendly, and unlikely to become otherwise, so far as can be seen.

There is a general disposition among the Christian subjects of the Sultan to rise against him; and the recent insurrection in Greece is said to have been started by discontent at King Otho's purpose of not co-operating with these rebellious Turkish subjects. The most prominent movement in Turkey is at Van in Armenia, where the Armenian populace, enraged at a real or imputed insult to a Christian symbol, attacked the Turkish garrison, beat them, and took possession of the citadel.

The Sumpter is still at Gibraltar, watched by American ships of war.

The Prince of Wales is spending a month in Egypt.

Germany is becoming more unquiet, an excitement spreading through its many brother nationalities in consequence of the enormous tyrannies by which Frederic William I., Elector of Hesse-Cassel, is enforcing the collection of his oppressive taxation. A general demand is growing louder and louder for permanent relief to the subjects of this crowned scoundrel.

#### The War.

The Burnside expedition captured the town of Newbern N. Carolina, on Friday last after a desperate fight, in which our land forces distinguished themselves gloriously. The last entrenchments were taken at the point of the bayonet; the rebels flying in all directions. Owing to a dense fog the naval vessels did not participate in the fight. The force of the enemy numbered about 8,000. After their defeat the rebels attempted to burn the town of Newbern, but were prevented by the citizens. Our forces captured a large number of cannon and a large quantity of military stores, which the Confederates left in their hasty flight. Our loss was only about one hundred killed and four hundred and sixty-six wounded.

**THE CAPTURE OF NEWBERN.** We find two or three additional items of interest in a dispatch to the New York Commercial:

"The troops landed on the southern bank of the Neuse river, which at that point is quite a wide bay. The landing was effected in admirable order at a point eighteen miles below Newbern, and near the line of the railroad, connecting Beaufort and Newbern. Fort Mason is at the entrance of Beaufort harbor, and the possession of Newbern is virtually a cut off of the fort.

"Newbern was deserted by its inhabitants, who fled before the advance of our troops. A soon as order was restored, and assurance given and received that private property and personal rights would be respected, the people began slowly to return. The army behaved with propriety as became a conquering force.

"The blow inflicted by General Burnside, following so closely upon his success in the northern part of the sounds, has struck the people with consternation, and they begin to see and feel that the power of the federal army is not to be despised.

"The contrabands welcome the troops, and many amusing incidents are related."

The following is from the Express:

"The troops landed under cover of the gunboats on the morning of the 13th, at Slocum's Creek, marched some twelve miles and bivouacked on the railroad. The gunboats went up the river and shelled out the first battery, Fort Dixie.

"The troops started again on the morning of the 14th; about five miles from Newbern they encountered the enemy behind the breastworks and batteries over two miles long protecting the railroad.

"The enemy's flank was turned by a gallant charge of the Massachusetts 21st and the New York 51st, supported by the other regiments of the 2d and 3d brigades.

"The gunboats continued up the river before the troops and shelled out in succession fort Thompson, Brown, Ellis and Lane.

"The river was obstructed by sunken ships and chevaux-de-frise of iron-shod stakes. Torpedoes were also in the channel.

"The fleet escaped almost without damage.

"The rebels had scows filled with tar and turpentine at Newbern, to go down the river and burn the fleet. When fired the tide failed to move them out into the stream.

"Our troops crossed in small boats to the city, and took possession in the afternoon.

"The greater part of the inhabitants fled. No opposition was made its occupation.

"Among the prisoners is Colonel Avery Smith of South Carolina.

"The force opposed to us was nearly fifteen thousand, under command of Gen. Branch."

On the Mississippi, at Island No. 10, on Monday, the federal gunboats had hot work with the rebel batteries, and without receiving much damage, nearly battered some of the forts to pieces. A rifled gun burst on board the St. Louis, killing two men, mortally wounding two more, and injuring ten others. The action was to be renewed the next morning.

A fight has occurred at Salem, Arkansas, between the forces of Col. Wood, and a superior force of Confederate troops. After a sharp contest the enemy were routed, with the loss of one hundred men killed, and the capture of numerous prisoners, among which are three rebel Colonels.

Full particulars of the battle and victory at Pea Ridge, Arkansas, have been received. The rebels numbered 30,000. The prisoners taken are on their way to St. Louis. Our loss in killed and wounded was about 1,000.

The Indians under Albert Pike were completely dispersed in the Pea Ridge battle. The rebels were pursued for twelve miles. General Sigel is said to have acted most gallantly in the affair.

St. Louis, March 21. A special dispatch to the Republican, dated "Island No. 10, March 20," says the cannonading by the gunboats and mortars continued through Wednesday. All the guns in the upper battery except one on the Tennessee shore have been silenced, and one gun on the island dismounted. Shells were constantly falling in the rebel camp and batteries, and numbers have been killed and wounded, the latter being carried away on litters. A large number of loaded wagons are leaving the Tennessee shore, from which it is believed that preparations are being made for the evacuation of the works. The floating rebel battery has been moved nearer the head of the island.

Gen. Pope allowed a rebel gunboat to approach within fifty yards of a masked battery on Tuesday, and then sunk her, killing fifteen of her crew. He had previously allowed five rebel steamers to pass on toward New Madrid, and they are now between his batteries unable to escape. Over a dozen vessels, together with a floating battery and ram are now above Gen. Pope's batteries, and will be captured or sunk.

Mr. Beadell, one of the oldest citizens of Memphis, arrived last night. He reports that there are but three rebel regiments between New Madrid and Memphis, and they are stationed at Fort Pillow. The rebel government is manufacturing pikes at Memphis for new levies, but less than one hundred men have responded to the call of the Governor. The railroads terminating at Memphis are being connected so as to send all the rolling stock down the New Orleans road when necessary.

The Atlanta (Ga.) Intelligencer of March 8 thus confirms the reported evacuation of Pensacola:

"To day we have some intelligence to give, which has been kept back thus far from prudential motives. The army from Centreville and Manassas has fallen back to a strong position on the Rappahannock, and Pensacola, like Columbus, has been evacuated: our army there, with all its immense armament, has taken a more formidable position of defense. Upon these changes of position, brought about by circumstances, we have no comment to offer. They were doubtless dictated by military skill in the art of warfare."

Cincinnati, March 20. The Cattlesbury correspondent of the Commercial says a boat has just arrived from Piketon bringing the particulars of General Garfield's expedition to Pound Gap, forty miles beyond Piketon. There were 5000 rebels entrenched on the summit of the Cumberland Mountains, at Pound Gap. Gen. Garfield ascended the mountain with his infantry by unoccupied paths, and while his cavalry, by advancing along the main road, and making a vigorous attack in front, drew the rebels a short distance down the summit, the infantry advanced along the ridge and completely routed them after a fight of less than twenty minutes. The rebels abandoned everything. Gen. Garfield pursued them six miles into Virginia, and after quartering his men over night in the captured camp, burnt their barracks consisting of sixty log huts, with a large quantity of stores. The rebels loss was seven killed and wounded. Nobody was hurt on our side.

Fortress Monroe, March 23. The steamer Chancellor Livingston arrived from Hatteras Inlet last night.

Immediately after the occupation of Newbern an expedition to Beaufort, N. C., was started. The place was evacuated, however, before our troops approached. Fort Macon was blown up by the rebels, and the steamer Nashville was burnt on the day Gen. Burnside occupied Newbern. Sixteen thousand troops were on the road between Goldsboro and Newbern.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

Bro. Bliss:—Two and a half months having now past since I last spoke through our columns, I take pen in hand to continue my uniform custom. When I wrote from this place Jan. 1st, I little thought my next letter would be dated Springwater; but so it is. At the conclusion of my last I said, "An interesting work has recently commenced here."—None however, had then been baptized. Well, I am now happy to say, that this precious work continued with increasing interest for weeks. The first Sunday in January the ice was cut on Hemlock lake, three miles from the village, where I had the pleasure of baptizing four happy young converts; and thus we continued to do, once every week for seven weeks in succession; but finding it to conflict with other Sunday services, we subsequently attended to baptism on Saturday, instead of Sunday, and this removed all embarrassment. While the ice was being cut on the lake, the candidates, and a respectable number of our citizens convened at the sanctuary, one mile from the lake, and listened to a brief discourse on baptism. Then all went in procession to the baptismal waters, to perform and witness the solemn and interesting scene. Twenty-three precious souls have thus "put on Christ," Gal. 3:27. Some are still waiting, and others seeking. All that received baptism, and seven others, have united with the Advent church here, increasing its number to 60 members. Previous to my coming here this time, some of its members had died, and others moved away. The old members therefore were greatly cheered by having their number doubled in so short a time, and the more so, as the subjects of this revival, generally, are young and middle aged men and women of the first respectability, and are very active in all their meetings of worship, which have been often repeated during the winter. For more than two months we have uniformly convened for that purpose on the sabbath, A.M. and evening and four other evenings during the week, besides our Saturday service, and occasional prayer meetings. After preaching, some 20 to 30 generally rise in quick succession, and speak with life and animation. One evening, when several had just submitted to God, and found peace in believing, I took it upon myself to count them as they rose to speak, and no less than 38 rose and spoke that evening, each expressing their strong faith in the soon coming of the Lord. Had Bro. Himes been present, he would doubtless have said of them as he did in '53, of the converts in Illinois, "These are truly Bro. Chapman's children in the gospel; for they all partake of his measure of faith," &c. The services of that evening were protracted till 10 o'clock, and after the benediction several of the friends lingered until 11, and then returned to their respective homes,—2, 3 and 4 miles—singing, and praising God with vocal voices. It was indeed one of the most interesting meetings I ever attended. Except that evening, we generally closed service at precisely 9 o'clock and all retired in good season. During my stay here I have visited Father and mother Jenne at Conesus some half dozen times, and preached at their house in the evening, and although our congregations were small, these seasons have been mutually refreshing. Some three weeks since, I left the good work here in Bro. Sterling's care to meet an earnest call from a few isolated Adventists in Prattsburgh—some 20 miles east—spent near two weeks there to good advantage, though the elements were much against us. Held our meetings on what is called Lent Hill,—where we experienced such snow squalls and desperate snow drifts as I never witnessed before. But the people—especially the friends—having become interested to hear, they prest their way through, and listened attentively to the word on the sabbath, and with two exceptions, every evening in the week. The brethren—or sisters, mostly—were manifestly revived, and others were attentive to the word.—Several expressed a wish to be constituted into an Advent church, but as Bro. F., the only prominent and active brother among them, was soon to leave the place, it seemed inexpedient to organize. I felt

deeply for them, exhorted them to watchfulness and prayer, and promised to visit them again, if possible. When I returned to this place last week, I was happy to learn that the meetings had been faithfully sustained, and the converts had acted their part well. Since I returned our meetings have been very interesting; but I will particularize only on the exercises of last Sunday. Our sanctuary was crowded to overflowing, and after listening to a lengthy discourse on the 24th of Matthew, no less than 41 warm-hearted disciples rose and heartily responded to the word, and added their faithful exhortations that each and all be in constant readiness to meet the Lord at his coming, which event they considered near, "even at the doors," Matt. 24:33. After a brief recess, we celebrated the Lord's supper, in which a large majority of the congregation readily participated; and many said, "This has been the most interesting communion season we ever enjoyed. Bro. Himes was with us on Wednesday evening of this week, and gave us an interesting discourse on the time of the end, showing its nearness, and the necessity of our being in a waiting position to meet the event. All were glad to see Bro. H., and more especially to see him with his health completely restored. We hope he may live to witness the desire of his heart—escape the grim monster, and "be changed in a moment, in the twinkling of an eye," 1 Cor. 15:51, 2. For more than 20 years have I been cheered with the same glorious prospect before me. Truly it is a "blessed hope," Titus 2:13. A Mr. Colvin, a young minister of much promise, now settled over a church in Steuben county, 40 miles south, being here some weeks since on a visit, by his wife's request consented to come with her to one of our evening meetings, and being interested, they continued to come till she heartily embraced and publicly confessed faith in the doctrines we hold. About the third evening Mr. C. acknowledged that he was interested in the views we presented, after which he took a friendly part in the services, and on one occasion said, "I confess that I never attended a meeting where there seemed to be so little excitement, and yet such a manifestation of the presence of God." As he was about to leave, and return to the people of his charge, he gave me a cordial invitation to visit Woodhull, and hold a series of meetings with his people. The call was so kind and courteous, I gave him to understand that I would meet it when my work was completed here. Have just received a friendly note from him, requesting me to be there on the coming sabbath, if possible, and if not, then come as soon as I can be spared here. Under these circumstances, I take encouragement to hope that an effort made there will result in some good to that people, though the views which we hold will be entirely new to them. It is now my intention to be there about the middle of next week. When there, shall go to Spring Mills, Allegany county, 25 miles further south, to which place Bro. C. kindly offers to convey me. Hope the Lord will continue to direct my steps until the trumpet sounds. Pray for me, dear brethren and sisters, such of you as may read this epistle, and are interested in the doctrines we hold and teach, and soon, I humbly trust, we shall meet and mingle together in a much more peaceful kingdom than this. Amen. Even so, come, Lord Jesus. Yours, Bro. B., as ever,

SAM'L CHAPMAN.

Springwater, N. Y., March 15, 1862.

PS. As a testimony of the genuineness of the revival here, Bro. Bliss, I am happy to forward you the names of four of the converts, with their \$2 each, as new subscribers for the Advent Herald.—And now in conclusion I will say to the friends, until I write again, my Post-office address will be Spring Mills, Allegany county, N. Y., care of Mr. Joseph Evans. Hope they will be prompt in writing, and I will answer. Yours in hope,

S. CHAPMAN.

We are obliged to Bro. Chapman for the substantial evidence he sends, "of the genuineness of the revival" under his labors in Springwater. May his labors every where be crowned with like success.

ED.

From Bro. D. Bosworth.

Having at least satisfied my own mind that the heaven in which the prophet saw a door opened was the heaven of the divine presence, we proceed to inquire concerning the persons and things seen in the presence chamber of Deity. That the things seen in this vision are among the things that then were, will, I think, be apparent from a few considerations. First, Deity is seen seated on the throne of eternity. That a present God who gave unto Jesus Christ the sealed book, containing the history of "the things which shall be hereafter," was then symbolized, will hardly be questioned. Second, that the "Lamb as it had been slain" symbolized Jesus Christ in his own proper person, will hardly be doubted by any reflecting individual—Lamb being

formerly a metaphorical title, used in the Apocalypse as a proper sacrificial name for the Redeemer of the world. The reason for such symbolization is—no created being can symbolize the uncreated God; neither would any mortal creature be a proper symbol of the immortal Son of God. Third, the elders [ancient ones, Isa. 24:23]. It is claimed by many expositors that we have in the elders a symbol of the redeemed of our race, and the reason given is, they sing, "Thou hast redeemed us, and we shall reign on the earth." But this is begging the question. It does not follow because they are, or symbolize a portion of our race, that therefore they represent the whole. As well might we say that the "great multitude," Rev. 7, symbolized all the saved, when a hundred and forty-four thousand are expressly pointed out, of another class. Or that the 144,000, Rev. 14, represent all the redeemed that shall stand on mount Zion, when they are pointed out as having certain characteristics which, above all others, entitle them to the special regard and favor of God. And in this vision we have the "four living creatures" symbolizing one class, and the elders [ancients] another: and yet all unite in singing the same song of triumph. Who are the elders then? and whence came they? We understand them to be those of the ancient dispensation designated of God to be subordinate rulers in his future kingdom: already translated or resurrected. See the song they sing, Thou wast slain, and hast redeemed us—past tense—and we shall reign, &c.—future tense. It may be objected that the redemption was complete when Christ covenanted to perform the work, and therefore the past tense properly used, although the work was not absolutely accomplished. We do not admit the argument, but suppose it admitted for a moment, that covenant did not constitute them kings: it only placed them in a position to be constituted such by an exertion of executive authority. But we find them in their own proper persons, already crowned, and acting as agents in presenting and explaining the vision to the apostle. If it be claimed that crowned elders would be proper symbols of those who should be exalted to thrones in the future dispensation, we answer No, unless they had already been made immortal and received a crown of life. This will be seen in the case of our Redeemer; he is presented in his sacrificial character before the throne, evidently because the time had not come in the scenic representation to present him with the symbol of dominion on his head. And expositors give this as a reason why the dragon, Rev. 12, was presented with horns uncrowned, and the wild beast, Rev. 13, with those appendages crowned. In the one they are presented crownless because they had not received power, in the other they are surmounted with a diadem because they had been exalted to dominion. So these are presented with their diadems, in their own proper forms exalted to thrones, because they had been made immortal by translation or resurrection. It is objected that those raised were all Jews, while those who sing the song were from every nation, tribe and people. But I believe there is no authority for saying the resurrected were all Jews. If they were all raised from the cemeteries about Jerusalem, we know there was a godly seed there, in the days of Melchizedek, before the Jews ever possessed the city. But if it could be shown that they [the raised] were all Jews, still the idea might be correct, for while there might be Jews, those symbolized by the four living creatures might be from the other nations. If this idea be correct, then while some are exalted to thrones, others will be priests, and doubtless others will be happy subjects in the kingdom of God. The idea of a kingdom in which all are kings, consequently without subjects, is incongruous and absurd; and yet such is the manner in which we have been taught. But in this vision while we have "ten thousand times ten thousand" singing the song of redemption, we have but twenty-four crowned ones, who shall exercise regal authority over this portion of the inhabitants of the empire of the great King.

3. He considers the resolution has "reference only to the manner of presenting these subjects, as it was known to be a lamentable fact that some on both sides of these questions had been in the habit of using reproachful epithets, when preaching on these topics." That it recommends us to avoid preaching on them in a manner calculated to give offence to those holding opposing sentiments, and as far as is practicable to express ourselves in the language of Scripture, I freely admit, for it is distinctly stated; but if the "only" thing intended was to forbid "the habit of using reproachful epithets when preaching on these topics," why did not the Conference pass a resolution covering all subjects on which we speak, as it is well known that some preachers are very harsh in their expressions towards those who differ from them on any matter?—in short, it would have been better to have voted that such texts as the following be acted upon,—"Keep thy tongue from evil, and thy lips from speaking guile;" "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

The published records of the secretary of that conference will shew that when the resolution was under discussion, "Elder J. Litch gave an interesting history of the origin and progress of the divisions caused by the AGITATION of these and similar questions," and "was followed by appropriate remarks on the necessity of mutual forbearance, &c., and a judicious manner of promulgating these secondary subjects, upon which there is a settled difference of views;" and I remember "it was most clearly talked and understood" that it was not so much the fact that men honestly differed in their opinion on these subjects that "produced alienation of feeling, and other sad results," as it was the way in which these questions were pressed upon the people; and as an illustration of this, reference was made to brethren Himes, Fassett and others having labored harmoniously together for many years, tho' holding different views on these points; and it is well known that they only labored thus in harmony by neither party making prominent their peculiar views, and thrusting them upon community wherever they went. If Bro. Grant, therefore, thought that the policy recommended to be pursued, was such as to admit of these subjects being made primary, instead of "secondary,"—or, even equally prominent with the doctrine of the speedy coming and kingdom of Christ and the preparation needful;—in other words, if he thought it was intended that we might agitate these questions wherever we went, only forbear getting into "the habit" of using abusive and "reproachful epithets,"—I must say he took a different view of the matter from what I did.

4. With his veracity and sincerity in saying, "In no case am I conscious of violating" any pledge then given, I suppose I have no more to do than I have when he says in the Crisis of the 12th inst., "We find no figures from the 4th verse of Rev. 20, to the close of the book."

I might add that I never heard Eld. Grant preach and know nothing of his "manner," only as I gather it from his writings, by having heard him speak in conferences, debate with Dr. Litch in Boston, and from the statements and course of those who have heard him. After carefully reading again my journal in the Herald of Nov. 16th, '61, I cannot perceive that I have done him any injustice; if I could, I would feel bound to retract the statement. I am still of the opinion then expressed, "that the spirit and principles of these recomendaratory resolutions have not been acted upon by all, and as the result, we behold division, discord and distraction." That he, and some others associated with him, intend to make prominent their materialist views wherever they go, is now so perfectly obvious that our brethren should know what to expect.

As a firm believer in "the sleep of the dead" and "destruction of the wicked," but not in the unconscious state of the dead and extinction of the being of the wicked, I remain yours, waiting for the day when all God's faithful watchmen will "see eye to eye,"

J.M.O.

14 March '62.

## Starks Conference.

This conference was held as appointed, commencing March 6th. The roads were very bad, but a good number came from abroad, and as a good interest prevailed already in the place, a large congregation was in attendance. This is a new field. Some over one year ago Bro. J. Hemenway went there and preached a while, and the word took effect, lodging in good ground, sprang up, and has been growing. An intelligent and worthy portion of the community have embraced the gospel faith and hope, several turned to the Lord and found pardon. Bro. Jones, of Conn., also preached there some last year, to good effect. Bro. Lombard and

He gives the report of the business committee of the Providence Conference; I give the preamble and resolution which were there adopted,—these, however, are substantially the same.

2. He views the resolution as a "recomendaratory" of the policy to be pursued by us in relation to the questions of the state of the dead and end of the wicked; I also speak in my journal of our resolutions as "recomendaratory."

Howard have also visited them to water the seed. So when the conference commenced we found several young converts, and many others "not far from the kingdom." Our ministering brethren present were, Elds. Sevey, Haggett, Howard and Wellcome. The preaching was of the right character, calculated to lead men to Christ and his truth. The brethren were joyful in hope, and active in the work of the Lord. God abundantly blessed us with the gracious influence of his Spirit, causing love and union to prevail. It was good to be there. Many received the word gladly, and are actively searching the Scriptures to see whether these things are so. A deep impression of duty to obey God rested on the minds of many, and in our closing meeting, Sunday evening, seven arose asking the prayers of the Lord's children, and many others seemed to be deeply penitent. The work seemed but just begun, and several brethren tarried to continue meetings several days longer. We are satisfied that God is doing a good and lasting work in Starks, Me.

I. O. WELLCOME, Sec.

Richmond, Me., March 15, 1862.

#### The Maine Mission—Funds.

Although our mission work has thus far progressed finely, under the blessing of God, and bids fair to sustain itself when once placed on proper footing for its work, yet it is duty to notify its supporters and friends of its condition and wants, that they may calculate and act according to the necessity of the case. We have purchased a team at an expense of one hundred dollars. I have paid out about forty dollars more than I have collected, and borrowed the money to do so. I have also pledged to pay thirty dollars more, which I must soon pay. I am not a man of money, nor able to earn much. I am treasurer, and chairman of the mission board, and am therefore obliged to take a responsible part, and should also report progress. Will the brethren who wish to aid the Mission send in their mites to replenish the treasury, and relieve me? We shall soon need a wagon. How shall we get it?

I. C. WELLCOME, Treas.

Richmond, Me., March 16, 1862.

From Bro. E. Parker.

Dear Bro. Bliss:—Although perilous times shall characterize the last days, and the love of many shall wax cold, yet the Lord's arm is not shortened that it cannot save, nor his ear heavy that he cannot hear. In proof of this I am happy to say the Lord has heard the prayers of his children and blessed the labors of his servant Elder D. Bosworth in this vicinity and South Duxbury, in granting repentance and remission of sins, as we trust, to some seven or eight precious souls. Bro. Bosworth has preached to us nearly every evening and one Sabbath for about three weeks, closing one week ago this evening. I think some four or five of the above had at some previous time indulged a hope.

Your brother in Christ,

ERASTUS PARKER.

Waitsfield, Vt., March 9, 1862.

From Sister E. Cope.

Dear Bro. Bliss:—I enclose a small mite; but it is given with a free-will to the best of causes, and you will not despise it. I hope to be able to do more at a future period. I love our glorious cause, and am willing to deny myself of things that must soon pass away, to support it. May God bless you and all my dear brethren and sisters, who are working in the same cause. My prayer is that God may bless and crown your efforts with abundant success. I prize the Advent Herald next to the word of God; and therefore I cannot, and do not intend to do without it so long as it is sustained on the same principles. It certainly would be a great trial to me to have to give it up; which I hope will never be the case. One Herald is worth a year's subscription to your sister in the blessed hope of soon meeting in a better land,

ELIZABETH COPE.

Camanche, Iowa, March 10, 1862.

From Bro. Daniel Keeler.

Bro. Bliss:—Because of previous obligations I can neither pay up past dues for the Herald nor become one of the list according to Bro. Burnham's proposition for the permanent support of the Herald, which I very much desire to do. I have come to the determination to sell my farm, and would say to any of our friends wishing to seek them a home in the West that I offer my place, containing 75 acres, ten of which is timber, surrounded by flourishing villages, such as Cedar Rapids, Anamora, Mt. Vernon, &c., a thickly populated county, and within one hour's drive of Railroad Depots and markets for all kinds of produce. The place will be sold, with all its stock of cows, horses, hogs, poultry, farming utensils, including all kinds of grain, sufficient until after harvest, household fur-

niture, in fact everything that is necessary to live and conduct a farm, all for less than the cost of some quite ordinary dwellings in many of our villages East. Any one wishing to avail themselves of the opportunity, or desirous of further particulars, will address me, enclosing a stamp, at Fairview, Jones Co., Iowa.

DANIEL KEELER.

#### Our Ella in Prayer.

At morn and eve she knelt in prayer: not alone For self she prayed—not needed much—she prayed For other's woe. Her soul embraced in love The human race! Heaven registered the thought, Vouchsafed its aid, and sent a blessing down.

"God, who with power encircles all the earth, Who reign'st supreme o'er all the work of man! Wilt thou propitious prove, and grant me my Request: right views of thee and thine to have— A sense of what I am, and thou wouldst have Me be." Twas thus she prayed, nor prayed in vain.

Smiles wreathed her countenance, for inward joy, Such alone as consciousness of right can Give—or full answer to request—she felt. What wonder then that they, who her presence Shared, should better be; should feel a nearness To the source of good, not felt before.

#### ADVERTISEMENTS.

##### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambition of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

##### A Volume for the Times.

##### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and West-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1, its former retail price.

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

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From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

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Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 29, 1862.

## Edith's Tear.

There it lay, one large clear drop, on the soft, rounded cheek. The face of the little sleeper was peaceful, and the breath came lightly through the half open lips, without even a fluttering sigh to tell of sorrow. Only that one tear. I sat down by the bedside, wondering at the tear. How came it there? Our Edith, so happy and gay, singing like a bird from morning to night, what had sorrow and tears to do with her? Had old Phoebe, the doll that had descended to her from grandmother, met with any misfortune? Had dear old Mother Goose been burnt up or lost? Had Pussy's whisker's been trimmed or Pompey's ears cut? So I wondered, thinking not, that our Father who loves little children, often, in the hours of darkness, speaks to them with his still, small voice, and that children's hearts are temples in which he loves to dwell. As I sat thus, the light grew dim, the room seemed filled with mist, and there stood by the bed, watching, as I did, the little sleeper, two angels.—

Their white wings were folded, and their heavenly faces shone with a softened light. Soft notes of music struck my ear, I thought, but they were only the echo of their heavenly words.

"Brother," said one, "where hast thou been, and what gift hast thou found for the Master to-day?"

"Look," said the other, taking from a casket of pearl, a bright gem that flashed in the light of his eyes, "Is it not beautiful?" he said. "I found it in a room into which only a few straggling rays of the sun could find their way, from the close alley without. "A little child as fair as this," he said, pointing to the sleeper, "lay upon a bed of straw. Her feet and hands were numb with cold, her face was thin from hunger, and pale from sickness. Would you look for a smile there, brother? But I found one. The door opened, and a woman, wearied with toil, entered; her features were harsh from care and labor, but it was her mother, and as the child whispered to herself, "Mother will be troubled if I don't smile," this smile rested on the pale thin lips. I took it for my Master as the mother stooped to kiss it away. Hast thou, too, a gift for the Lord?"

The other answered by holding up a flower of deepest blue, with a single golden star in its center. Its sweet perfume filled the room, as the angel said,

"I plucked it for my Master, in a distant land. I had wandered many hours, and saw nothing to bear to my Lord. I rested by a wayside well. There came to the well one of earth's children of sorrow. Thou hast seen them, brother, and thou knowest that our Lord doth love them."

The child drank from the spring, his tears mingling with the water.

"What is the matter, little boy?" said a childish voice. His tears came the faster, as he said, "They have taken my mother away, and put her in the ground, and they say she's dead."

The little girl who had questioned him stood silent with a wondering look, and this tear fell from her eye. I caught it for my Master, for I know He loves the sweet, blue flower of pity. Hast thou yet another gift?"

Then the angel of smiles took from his casket bright sapphires, smiles of love;—pure white pearls, smiles of joy, and sparkling rubies, smiles of hope—while the angel of tears showed a cluster of delicate

flowers, sweet mignonette, the fragrant honey-suckle, and the lowly violet—tears they were, which he had gathered, tears of sorrow, of sympathy and love.

Then the angels stooped, and the holy light of their faces shone on the little sleeper. The tear glistened still on the cheek, and a smile rested on the lips. "Ah!" said the angel of tears, "here is the sweetest flower of all."

He breathed gently on the tear and it disappeared, leaving no trace, while he added to his cluster a drooping white lily.

"'Tis the tear my Master loveth best," he said, "for 'tis a tear of sorrow for sin."

Then the angel of smiles, placing in his casket a flashing diamond, said, "My Master will be well pleased, for he loveth best the smile for pardon."

As the angel spread his wings, I caught the words—"At his right hand are pleasures forevermore"—while the angel of tears, swinging his cluster of flowers, as a perfumed censer, murmured—"And God himself shall wipe away all tears from their eyes."

Was it all a dream, little children?—Perhaps—yet we know that our heavenly Father guards the sparrows, counts the hair of your heads, and keeps account of every idle word. Will he then pass unnoticed our smiles and tears? And if He loves the smiles and tears of love and pity, of joy and sorrow, how does he look upon the smiles and tears of anger, pride and sin?

## The Voice from Heaven.

Franz, a city boy, had been picking raspberries in the forest. As he returned home, a tempest arose; it began to rain, and the lightning began to play quite sharply. Franz became afraid, and crept into a hollow oak which was beside the road; for he did not know how readily the lightning strikes the lofty tree.

All at once he heard a voice call, "Franz! Franz! come, come, be quick."

Franz came out of the hollow of the tree, when, in an instant, the lightning struck the tree, and the thunder crashed fearfully. The earth shook under the frightened boy, and it seemed to him as if he were enveloped in flame. But no harm happened to him, and he said, with uplifted hands, "This voice came from heaven. Thou, O loving God, hast saved me."

But the voice called out again, "Franz! Franz! do you not hear me?"

It was a country-woman who called.—

Franz ran to her and said,

"Here I am, what do you want of me?"

The woman said, "I do not mean you, but my own little Franz. He was taking care of the geese by the brook, and must have hidden himself from the storm, somewhere around here; I came to take him home. See, there he comes out from the bushes."

Franz, the city boy, now told her how he had taken her voice for a voice from heaven. The woman seized him by the hand, thoughtfully, and said:

"O, my child, thank God none the less for your escape, although the voice came from the mouth of a poor country-woman. The good God had it so appointed, that I should call you by your name, without knowing anything about you."

"Yes, yes," said Franz, with tears in his eyes, "God, it is true, made use of your voice to deliver me, but the help came none the less from heaven."

A mother once asked a clergyman when she should begin the education of her child, which she told him was then four years old. "Madam," was the reply, "you have lost three years already. From

the first smile that gleams over the infant's cheek, your opportunity begins."

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose:

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

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We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" .....	\$10.00
By the same, 2d payment .....	10.00
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May the Lord raise up for the A. M. A. many such "friends."

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

## To Correspondents.

W. H. Swartz. Next week.

## RECEIPTS.

UP TO TUESDAY, MAR. 25.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Eld D. W. Sornberger 1127, David White 1104, Mrs. Salley Keazer 1104, Chas Walker 1110, E. W. Mead 1114, T. Dudley 1101, O. Rockwell, sent tracts the 23d, J. Wiley 1106, Aleina M. Gibson 1116—each \$1.

W. M. Palmer 1127, J. H. Tarble 1127, M. Ireland 1098, Simeon Gage 1107, H. S. Packard 1073, H. S. Burchard 1081 Mrs. James Dannatt 1149, H. S. Ross 1127, Mrs. F. Beckwith 1127, Dr. S. Ward 1127, and 50 cts for tracts, re-sent H. of Mar 8, and 50 cts to H. E. Wiley 1101—each \$2.

Geo. Howland 1153, \$3; Elijah Allis 1127, \$5. Lyman Lawrence 1133, \$2.26; I. Newcomb 1095, 50 cts; Wm. M. Atwood 1112, \$1.13; W. O. Lawrence 1127, \$2.26; Mrs. D. Taylor 1129, \$2.26; Artemas Newton (or 1113, 50 cts; J. L. Pearson, 28 copies to 1101, \$20.

## ACKNOWLEDGMENTS TO TUESDAY, MAR. 25, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST.—\$400 Needed

January 1.

Amount of previous payments .....	267.45
Artemas Newton, Waterloo, C. E. ....	1.00
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Mrs. F. Beckwith, " " "	1.00
Total received since Nov. 1. ....	\$271.45